

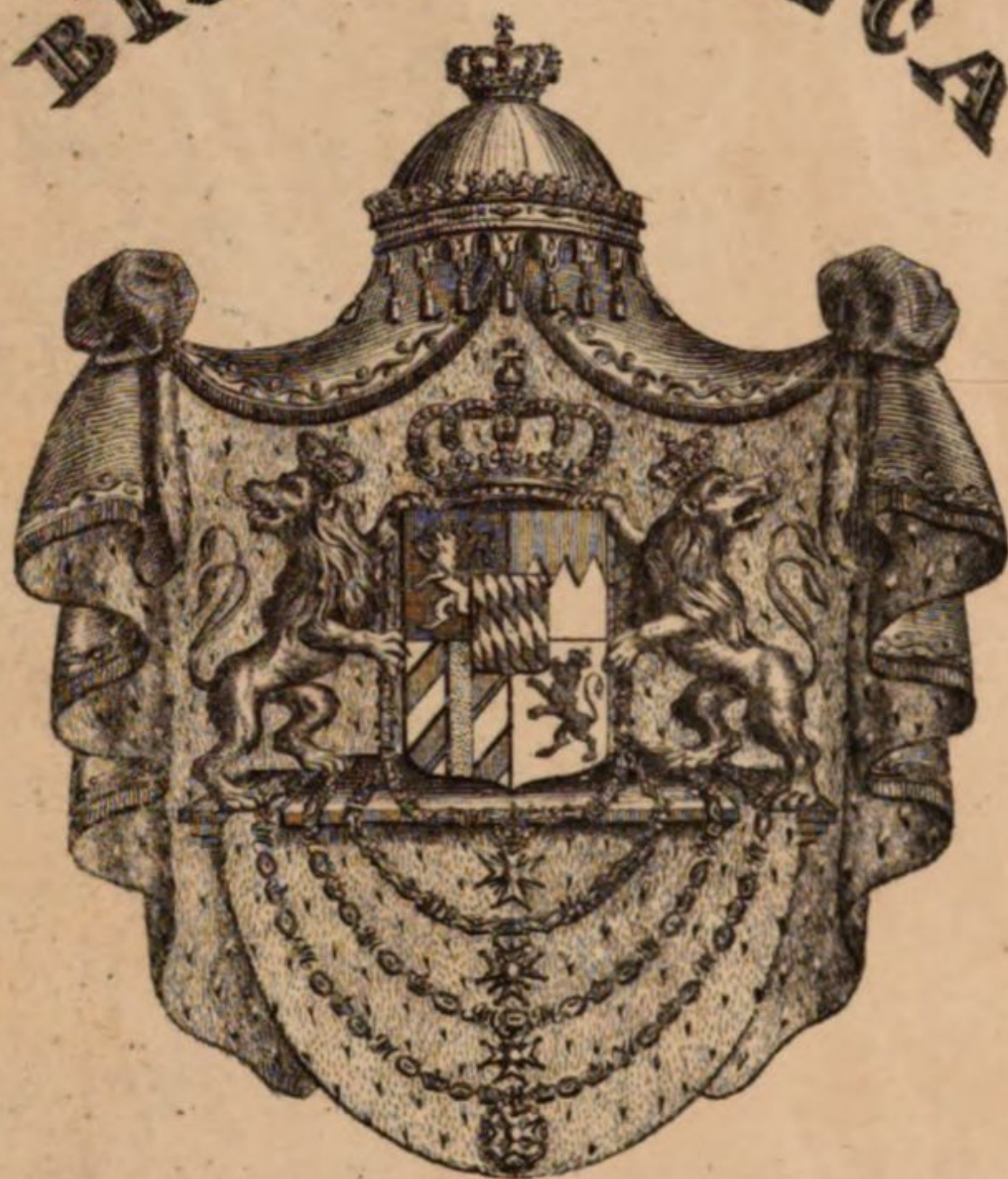


H. Prof
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John Schyde

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BIBLIOTHECA



REGIA
MONACHENSIS.

ANNALS
OF THE
REFORMATION

AND
Establishment of RELIGION,
And other various OCCURRENCES in the
Church of England;

Commencing at the Thirteenth Year of Queen
ELIZABETH's Reign: And ending at
the Conclusion of the Year of our LORD,
MDLXXX.

Together with other Matters, relating to the State of Learning,
and Civil Affairs of Remark, happening in this Kingdom within
that Period: Tending to the rectifying Mistakes, and supplying
Defects in our HISTORY of those Times.

All taken from Original Letters and Papers of State, and other Authentick
Manuscripts preserved in our Publick, as well as more private ARCHIVES
and LIBRARIES.

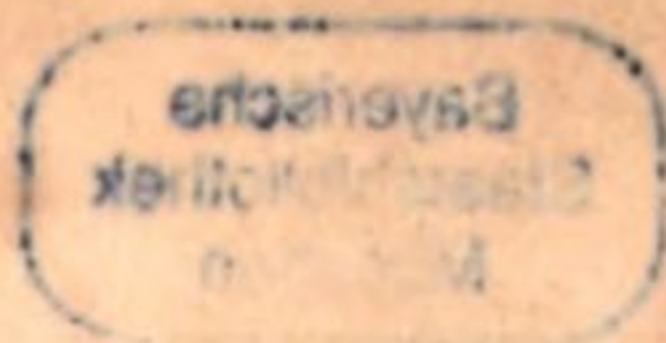
WITH
An APPENDIX of ORIGINAL PAPERS,
Referred to in the foregoing History.

By *JOHN STRYPE, M. A.*

V O L. II.

L O N D O N:

Printed for THO. EDLIN, at the *Prince's Arms* over-against *Exeter-Exchange* in the Strand, M.DCC.XXV.



ANNALS

OF THE

REFORMATION

AND

Establishment of RELIGION

And other various Occurrences in the

Church of England

Commencing at the Thirtieth Year of Queen
ELIZABETH'S REIGN: And ending at
the Conclusion of the Year of our Lord
MDLXX.

Together with other Matters relating to the State of Learning,
and Civil Affairs of the Kingdom, happening in this Kingdom within
the said Period: Together with the receiving Manners, and supplying
Places in our History of those Times.

All which from Original Letters and Papers of State, and other Antient
Manuscripts preserved in our Libraries, as well as from various other
and Modern.

W I T N

APPENDIX

Related to the foregoing History

OF THE REFORMATION

VOL. II

Printed for T. B. B. in the Strand, at the Sign of the Gun, in the Year
of our Lord, MDCLXX.

T H E P R E F A C E.

I Must acquaint the Reader with some Reasons, that prevailed with me to set forth another VOLUME of our Church's History under Queen ELIZABETH; and what Encouragement I had to take it in Hand, and to proceed therein. And then to give some brief Account of what I have done.

In the former VOLUME of these ANNALS was shewn particularly, what Method was used, and what Steps were taken in that great and happy Enterprize of the REFORMATION of this Church from the Popish Errors in Doctrine, and Superstitions in Worship; wherein it was deeply plunged in the Reign of Queen MARY, Queen ELIZABETH's immediate Predecessor; and how from Year to Year that good Work was carried on, and arrived to some joyful Settlement by the Twelfth Year of the said Glorious Queen's Government. But because that VOLUME reached no farther; and so seemed to break off somewhat abruptly in the Course of that History, and the Reader that had gone so far in the reading of these godly Proceedings, would probably be willing to know more of the Progress thereof, and how it went on; I was moved to prosecute the said Purpose: And that this distinguishing Favour of GOD to this Land might remain on eternal Record; and for Posterity to know, how the Divine Blessing accompanied, from Year to Year, along that Queen's Reign, that Noble Work of delivering Prince and People from the usurped Tyranny of Rome; and advancing the true Knowledge, and free Profession of the Gospel among us: And that, amidst all the Opposition, Plots and Endeavours both at Home and Abroad, from Time to Time, to overthrow it. Which ought to be had in everlasting Remembrance by all the Inhabitants of this happy Island of GREAT-BRITAIN.

I was also willing to comply with the Desires of divers Learned Men, as well of the Clergy, as others, studious of our Church's History; who having read the Entrance and Beginning of this REFORMATION in the former VOLUME, would gladly understand farther of its Success, and of the Events of
it

The P R E F A C E.

it afterwards; and have thought it pity, so useful an HISTORY should make a final Stop so soon, and go no farther.

And indeed I was loth that all my Collections, which I have for many Years past been making (for my own Satisfaction) and digesting from abundance of MSS. and Original Letters and Records in the Nation; and discovering thence so desirable a Piece of our Ecclesiastical HISTORY, should be lost. Especially also, being encouraged by the Esteem and Approbation of these my Pains, so publickly given me (in the PROPOSALS for the Printing this VOLUME) by all our Pious and Learned Archbishops and Bishops: As also by the good Opinion I have obtained from the Prelates, Dignified and Learned Men in the other Kingdom of Ireland. Which I cannot but acknowledge here, in Gratitude to them all.

That which I have done in this VOLUME is, following the Method of the former, to set down the various Occurrences of the Church under each Year, as I have met with them. Wherein Observations are made of the Bishops in each of their Diocesses; and of their Businesses, Cares and Diligence among their respective Clergy, in the Discharge of their Function; and of the Opposition, Troubles and Discouragements they met with: partly by the Inconformity of some of their Clergy to the Liturgy, and the Custom and Practice enjoined; partly by the creeping in of Popish Priests and Jesuits, to draw away the Queen's Subjects from their Obedience, and for the reconciling them to Popery; and partly, by Means of the Endeavour of many, to rend away the Revenues from their respective Bishopricks.

Here is related also what was done in Parliaments, (chiefly with Respect to Religion) in Convocations, Ecclesiastical Commissions, and Episcopal Visitations: and what occurred from the Endeavours of the Romanists, and other disaffected Parties and Factions, to undermine the Church and its Constitution: And what Courses were taken with them from Time to Time, for the Safety of the Queen, and preserving the Peace of her People.

There will be found likewise set down here divers other important Matters, well worthy Knowledge, concerning Secular, as well as Ecclesiastical Affairs, in this Juncture of Q. ELIZABETH's Reign: and her Concerns and Transactions in that busy and dangerous Time, with foreign Princes and States; as Spain, France, Germany, the Netherlands, Scotland; especially, where Religion was concerned; and being such Matters, as our Historians have slipt over in Silence; tending to the Praise of that Queen and her Government, and of the wise Counsellors about her.

There

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There will be also met with, in the Current of this HISTORY, under each Year, Matters more private, Personal and Domestick. Whereby many particular Things of Remark will be seen: and Notices of some Persons of Eminence, either for Learning or Quality, or Office of Trust, are given. Whereby their Memories are revived, and that when by this Time they are almost sunk into Oblivion; tho' Men of Figure in their Lives-time.

I have also taken the Liberty of relating something concerning Literature and our Universities, and of Controversies arising in the Colleges, and among the Students there; with Characters of some of the learned Heads and Members of the Colleges there. Mention also is made of Books, especially of more Note, which came forth under each Year. And some Accounts are given of them and their Authors also.

I have been wary in this Work, not to repeat any Thing, which hath been read before in any other of my Writings published: Unless I have done it sometimes to improve the HISTORY, or to add some Enlargements and more particular Accounts of what had been more briefly and imperfectly spoken of elsewhere. And where there may be in this Work any Omissions or Defects observed, or Matters more lightly touched; they will be supplied to him, that will please to consult the Lives and Acts of the Two Archbishops of Canterbury, PARKER and GRYNDAL; Contemporary with the Times of this HISTORY.

In this whole Undertaking I have used all Faithfulness and Impartiality: and set down Things according as I found them in the ORIGINALS, whether Letters, Records, Registers, Papers of State, or other MSS. being the Imports of them, and often in the same Words. So that the Reader may the readier depend upon the Truth of what I offer. And for the better Credit to be given to me, there is an Appendix set at the End of the Book: Wherein are entered great Numbers of useful Papers, and Authentick Writings; some taken from the King's Paper-Office, others from the Cotton Library, more of them from the Benet College Library, in short, many more from the best MS. Libraries in the Kingdom: Exactly thence and carefully exemplified by my own Pen from the ORIGINALS.

Perhaps some of the Readers of this Book may esteem some Matters set down there, as trivial, and of little Import. But I had other Thoughts of them, otherwise I should not have suffered any of them to have taken Place there. For oftentimes there be Matters of Moment depending upon things seemingly of smaller Account. And on this Occasion I may use the Words of Mr. Madox, late of the Augmentation Office; Who gave this Answer to such a Censurer of a Book of his; Viz. 'That the

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Formular.
Anglican.
Pref.

Formula's entred into his Book, were some of them of little Value. He desired such upon this Occasion to call to mind the several Monuments of Antiquity: Which at the first Sight appeared of little Value; but had afterwards been found to serve some not contemptible Uses. And that many Things in Antiquity prove of good Use to some, which to others may be of little or no Use at all.

In short, I hope this will prove an useful History. And the greatest and best Use of it will be, to observe the wonderful Mercy and Goodness of God to us, in the Preservation and Continuance of our excellent Reformed Religion through that Queen's Reign, against all the Spight and Opposition, at Home and Abroad, to undermine and overthrow it. The Benefit and Comfort whereof we enjoy to this Day. For which Success we are beholden under GOD to the said Queen ELIZABETH, and her watchful and steady Government: accompanied with the Prayers of the Faithful.

JOHN STRYPE.

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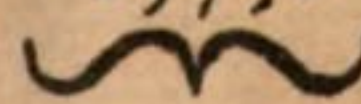
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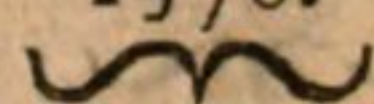
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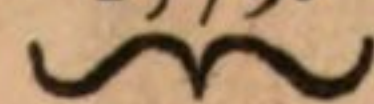
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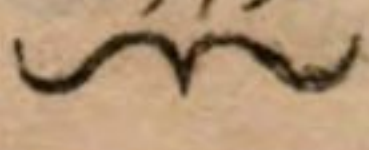


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CATALOGUE
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Manuscripts and other Old Books,

Made Use of, or Cited in these

ANNALS,

As well as in the former VOLUME.

MANUSCRIPTS.

Cotton Library, *several Vols. there.*
K. Edward's Council Book.
Minutes of Council under Q. Eliz.
MSS. Cecilian & Burghlian.
MSS. Guilielmi Petyt, *Armiger,*
sometime Keep. of the Tower Records.
MSS. in the King's Paper Office.
Sir William Cecil's Diary.
MSS. in the Heralds Office.
Letters of the Earl of Shrewsbury,
lying in the same Office.
MSS. C. C. C. C. Vol. Synodal. &c.
MSS. of the L. Grey of Ruthin;
now L. Visc. Longueville.
Sir Hen. Sidney's Memorials.
Archbp. Usher's MSS.
MSS. in Biblioth. Eccles. Tigurin.
MSS. in Biblioth. Eccles. Londino-
Belgic.
MSS. in Biblioth. Lambethan.
MSS. Johann. D. Ep. Elien.
Registr. Parker.
Registr. Grindal.
Registr. Durham.
Registr. Decani & Capitul. Cantuar.
MSS. Harlian.
Tower Records.

VOL. II.

K. Edward's Book of Sales.
MSS. Foxian.
MSS. penes me.
MSS. Academica.
Extract of the Regist. of Convocation,
penes Rev. Fr. Atterbury, D. D. De-
can. Carliol.
Archiv. Editor. Parliamenti.
Tho. Randolph, (*sometime Ambassa-*
dor to Q. Eliz.) *his Journ. & Instruct.*
MSS. Tho. Baker, S. Th. B.
Collectanea Matt. Hutton, D. D.

Old printed BOOKS.

Harborough of faithful and true
Subjects, against the late blown Blast
concerning the Government of Women,
printed at Strasborough 1559.

The first Blast against the monstrous
Regiment or Empire of Women. By
J. Knox, printed 1557.

Gilbies *Admonition to England.*
How superior Powers ought to be obey-
ed of their Subjects: and wherein they
may lawfully be disobeyed, and rejected.
By Christ. Goodman. Printed at Ge-
neva 1558.

William Whittingham's Pref. to it.
A Popish Paper upon the burning of
S. Paul's Church. 1561.

A

Pilk-

A Catalogue of Manuscripts, &c.

- Pilkington Bp. of Durham, his *Confutation of the said Paper*. Printed by Will. Seres 1563.
- Popish Questions and Cases*, privately dispersed.
- Bp. Pilkington's *Answer to the said Questions and Cases*.
- Declaration of the Proceedings of a Conference at Westminster*, ult. Mar. Print. by Jugg and Cawood 1559.
- Troubles at Frankford*.
- Germaniæ ad Angliam, restituta Evangelii Luce, Gratulatio*. Basileæ.
- Ad Christum Anglorum exultantium* ^{Evangelii}.
- De Religionis Conservatione & Reformatione vera*, &c. Per Lawrentium Humfredum. Basileæ 1559.
- The Book of Psalmes in English*. Print. ad Geneva 1558. Dedicated to the Queen.
- The Geneva Bible*, first Edit. 1560.
- The Great Bible*, Print. 1562.
- The Bishop's Bible*, 1572.
- Musculus common Places translated*, by J. Man. *The Epist. Dedic. to the Archbp. of Cant.* Print. 1562.
- Camden's *ELIZ.*
- Sir Simmons D'ews, his *Journal of Parliaments*.
- Life of Archbp. Whitgift*, by Sir George Paul.
- Letters of the Martyrs*.
- Bp. Jewel's *Sermons*.
- Apology, or Answer in Def. of the C. of Engl.* by Bp. Jewel. Print. 1562.
- Jewel's *Def. of the Apology*, Print. 1569.
- Harding's *Confut. of Jewel's Apol.*
- A Detect. of sundry foul Errors*, &c.
- Bp. Jewel's *View of the Pope's Bull*, Anno 1569.
- Jewel's *Works*.
- Vita Juelli*, per Humfred.
- Archbp. Cranmer's *Answer to Dr. Ric. Smith's Pref.*
- Archbp. Cranmer's *Catechism*.
- His Book of the Sacrament*.
- Memorials of Archbp. Cranmer*, by J. Strype.
- Foxes *Martyrology*.
- Life of Bernard Gilpin*, by Carleton, Bp. of Chichester. Print. 1636.
- Hollingshed's *Chron.*
- Review of the Court of K. James*.
- Athenæ Oxonienses, A. Wood, Auth.
- Fuller's *Church Hist.*
- Abbot Fecknam's *Decla. of Scruples and Stays of Conscience*, 1564.
- His Book to the Queen's Commissioners, touching the Oath of Supremacy*.
- Horne Bp. of Winchest. his *Answer to Fecknam's Book*. Print. 1565.
- Variorum Itinerum Deliciæ*.
- Antiquitates Britannicæ*. Print. at Hanov.
- Execut. of Just. in Engl.* Print. 1582.
- Answer to the Engl. Just. by Cardinal Allen*.
- Visions of Elizeus Hall in Metre*, 1561.
- Erasmi *Catechesis*.
- Secretary Cecill's *Letters*.
- Admonit. to the Parl.*
- Dr. Whitgift's *Answer to the Admonition*.
- Treatise of the Cross*, by John Marshall, a Student in Divinity at Lovain. Print. 1564.
- The Answer to it*, by James Calphill, B. D. Print. 1565.
- Bullinger's *Comment on Daniel*.
- Lavater's *Comment on Joshua*.
- Phil. Melancthon's *Epit. of Moral Philosoph.*
- His Disc. upon the 13th Chap. of the Epist. to the Romans*.
- A brief and lamentable Consideration of the Apparell*.
- A Book containing the Judgments of learned Foreigners; Concerning Cap and Surplice*.
- Campiani *Opuscula Selecta*. Antw. 1631.
- The rooting out of the Romish Supremacy*, by Will. Chancy, Esq;
- A Romish Discourse; whereby the two Religions were compared*.
- A Warning against the dangerous Practices of Papists* 1569.
- Hieron. Olorius's *Latin Epist. to the Queen* 1562.
- Dr. Haddon's *Answer to Olorius by Way of Letter to him* 1563.
- Olorius's *Answer to Haddon*.
- Dr. Haddon and John Fox; their *Reply in Latin more largely: Afterwards printed in English*.
- Haddoni *Lucubrationes*. Print. 1567.
- Roger Ascham's *Latin Epistles*.
- His School-master*.
- Hist. of the Council of Trent*, by Father Paul.
- A godly and necessary Admonition of the Decrees and Canons of the Council of Trent*. Translated out of Latin into English. Print. 1564.
- An Apology written by Bp. Hooper*. Print. 1562.

A Catalogue of Manuscripts, &c.

A Pearle of a Prince; being Olorius's Epist. to the Queen. Translated into English by Shacklock. Printed at Antwerp 1565.

A Declaration of the Doings of the Ministers in London, which have refused to wear the Upper Apparel, and ministring Garments of the Pope's Chur. Printed 1566.

Examination, for the Time, of a certain Declaration lately put in print in the Name and Defence of certain Ministers of London, refusing to wear the Apparel. Printed 1566.

Pet. Martyr's Comment upon Gen. His Dialogue De utraq; in Christo Natura.

His Epistles.

Archbp. Usher's Letters.

Archbp. Bramhal's Works.

Coke's Instituts. Part III. & IV.

Dyer's Reports.

Coke's Reports.

Two Sermons preached in Lent 1553 before Q. Mary, by Watson Bp. of Lincoln.

The setting open of the subtil Sophistry of Tho. Watson, D. D. By R. Crowley, 1569.

Sir Tho. Smith's Orations, for and against the Queen's Marriage.

Hemingius's Postils. Translated into English. Print. 1569.

A Treatise of Justification. Printed at Lovain. Found among the Writings of Cardinal Pole.

Leicester's Common Wealth.

A Discovery and plain Declaration of the Inquisition of Spain. Translated into Engl. Print. 1569.

Sandys Archbp. of York, his Sermons.

Dr. Geo. Abbot against Hil's Reasons unmask'd.

Tortura Torti. By Bp. Andrews.

Homilies against wilful Rebellion. Printed 1569.

Bp. Sparrow's Collections.

Synodus Anglicana. The Appendix to it. Printed 1702.

A Tract to the Queen's poor deceived Subjects in the North Country; drawn into Rebellion. 1569.

A Warning against the dangerous Practice of Papists; and especially the Partners of the late Rebellion. 1569.

State of the English Fugitives.

Part of a Register.

Latymer's Sermons.

Bullæ Papisticæ contra Sereniss. Reginam ELIZABETHAM, & contra inclytum Angliæ regnum promulgatæ, Refutatio. Per Henricum Bullingerum. Printed 1571.

An Exposition of the Prophecy of Aggee. By Jam. Pilkington, Master of S. John's in Camb. Print. 1560.

His Exposition upon Nehemiah, set forth by John Fox.

Common Places of Erasmus Sarcerius. Translated into English by Ric. Taverner. Dedicated to K. Hen. VIII.

The Commons humble Submiss. and Desire to return to the Cath. Faith. 1570.

A Detect. of certain Practices. 1570.

Demosthenes Orations. Translated into Engl. by Dr. T. Wylson. Pr. 1570.

A Proof of certain Articles in Relig. by Dormer, denyed by Mr. Jewel, Anno 1564.

Nowel's Reproof of Dormer's Proof.

Nowel's Confut. of Dormer. Pr. 1567.

Life of John Knox.

Brief Reply to a certain odious and scandalous Libel, dispersed by N. D. By Dr. Sutcliff.

A sparing Restraint of many lawless Untruths, which Mr. Dr. Harding doth challenge, &c. By Edw. Dering. Printed 1568.

Zanchies Epist.

De Ministerio Anglicano. By Mason.

De Schismate Anglicano. By Nic. Saunders.

De Visibili Monarchia. By ditto.

Hunting the Romish Fox.

Dugdale's Hist. of S. Paul's.

A Catechism in Latin, intitled, Christianæ Pietatis prima Institutio, ad usum Scholarum, 1570. By Alex. Nowel.

K. Edward's Latin Catechism.

Mr. Joseph Mede's Letters.

Admonition to the People of Engl. By Bp. Cooper. Print. 1589.

A Declaration of certain principal Articles of Religion, &c. for Unity of Doctrine; to be taught and holden of all Parsons, Vicars, and Curates, &c. Printed by Jugg 1560.

An Admonition for the Necessity of the present Time, &c. to all such as shall intend hereafter to enter into the State of Matrimony. Print. 1560.

Latin C. Prayer; Et celebratio Cœnæ Domini in Funebribus. Pr. 1560.

Office

A Catalogue of Manuscripts, &c.

- Office of Commendation of Benefact. for the Use of Colleges. 1560.
Pincier's Antidotum. Basil. pr. 1561.
The Laws and Statutes of Geneva in English. printed 1562.
Life of Melancthon. By Camerarius Adrian. Saravia, De diversis Gradibus Ministerii Evangel. Frankfort. Horarium, A Prayer-Book.
A Collection of private Devotions of the Ant. Church. By Cofins. pr. 1626.
Spanish Bible. print. in Engl. 1563.
The Three Conversions. By Parsons. Fabian's Chronicle.
Calvin's Epist.
— of Relicks.
Hen. Bullinger's Sermons upon the Revelations.
Martin Bucer de regno Christi.
Supplication to the Parl. for Reform. of Discipline. By Tho. Sampson.
De Antiquitate Cantab. & Acad. Per Joan. Caius. 1568.
Assertio Antiq. Academ. Oxoniens.
Apologia Antiquitat. Academ. Oxoniensis. per Brianum Twine.
A godly and necessary Admonition of the Decrees and Canons of the Council of Trent, Anno 1564. Translated out of Latin.
Polydore Vergil, de Inventoribus rerum.
Dr. Whitgift's Defence.
Cartwright's Reply to Dr. Whitgift.
John Hales's Book of the House of Suffolk's Title to the Crown: And Defence of the Earl of Hertford's Marriage with the Lady Kath. Gray.
Book of Advertisements, 1564.
De Nobilitate. By Dr. L. Humfrey.
His Translation of Cyril's Commentary upon Esay.
Kilburn's Survey of Kent.
Life of Parker Abp. of Canterbury.
Life of Archbp. Grindal.
Life of Elmer Bp. of London.
Summary of Chronicles. By J. Stow. printed 1573.
Dr. Wyllson's English Logic, &c.
Annals of England, faithfully collected. By John Stow. Print. 1605.
Discovery of Counterfeit Practices, in casting out evil Spirits. By S. Harfnet, D. D.
A Confutation of Arianism. By W. Wilkinson. printed 1579.
Dee's Instructions for the N. East Pass.
His Discourse of reforming the vulgar Kalendar. 1574.
Apology of the Family of Love. Set forth 1575.
The Queen's Reception at Kenelworth Castle, by the Earl of Leicester, in her Progreß. 1575.
The Sacking of Antwerp. 1576.
Popish Books answered by Dr. Fulk.
Dr. Dav. Powel's Cambria. pr. 1584.
Sermon of Geo. Downham at the Consecration of Bp. Mountague, Anno 1608.
General Hist. of the Netherlands. Translated by E. Grimston. pr. 1578.
Hibernia Anglicana. By Cox.
Reformatio Legum Ecclesiasticarum: Ex Auctoritate primum R. Hen. VIII. inchoata. printed 1640.
Reformation no Enemy to her Majesty and State. By Penry.
A brief and pithy Sum of the Christian Faith. By Northbroke. pr. 1571.
A Sermon preached by W. Kethe; against profaning the Sabbath. pr. 1571.
Melvil's Memoirs, &c.
Abridg. of the Book of Martyrs. By T. Bright. printed 1572.
Lectures upon Jonah. By Geo. Abbot, D. D.
Lambard's Perambulation of Kent.
Life of Sir Tho. Smith. By J. S.
A Letter published in Latin and French, to cover the Massacre at Paris.
Practice of the Devil. By Laur. Ramsey.
A View of Popish Abuses yet remaining.
Catalogue of Charitable Acts. By Andr. Willet, D. D.
A Way of Reconciliation touching the true Nature and Substance of the Body and Bloud of Christ in the Sacrament. Print. 1605. Translated out of French into Engl. by the Lady Russel.
With divers others.

ANNO

1570.

ANNALS

O F T H E

REFORMATION

O F

RELIGION,

And AFFAIRS of the CHURCH, in this
Kingdom of ENGLAND;

From the Twelfth Year of the Reign of Queen
ELIZABETH to the Twenty Third.

CHAP. I.

A Testimonial from some in the University of Cambridge concerning Cartwright's Readings. His Letters to Sir William Cecil concerning himself. But is discharged the College and University. Richard Greenham. Dr. Geo. Downham: The odd Tempers of several of Cartwright's Followers; and their affected Separation. Anthony Gilbie's Letter to Coverdale, &c. Exiles. Dangers from Papists. The Archbishop of Cassils Discovery. Steukley comes to the King of Spain. The dangerous Condition of Ireland from the Spaniard and French. Caution for the Low Countries.



AS in the Conclusion of the former Volume somewhat was related concerning *Cartwright*, one of the Publick Readers of Divinity in the University of *Cambridge*, and of his *Deprivation* for certain *Positions* delivered in his Lectures; so I shall begin this Book with several other Notices concerning him; being the Head and most learned of that Sect of Dissenters, then called *Puritans*.

In this Year, 1570, the Heads of that University contended with the said *Cartwright*, B. D. and late Lady *Margaret* Professor, for

ANNO his *Readings*, wherein he vented his Dislike of the established *Discipline* of the Church of *England*, (as deviating from the Primitive Institution and Practise,) and the *Habits* enjoined to be worn by the Ministers of it; and in Effect, the whole Constitution Ecclesiastical. What his Opinions and Assertions were, have been specified in the First Volume of the *Annals of the Reformation* of Religion. He had indeed a great Party in the University, and some of them Men of Learning, who stuck close to him, exceedingly admiring him; tho' some of them, better inform'd, fell off afterwards. Great Differences and Animosities by these Means were bred among the Scholars; which being past the Power of the Heads to allay, they complained thereof to Sir *William Cecil*, Secretary of State, their High Chancellor, desiring him to interpose his Authority; but chiefly informing him of the Unsoundness of *Cartwright's* late Lectures.

1570.
Animosities in
Cambridge by
reason of Cart-
wright's
Readings.
Chap. 57.

Cartwright's
Favourers,
their Testimo-
nial of him.

Nor were the Favourers and Hearers of *Cartwright* less forward to write their Letters to the same; testifying in his Behalf how sparing and tender he was in treating of those Subjects, for avoiding Offence, whose Testimonial ran in this Tenor;

Pap. Office.

Percrebuit tue Prestantie Mag. Cartwrightum hoc esse suspectum nomine, quod in theologiae Professionis munere quosdam Discordiae igniculos, qui post in incendium creverunt, sparserit, & in controversiis de Ministerio & re Vestiaria omnino se immodice jactaverit. Nos vero, quorum Nomina subscripta sunt, & qui illis Lectionibus interfuimus, ex quibus iste rumor fluxit, testamur nullas quas unquam audire potuimus, unde similitates aut discordias emerfisse; de Vestibus Controversiam ne attigisse quidem: De Ministerio proposuisse quaedam, quorum ad amissum nostrum hoc formari cupiebat sed ea & cautione & moderatione, quae illum debebant, merito tueri, & ab ista quae circumfertur calumnia vindicare.

<i>Robertus Tower.</i>	<i>Richard Howland.</i>
<i>Robertus Willan.</i>	<i>Laurentius Washington.</i>
<i>Christoph. Kirkland.</i>	<i>Thomas Aldrich.</i>
<i>Rob. Soome.</i>	<i>Alan Par.</i>
<i>Johan. Swone.</i>	<i>Johan. Still.</i>
<i>Thomas Barbar.</i>	<i>Wilhelm. Tabor.</i>
<i>Simon Bucke.</i>	<i>Johan. More.</i>
<i>Richard Chambers.</i>	

So that if this Testimony be to be relied upon, *Cartwright's* Reading touched not the Contest about the *Garments*, but only about the *Ministry*; taking Occasion from some Part of Scripture which he read upon, to wish it reformed according to certain Rules he then spake of.

Gives Account
of his Read-
ings to Cecil.

Pap. Office.

Besides this Testimonial, *Cartwright* himself pleaded his own Innocency in an elegant *Latin* Letter to *Cecil*, (accompanying the Testimonial,) written in the Month of *July*; Complaining, "How he was slandered; troubled especially, that these his Slanders should reach as far as the Court and him. Then he declared and freely
" professed

“ professed to him, that none was so averse to Sedition and the Study *ANNO*
 “ of Contention: And that he had taught nothing which flowed not *1570.*
 “ naturally from the Text which he treated of. And that when an
 “ Occasion offered itself of speaking concerning the *Habits*, he wa-
 “ ved it. He denied not but that he taught, that our Ministry decli-
 “ ned from the Ministry of the antient and Apostolical Church, which
 “ he wished might be framed and modelled according to the Purity
 “ of our Reformation. But that he did this sedately, that none could
 “ find fault with it, but some ignorant or malignant Hearers, or such
 “ as caught at something to calumniate him. That of these Things
 “ he heard he was accused before him, their Chancellor. But how
 “ false and unjust the Reports of his Reading were, he offered the
 “ Testimonial of a great many sincere Persons that were present: Af-
 “ fecting farther, that he had well-nigh gotten the whole University
 “ for the Witness of his Innocency; and had not the Vice-Chancel-
 “ lor denied him a Congregation, he doubted not he had obtained it.
 “ That he had not room in his Letter to relate every little Particular
 “ of that Lecture, that raised the Rumour: But promised the Chan-
 “ cellor, that he would deny nothing to him of those Things he then
 “ proposed, if he would require it. And as he refused not to suffer,
 “ if any real Guilt were discovered in him, so as far as his Cause was
 “ just, he implored his Patronage: Praying him, that he would not
 “ suffer him, nor the Truth, to be overthrown by some Men’s
 “ Hatred; who while they privately hated him, had a mind to set
 “ themselves against the honourable and glorious Name of *Peace* and
 “ the *Church*.” But it will give better Satisfaction to read the whole *Number I.*
 Letter, as he penned it himself in his own Behalf, which I have *II. III.*
 therefore put into the *Appendix*. To which I have added two Let-
 ters more, written by several Men of the University to the same, in
 his Behalf.

Cartwright wrote also another Letter to *Cecil*, in the Month fol-
 lowing, having been lately suspended from his Reading; which was in
 Answer to the said *Cecil*, who had humanly, in the midst of his
 weighty Affairs, spared some Time to give some Advice to him by his
 own Hand. He seemed to have signified to *Cartwright*, how his Ad-
 versaries had charged him with a factious Innovating, and that he
 brought into Suspicion of Novelty that most antient Cause that sprung
 up with Christ and his Apostles. But he answered, “ That he was
 “ no *Νεολογιστής*, no such *Stirrer of new Things*; and yet that he
 “ would not be affrighted, by the Envy of *Novelty*, from the Truth.
 “ That he hoped, that *Cecil* was not of that Number, that charged
 “ that Proverb, *ἵνα ἀκίνητα κινῶν*, [*i. e.* to move Things that ought not
 “ to be moved] upon whosoever innovated in any Thing whatsoever.
 “ And that he knew whose Words those were, *παλαιὸς νόμος λίαν ἀσθενὲς καὶ*
 “ *βαρβαρικὸς*, [*i. e.* that old Laws were very weak and rude.] But
 “ he added, that he needed not at all to plead in the Defence of No-
 “ velty, since the Cause, being almost 1570 Years old, was venera-
 “ ble enough for its Antiquity.”

And whereas the Heads had denied him the Liberty of his Publick
 Reading, he complained of them to *Cecil*, and accused them of Inju-

*Another Let-
 ter of his to
 Cecil.*

ANNO

1570.

Appeals to him
to judge his
Cause.

since upon some Conditions, which he, the Chancellor, had propounded to them, he allowed him to read, (which Conditions, notwithstanding he was willing to comply with) yet they would not suffer him to read again. This was dated *Aug. 18.* In this Letter he was very earnest with *Cecil*, to hear and judge of his Cause, being very willing to leave it to him. But lest that Statesman might say, that his Abilities were not equal to judge in such a Cause, nor yet his Leisure did permit, he urged him with this Reply; "That if the Cause were just, if it were necessary for the Church, if without it the Common-Wealth were dissolved, and the Parts in Danger to fly asunder from one another, (which without *Discipline* must needs be) the Cause was worthy for him to undertake; and wherein he might bring forth that rare Light of his own Understanding, and those divine Endowments of his own Mind. And the Cause would again, in Recompence, embrace him, and render him a Person, however eminent before, still more honourable, and however oppressed with infinite Business, he dared to promise, would revive and refresh him, and tho' ready to sink, would uphold him with strong and mighty Supports." These were the over-weaning Conceits he had of his *Discipline*.

But is wholly
discharged the
University.

I do not find any Thing more done with *Cartwright* in the University, being discharged of his Lecture, outed the College, stopped of his Degree of *Doctor*, and silenced from preaching in or near the University. But we shall hear of him hereafter in his Writings and Attempts of setting up the *Discipline* in certain Places in the Land, which brought him into further Trouble, and Restraint of his Liberty, from the Ecclesiastical Commission; which could not but take Notice of him, making himself the chief Preacher and Head of the new Form of Church Government. Only I must give a Hint concerning some of his zealous and well meaning Followers in *Cambridge*, who upon more mature Deliberation afterwards fell off from him. Two whereof I will mention among others.

Some fall off
from him, as
Rich. Green-
ham.

One was *Rich. Greenham*, of *Christ's Col. Cambr.* a pious and good Man; whose Name we see subscribed to the earnest Letters that were sent to *Cecil* in his Commendation and the high Character given him. The young Men in the University were diverted by *Cartwright's* Readings from the more necessary Study of the Grounds and Principles of Divinity, and the substantial Doctrines of Christianity, as rescued from Popery, to Controversies of the right Way and Manner of governing the Church. This was afterwards justly disliked by the said *Greenham*, who thought fit to reprove it in the Pulpit; blaming the young Divines, who, before they had studied the Grounds of Theology, would over-busy themselves in Matters of Discipline: "And (as he said) before they had laid the Foundation of their Studies, would be setting up, as it were, the Roof." This Passage *Dr. George Downham*, of the same College tells us, he heard himself, when he was a young Student in *Cambridge*: Who himself conformed among the Youth there of that Faction that disliked the Habits, and other established Ceremonies of the Church, and was a Hearer of *Cartwright's* Lectures, in his Consideration about this Church of *England* and the Differences

Dr. George
Downham,
Ep. before his
Consecration
Serm. of Mon-
tagu, Bishop of
Bath and
Wells, Anno
1608.

Differences in it. Who tells us of himself what Course he took, *ANNO*
 " That at first, seeing Things grew so hot, he thought it the best *1570.*
 " Course for himself and the rest to be no Meddlers on either Side.
 " But afterwards I considered with myself, said he, that this Church
 " of *England*, wherein I was called to be a Minister, did hold
 " and profess all substantial Points of Divinity, as found as any
 " Church in the World, none excepted, neither in this Age, nor
 " in the Primitive Times of the Church. And, Secondly, That it
 " had the Testimony of all other true Churches. And, Thirdly,
 " That in it the Means of Salvation are ordinarily and plentifully
 " to be had. And therefore to make a Separation from it, I took
 " to be schismatical and damnable Presumption."

This *Greenham* was alive many Years after, a godly Preacher,
 living in *London*. For I find a Letter of his dated *Anno 1591*, from
Warwick-Lane, London. And when in the Year 1599, his Works
 were published by *H. Holland*, in his Epistle he gives this Cha- *Some Account*
 racter of the pious and peaceable Spirit that was in him, (shewing, *of Greenham,*
 That tho' his Judgment in some Points differed from the Church esta- *from H. Hol-*
 blished, yet he was no *Separatist*.) " That in his Ministry he was *land.*
 " ever careful to avoid all Occasion of Offence: Desiring in all
 " Things to approve himself, as the Minister of Christ. He much
 " rejoyced and praised God for the happy Government of our most
 " Gracious Queen *ELIZABETH*, and for this blessed Calm and
 " Peace of God's Church and People under it. And spake often of
 " it, both publickly and privately, as he was occasioned; and stir-
 " red up the Hearts of all Men, what he could, to pray and praise
 " God with him, for it continually: Yea, this Matter so affected
 " him, that the Day before his Departure out of this Life, his
 " Thoughts were much troubled, for that Men were so unthankful
 " for that strange and most happy Deliverance of our most gracious
 " Queen from the dangerous Conspiracies and Practices of that Time." *D. Lopez,*

The Writer saith further of him, " That he was the special In-
 " strument and Hand of God, in bringing many, both Godly and
 " Learned, to the Holy Service of Christ in the Ministry; and to
 " restrain and reduce not a few from Schism and Error; striving al-
 " ways to retain such in Obedience of Laws: And thereby to esteem
 " and regard the Peace of the Church and People of God."

To which I may add, That this Party of Men that thus divided
 and distinguished themselves by this Schism, were observed also to *The Manner of*
 divide from the rest in their Behaviour, in their Tempers and Qua- *the Behaviour*
 lities, and in their Strangeness and Aversion, from their Christian Bre- *of these Fol-*
 thren, who adhered to the established Church. For this is their *lowers of*
 Character that Dr. *Whitgift* gave of them about this Time; com- *Cartwright.*
 paring them unto the *Pharisees*: " That when they walked in the
 " Streets, they hung down their Heads, looked austere; and in
 " Company sighed much, and seldom or never laughed: Their *Brief Ans. to*
 " Temper was, that they sought the Commendation of the People: *the Admonit.*
 " They thought it an heinous Offence to wear a Cap or Surplice, *in Quarto, the*
 " but they slandered and backbit their Brethren, railed on them by *latter End.*
 " Libels, contemned Superiors, discredited such as were in Autho-
 " rity;

ANNO

1570.



rity ; in short, disquieted the Church and State. And as for their Religion, they separated themselves from the Congregation, and would not communicate with those that went to Church neither in Prayer, hearing the Word, nor Sacraments: They despised all those that were not of their own Sect, as polluted, and not worthy to be saluted, nor kept Company with. And therefore some of them meeting their old Acquaintance, being godly Preachers, had not only refused to salute them, but spit in their Faces ; wishing the Plague of God to light upon them ; and saying, they were damned, and that God had taken his Spirit from them." And all this, because they did wear a Cap ; which strange, unchristian Speech and Behaviour, *T. C.* in his Reply did not deny, but that they neither defended nor allowed of any such Behaviour : And that the Fault of one should not be imputed to so many. No ; but it was brought to shew what ill Effects and Prejudices *Cartwright's* Doctrines against the present Constitution of this Church had occasioned in many.

A. Gilby's
Letter to di-
vers Ministers
against the
Habits. Part
of a Regist.

This Year (if it were not before) did a Brother of this Party, *Mr. A. G.* [*Anthony Gilby*, I suppose,] write a very hot and bitter Letter to several Reverend Divines, that had been Exiles for the Gospel, and returned upon Queen *Elizabeth's* Access to the Crown ; exciting them with all their Might against the Bishops, for imposing the Habits to be worn by Ministers in their Ministration ; and rather to lay down their Ministry, than comply. It was directed, *To his Reverend Fathers and Brethren in Christ, Mr. Coverdale, Mr. Turner, Mr. Whittingham, Mr. Sampson, Mr. D. Humfrey, Mr. Leaver, Mr. Crowley, and others, that labour to root out the Weeds of Popery, Grace, and Peace.* Where, in one Place he thus expresseth himself ; " I wot not, by what Devilish Cup they [the Bishops] do make such a Diverlity between Christ's Word and his Sacraments ; that they cannot think the Word of God to be safely enough preached, and honourably enough handled, without Cap, Cope, or Surplis ; but that the Sacraments, the Marrying, the Burying, the Churching of Women, and other Church-Service, as they call it, must needs be declared with Crossing, with Copping, with Surplising, with Kneeling, with pretty Wafer-Cakes, and other Knacks of Popery. ----- Well, by God's Power, we have fought with the Wolves, for these and such like Popish Chaff ; and God hath given [us] the Victory : We have now to do with the Foxes, [*i. e.* the Bishops.] Let us not fear.

Danger from
Papists. Bp.
Cox very sen-
sible thereof.

As for the *Papists*, the other adverse Party to the legally established Church, and to the Queen, the supreme Governour thereof, on Earth: the great Apprehensions of them were not yet blown over ; tho' the Rebellion in the North was now quieted. *Cox*, Bishop of *Ely*, was an old experienced Court-Divine, and that by long Observation knew what a dangerous Sort of Men they were, and what a mortal Hatred they bore to the Gospel, and all those about the Queen that sincerely professed it. He was therefore in this Juncture very solicitous for Secretary *Cecil*, the Queen's faithful and able Counsellor ; who for his Wisdom and Stability to Religion was hated by them : And in this dan-

dangerous and rebellious Time, I find him in one of his Letters making this Prayer for him: "I heartily wish you from our heavenly Father and his dear Son Christ, the full Strength of his Holy Spirit, to the Confusion of the Enemies of God and of the Queen's Majesty, and of us all, God's true Servants, and her Grace's true Subjects." But let me open some Light into the Practices of Papists at this Time.

And in order to that, I shall begin with an Embassy the Queen dispatched into France to the King in the Month of August by Francis Walsingham, Esq; Sir Henry Norris, Kt. then her Resident there. The chief and main of his Business was for the sake of the Reformed Religion, and for an Accord between that King, and the Protestant Princes, viz. the Prince of Navarre, the Prince of Conde, and the Admiral, with the rest being the King's Subjects. That it might be made as favourable, for the reasonable Contentation and Surety of the said Princes and their Party, as might possibly be: To the Maintenance and Continuance of them in the Liberty of their Consciences: There being no small Labour made by some, directly to impeach this Accord, and by others (tho' not openly) to withstand it, yet by double Dealing in the granting of their Requests, to ruin the said Princes and their Party in the End. "Therefore, (as it ran in the Queen's Instructions to the said Ambassadors) she found it the more necessary to use all good Means to countervail such contrary Labours, and to procure not only a good Accord, but therewith a Continuance thereof; as in a Matter, which in her Conscience and Honour she thought good both for the King and his whole Estate."

The Petitions and Demands those Protestant Princes made, were, First, That they might be restored to his Grace and Favour, as humble and faithful Subjects; and consequently, to serve him with their Lives, Lands, and Goods. Next, That they might be permitted to serve Almighty God by the Exercise of Christian Religion, according to their Profession, and to the Quietness of their Consciences. And lastly, That they might have Assurance thereof in some better Sort, than by former Experience they had: Which Petitions the Queen had herself considered. And the First she esteemed a Thing most meet for a King to grant, both readily and bountifully. The Second was, she said, to a King most profitable to embrace and accept. And the Third, a Thing in the Sight of God most commendable and needful of all Christian Subjects. And the last, a Matter of the most Moment to be regarded, for a full Perfection of all the rest. But this Peace and Accord between the King and his said Subjects was finished before Walsingham came. So that when he came, he congratulated the King on the said good Accord; and offered on the Queen's Part all her Endeavours to further the good Continuance thereof. And he gave the Admiral and his Party to understand the Queen's good Intentions in sending of him at that Time; and to make it appear how careful she was of their well doings.

The Archbishop of Cassils in Ireland, a Papist, was an Exile in Spain; and (whether it were to reconcile himself to the Queen, or upon some personal Peak) comes in January this Year 1570 into France;

ANNO
1570.

An Embassy
from the Q.
for the French
Protestants.

Her Instru-
ctions to her
Ambassadors.

Those Prote-
stants Peti-
tions and De-
mands.

The Archbishop
of Cassils dis-
covers to Wal-
singham Steu-
kley's coming
to the King of
Spain.

ANNO 1570. France; where at *Paris* resided *Walsingham*, the Queen's Ambassador: to whom in *March* following he made a Visit. When *Walsingham* in Discourse asked him concerning the Report that went abroad of the King of *Spain's* Intent of invading *Ireland*; the Archbishop then brake and said, That about *September* last, the last Year, viz. 1569, one *Steukley* arrived in *Spain*, with a Design to address to that King for an Army to reduce *Ireland* to his Obedience: Who (as *Camden* writes) took upon him with 3000 *Italians* or *Spaniards*, to reduce all *Ireland* under the Subjection of the *Spaniard*; and with one or two Pinaces to fire the *English* Fleet. This *Bravo*, soon after his coming to *Madrid*, before he went to the King, came to the said Archbishop, (as he related it himself to *Walsingham*) telling him he came to see him there, whom he knew to be Catholickly bent. And that his Intent in coming into that Country was to deal with the King of *Spain* about the reducing of the Kingdom of *Ireland* to his Government, whereby Heresy might be expelled, and true Catholick Religion planted. And that therefore he, by his Interest with the President of the Council, would procure him Access to the King. But upon some Pretences, as the Archbishop proceeded in his Relation to the Ambassador, of Loyalty to the Queen, and Love to his Country, not to see it under any Government than that of the Queen, and her Successors, he declined *Steukley's* Motion. Whereupon he applied himself to Duke *Feria*, who brought him to the King. And the King had Conference with him; used him honourably; and appointed him a very fair House, and gave him 6000 Duckets, and a daily Allowance for the Maintenance of his Table: So that he spent 30 Duckets a Day, at least.

Camd. Eliza.
p. 153. and
180.

Steukley honourably received by that K.

Conference between the K. and the Archbishop concerning Steukley;

And between Duke Feria and the Archbishop concerning him.

The Archbishop, continuing his Speech, added, That within a Day or two after, the King sent for him, and asked him concerning *Steukley*. He said, he never saw him but there in *Spain*: But that he had heard of him, that he had been a Pirate upon the Sea, of Life dissolute, in Expences prodigal, of no Substance, neither a Man of any great Account in his Country. Notwithstanding he heard he was a Gentleman born, and descended from a good House. Then the King told him of the Offer he had made touching the Business of *Ireland*, and that he had assured him, that he had dealt so, before his coming, with the *Irish* Nobility, as the King would find them ready to receive such Forces as he should send. The Archbishop wished the King not to be so light of Belief: For that *Steukley* was not a Man of that Credit with the *Irish* Nobility, to be able to bring any such Matter to pass; whom they knew to be but a Shifter, and one, who for the Maintenance of his Prodigality, sought to abuse all Men. The King said, that beside his own Report, he was recommended unto him by his Ambassador, who wished the King to credit whatsoever he reported.

Duke *Feria* afterwards meeting the Archbishop asked his Opinion of *Steukley*. To whom he said he feared he would abuse the King. Then said *Feria*, the Likelihoods that *Steukley* shewed the King of the Enterprize were such, as they gave great Cause, why the King should

should embrace the same. For beside the *Irish* Nobility, added *ANNO*
 he, he had won a great Number of the Garrison to be at his *1570.*
 Devotion, as wel Soldiers as Captains. Wel, said the Duke
 further, I perceive you are not willing the Enterprize should
 go forward : and therefore you seek to deface the Gentleman,
 whom we honour here with the Name of *Duke of Ireland*. To
 which the Archbishop replied, that that Title and Calling was
 more than ever *Ireland* was acquainted with. The Effect of this
 was, that *Steukley* came afterwards and challenged the Archbi-
 shop, and told him, if he were not a Man of the Church, he
 would be revenged of him for the Report he made of him.
 And when *Walsingham* had asked the Archbishop when *Steukley*
 was likely to embark, he answer'd, about the End of *April* :
 and now it was *March*.

Al this was the Matter of Discourse this Archbishop had
 with *Walsingham* ; as he gave the Queen's Secretary *Cecill* Intel-
 ligence in his Letter. Though he had a Suspicion even of this
 Archbishop, notwithstanding al this that he had said. He pre-
 tended by al this Discovery to shew himself loyal to the Queen ;
 and by this Means to obtain a Pardon from her Majesty, in
 leaving his own Country without her Leave ; and to have Li-
 berty to return back again : and that Archbishopric being now
 void, and his Successor dead, that he might be restored to it
 again. This Man being put out of his Bishopric about two
 Years past, (*viz.* 1568) and another substituted in his Room,
 made a great Disturbance and Outrage : Which he confessed to
Walsingham. Wherby he had justly incurred the Lord Deputy's
 Displeasure. But in Excuse of his Departure without the
 Queen's Leave, added, that it was of Necessity, to seek Main-
 tenance elsewhere. That the King of *Spain* relieved him, and
 honourably entertained him, and gave him yearly 2000 Duckets
 Pension. But before he came to *Spain*, he was at *Nantes* in
France.

Certain it is, that what this Archbishop of *Cassils* or *Cashel*,
 had communicated to *Walsingham*, gave great Offence in *Spain*,
 and begat great Jarrs between *Steukley* and him. Which the
 Earl of *Leicester* observed to *Walsingham*, in a Letter he wrot
 him, *April* 1571, acquainting him, that his Brother, Sir *Henry*
Sidney, Deputy of *Ireland*, who was then arrived in *England*,
 had shewed him the same ; and that it had caused such a great
 Dislike of the Archbishop in *Spain*, that it might possibly reco-
 ver him, and get him into *England*. This Archbishop's Name
 was *Maurice Gibbon*, alias *Reagh* : And having the Pope's Bul
 for the said Archbishoprick of *Cassil* or *Cashel*, by vertue of that,
 demanded Possession of the same. Which being refused, the
 other barbarously stabbed him with his Skein. But the Arch-
 bishop escaped with his Life, and the other fled abroad.

But to return to *Steukley*. He came into such Favour with the
 King of *Spain*, that he Knighted him : and he was commonly
 called there *Duke of Ireland*. This *Walsingham* took notice of to

Compleat Am-
 bassador, p. 59.

The Archbishop's
 End in this Dis-
 covery : viz. to
 be restored to
 his Archbishop-
 ric.

Loses his Inte-
 rest in Spain.

The Reason of
 his flying thi-
 ther.

Coxe Hibern.
 Anglican.
 p. 327.

The Honour the
 King of Spain
 did Steukley,
 resented.

ANNO Olivarez, the King of *Spain's* Ambassador at *Paris*. To which
 1570. he answered, the King was willing to entertain a Gentleman of
 Countenance, that offered him Service, and to honour such with
 the Honour of Knighthood. Then *Walsingham* acquainted him
 with the Course of *Steukley's* Life: and also, how little he had
 to take to. And therefore willed him to consider, how unwor-
 thy he was of any Honour, or Entertainment, in respect of him-
 self. But being (said *Walsingham*) a Rebel unto the Queen's
 Majesty, with whom the House of *Burgundy* had had so long
 Amity, this gave her Occasion to think, that Kind of Amity not
 to answer best to such good Will as ordinarily was professed.

Titles conferred
 upon Steukley
 by the Pope.
 Camd. Eliz.
 p. 230.

Our Historian tells us moreover, what Honours the Pope also
 conferred upon this dissolute Man, viz. The Title of Marquess
 of *Leinster*, Earl of *Wexford*, and Viscount and Baron of other
 Places in *Ireland*. And that in a Vapour, he promised to make
 the Pope's base Son King of *Ireland*. The same Historian, un-
 der the Year 1578, gives an Account of his Death; being slain
 in a Battle in *Africa* with the King of *Fez*, going thither with
Sebastian King of *Portugal*. For after the King of *Spain* had
 bestowed much upon him, he found him at length not worthy
 of any more. And his Practices were abated in *Spain*, by dis-
 covery at last of his Looseness and Insufficiency: As Secretary
Cecill wrote to *Walsingham* about him.

Preparations
 upon Intelli-
 gence of Inva-
 sion of Ireland.

But upon the said *English* Ambassador at *Paris*, his Intelligence
 in *France*, and other Intelligences from *Spain*, concerning the
 invading of *Ireland*, the Queen sent a Gentleman out of Hand
 to that King, to understand the *Spaniards* Intention; and who
 should deal plainly and roundly with him in that Matter.
 And in the mean Time she gave Order, against all Events, for
 the withstanding of any Enterprizes; as wel by sending of
 Ships to the Sea Coasts of *Ireland*, as by other Land Forces to
 be sent thither. And ordered her Ambassador there, in *France*,
 (if he should have any Occasion) to deal with the *Spanish* Am-
 bassador, and to shew him these Reports. And that if he
 should hear of the Queen's Preparations by Sea and Land, he
 should tel him, that it was for her Defence: and that in case
 she should be offended, she would use them not only for Defence,
 but to offend for her own Revenge: As she wrote in her Letter
 to *Walsingham* her Ambassador. Of these Affairs now happen-
 ing concerning *Ireland*, our Historians are silent: and therefore
 I relate them the more particularly, and procede therein.

The ill Condi-
 tion of that
 Kingdom at this
 Time.

MSS. Cecilian.

And it appears, that that Realm was but in an ill Condition,
 consuming the *English* Trefure. Letters August the 30. from
 the Council in *Dublin* the last Year, made al Things almost des-
 perate, viz. 'That the *Butlers*, Brothers to the Earl of *Ormond*,
 'encreased their Rebellion, and would not cease upon their
 'said Brother's Motions made to them. And that the Rebels in
 'the North were coming to invade the *English* Pale. That the
 'Power of the Pale was not able to withstand both the North
 'and the *Butlers*. This Secretary *Cecill* wrote in his private Let-
 ters

ters to his Friend *Nicolas White*, Seneschal of *Wexford*. And *ANNO*
 that they, the Queen's Council, would attend to the North, *1570.*
 and leave the *Butlers*. And many such Advertisements came
 daily. But that other News from *Ireland* came, that the *Butlers*
 now had stooped to the Earl their Brother: and that the Lord
 Deputy had had good Success. Yet the Wars and Hostilities
 went on this Year, and Peace went rather backward than for-
 ward. Infomuch that the Secretary called it, *A loathsome Charge*
to the Crown: adding, *Pœnè mihi nauseam movet ista profusio, &*
inutilis inanitas Fisci Regii: Praying God to send some Stay.

Some *Frenchmen* the latter End of this Year, underhand had *The French*
 invaded unhappy *Ireland* by *De la Roche*. Who discovered to a *make an At-*
 Kinsman, that the Enterprize in *Ireland* was to have executed *tempt against*
 a Plot of Conquest, devised by *Peter Strozza* in King *Henry's* *Ireland.*
 Time: and which, if the Match then in Hand between *Monsieur* *Cecill's Letters.*
 and the Queen went not forward, he was promised he should
 go in hand withal. This was the Queen's Secretaries Intelli-
 gence to *Walsingham* Ambassador in *France*. For notwithstanding
 the Correspondence between the *French King* and *Q. Elizabeth*
 at this Time, one *De la Roche* of that King's Chamber, was the
 Captain that led a Party of *French* that had lately made an In-
 vasion in *Ireland*: but it seems without Success. And of this
 the Queen was informed from her Viceroy in *Ireland*. The
 Faction of *Guise* were the great Doers in this Enterprize. This
 when *Walsingham* had complained of to the *French King*, he de-
 nyed his Knowledge of it: though it was thought he was privy
 to it.

It was discovered to be the Pope's *Nuntio*, that laboured to *By the Motion*
 draw *Monsieur*, the King's Brother, into this Practice: Promi- *of the Pope's*
 sing for the Maintenance thereof, to be paid in *Paris* 100,000 *Nuncio to*
 [Crowns] for his Encouragement; and made no Difficulty to *Monsieur.*
 bring the same to pass, in respect of the great Intelligence that
 they had both in *England* and *Ireland*. And that the same being
 won, it would be an easy Step to a Step of more Consequence;
 meaning *England*. But that if *Monsieur* would not accept this
 Promise, yet notwithstanding it was resolved to go forward:
 and that the Bill of Credit for the said Sum of an Hundred
 Thousand Crowns was already at *Paris*. Al this an Intelligen- *Walsingham's*
 cer employed by Sir *Henry Norris*, Ambassador before *Walsing-* *Letters.*
ham, came, and informed *Walsingham* of, *Norris* being gon
 home. And about this Time *Steukley* in *Spain* presented an In-
 strument unto the King there, not only subscribed with the
 Names of the most Part of the *Irish Nobility*, but of divers of
England of good Quality, ready to be at his Devotion. But
 further concerning *De la Roche*, *Walsingham* told the *French*
 King, that he had been in *Ireland*, and had left certain Soldiers
 there. For whose Safety he, the said *De la Roche* had brought *De la Roche*
 to *France* two Sons of one *Fitz-Morice* to be in Place of Hosta- *brings Hostages*
 ges. Who then remained at *Brest* in *Britany*, at a Kinsman of *from Ireland.*
La Roche's.

ANNO 1570. By the Means of Duke D'Alva's seizing the Effects of the English Merchants in the Netherlands the last Year, and the Queen in Reprizal seizing of the Netherlands Goods and Merchandizes in her Dominions, al the antient Traffick between England and the Low Countries was at a Stay. And great Damage was done by the English to the Low Country Merchants at Sea, by taking their Ships, and by the Trade removed to Hamburg and other Parts. But after some Time, about this Year, or near it, a Motion was made for the renewing of Trade and Intercourse between the two Nations. Concerning this it was now seriously debated, and thought convenient to procede more cautiously with Spain; both because of the Popish League against the State of Religion Reformed, and of the Spanish Malice against the Queen and her Realms: Also withal lest any Commodities might be carried from hence to Flanders, that might turn to the Disadvantage or Inconvenience of the Prince of Orange, and the Reformed in those Countries: that were now struggling for their Liberty and Religion, against that Tyranny and Oppression, then exercised in those Countries.

Cautiously to
treat with Duke
D'Alva about
Trade, because
of the Popish
League, and
Pr. of Orange.

And for the better understanding of these Things, and how Matters stood between England and Spain at this Juncture, one Aldersey, an understanding Merchant, thus wrot to Cecill wisely, and to the Reputation of his Memory.

Aldersey a
Merchant's
Letter to Cecill
thereupon.
MSS. Cecilian.

WHEREAS it hath pleased the Queen's Majesty to agree unto the opening of Traffic between this Realm and the Dominion of the King of Spain, I doubt not to her Majesties Honour, and the Benefit of the common Weal; so do I assuredly think the Duke of Alva, &c. hath sought and doth embrace the same, in hope thereby the sooner to supplant and overthrow the Prince of Orange, with the States of Holland and Zealand. And considering the Determination of the Papistical League, and the particular Malice of the Spaniard, and namely, the Duke of Alva, it is greatly to be feared, that if God should permit the said Prince and Countries to be overthrown, there would smal Faith be kept towards her Majesty, her Highness Realms and Subjects. Wherefore there is great Cause to procede in good Policy: How by the Use of this Traffic the said Prince, &c. may take the least Hurt that may be. Wherin hoping of your Lordship's Goodness to take my Meaning in good Part, I am bold to shew my simple Opinion.

I hope there is no need, by this Agreement, to permit any more liberal Trade of her Majesties Subjects into the Low Countries, but by the Merchant Adventurers, and of the Staple, who have Privileges in the said Low Countries. Wherby of Right, and by long Use, other her Majesties Subjects might not occupy into the said Countries with any Commodities of this Realm more than to buy those Country Commodities.

If

‘ If the same and none other may be permitted by her Maje- *ANNO*
‘ sty, there may so good Order be taken, that by, &c. only *1570.*
‘ those Commodities of the Realm, &c. to be vented, may be
‘ shipped into the *Low Countries*, which can no way so much hurt
‘ the Prince [of *Orange*] *Holland*, and *Zealand*, as may the car-
‘ rying of Corn, Wood, Hay, Coal, Beef, Butter, and other
‘ Victuals, into *Flanders*, and other Places under the Duke of
‘ *Alva*.

‘ And herein is to be considered, that as most of these Things
‘ be stolen out in Creeks, and in the Night-Time, and by Pre-
‘ tence of going from Port to Port within the Realm, without
‘ paying any Custom; so may greedy Desire of Gain (which is
‘ like to be great) cause so much to be transported, as this Realm
‘ may thereby find Lack. And as the Doers thereof be for the
‘ most Part Fishermen and of other Occupations, who leave
‘ their Faculties to follow these Things, and much more wil do,
‘ if they may be suffered; even so the restraining of them wil
‘ enforce them to use their several Sciences, to the Benefit of
‘ the Realm.

‘ Where it may be said, the *Flemings* wil send these Things,
‘ and serve the said Parties very amply, it is to be answered;
‘ that those of *Zealand* wil by no Means suffer them; but so to
‘ keep the Coast of *Flanders* and other Places, that the *Flemings*
‘ shall not stir: And yet none of them restrained by her Ma-
‘ jesty, &c.

‘ And if they of *Zealand* may without Offence restrain such
‘ *Englishmen* as shall cary Things into those Places which shall
‘ not be free by the said Privileges, nor allowed by such Order
‘ as may be taken with them of *Zealand*, they wil cause much
‘ better Order to be kept in that Behalf, than any Provision of
‘ her Majesty wil do.

‘ And these Things wel provided for, in my Judgment the
‘ Prince and the said Countries shall receive small Hurt by this
‘ opening of Traffic, they having Liberty to use this Realm, as
‘ other Subjects of the King. And so craving Pardon for my
‘ Boldnes, I pray God long to preserve your Honor in Health:

Your Lordship’s at Command,

THO. ALDERSET.

CHAP.

ANNO

1570.

CHAP. II.

A Determination of the General Assembly of the Church of Scotland, for Obedience to the new King. Q. Elizabeth in perplexity about restoring of the Scots Queen. Match for the Queen with the French King's Brother. The Queen how affected towards it. Astrological Enquiry into her Nativity about it. The Pope's Bull against the Queen set up at Paris. A secret Popish Design against England. Wrecks upon the Coast of Suffex, claimed by the Bishop of Chichester. A Suit with the L. Admiral about it: Proclamations about Pyrates. The Governor of the Isle of Wight sends out Ships after them.

In Scotland the Queen deposed.

THE Affairs of Scotland and the Scots Queen, affected England also at this Time. And the Fear of Popery from that Quarter disturbed this Kingdom. Insomuch, that those of the Court, and the rest of the Land that favoured the Reformed Religion, were secretly well disposed to the Action in that Realm, of deposing that Queen, and to the Succession of her Son. Which was done by the States of Parliament there. And a Solemn Decree was also made by the Scotch Clergy in their General Assembly in the Month of July, 1570, and Obedience accordingly enjoined to be given by al the Clergy to the King, and to pray for him. Which I have seen among the Papers of *Randolph*, the Queen's Ambassador to that Kingdom. Which also was printed, and ran in this Tenor.

A Determination of the General Assembly of the Church of Scotland, holden in Edinburgh, the viith Day of July, 1570, anent the Obedience to be given to the King's Majesty his Authority, and for praying for his Grace's prosperous Reign, &c.

Decree of the General Assembly of that Church for Obedience to the new King.

IT was concluded by the whole Assembly convened, as well Super-intendents, Commissioners to plain Churches, Commissioners of Towns, Universities, Provinces, Churches, Baronies, and Gentlemen, with uthers of Christes Congregation: That as it hath pleased God of his Mercy, to erect the Authority of the King's Majesty over us by publicte Consent of the Estates in Parliament, even so the same ought and should be universally obeyed throughout this Realm, without acknowledging any other Authority, whatsoever Title be pretended. Moreover, al Ministers are commanded in their publicte Sermons, to pray publicly for the Preservation of his Majesties Person and Authority: Assuring them, that al such as shal be found

‘ found negligent or inobedient heirinto, shal be punished as the Church shal think expedient. *ANNO 1570.*

‘ And further pronounceth, that if any Subject or Subjects of this Realm (of what Estate they) shal presumptuously take upon them to inhibit any Minister to obey this Ordinance of the General Church, what Cloik or Colour soever he or they shal pretend, or by manasing, make Impediment unto them, so that without Fear Ministers may not serve God in their Vocation; That in that Case such Troublers shal be summarlie, upon the Notoriety of the Fault, excommunicate; and shal be halden as rotten Members, unworthy of the Society of Christ’s Body, &c.

‘ And last, Commandes al Superintendents of Commissioners of Provinces to cause this Determination to be published in al Parish Churches, that none hereafter pretend Ignorance, &c. Given in the General Assembly of the Church of Scotland, and third Session therof. Subscribed by the Clerk of the same: Day, Year and Place aforesaid.

M. J. GRAY.

Queen Elizabeth, apprehensive of her Danger from the Popish Party in Scotland, and Q. Maries Friends there, yet remained unresolved what to do; and whether to consent to what was don in Scotland towards their Queen. However, her own Security enclined her on the other Hand, that is, to favour what the Protestants had don: of whom she was better assured, that they were on her Side. And therefore, when Commissioners were sent out of Scotland to the Queen in March to adjust the Scots Queen Affairs, (*viz.* The Bishops of Galway and Ross, and Lord Levisston, on that Queen’s Part; and Earl Morton, and two more, on the King’s) and both Parties were very stiff; one, for the Queen to be restored to her Government; the other, for the King her Son to reign: The English Court stood variously affected: Which the Earl of Leicester in the said Month of March, gave this Account of, to Walsingham then the Queen’s Ambassador in France: ‘ That the Queen was scrupulous about it. The Unworthines of their Queen to rule she granted: ‘ But the Instances of their Cause, to depose her from her Dignity, she could hardly be persuaded in. And so she remained much perplexed. That on the one Side she was loth to set her up, or to restore her to her Estate again. And on the other Side, as loth to defend that which she was not yet well persuaded to have Justice with it. Between these, her Council fought for these two Things, *viz.* That her self might be preserved in Surety, and the true Religion maintained assuredly. ‘ For that as the State of the World stood, and upon true Examination of this Cause, it appeared, that both the Ways were dangerous touching the Queen of Scots. For as there was Danger in delivering her to her Government, so there was Danger in retaining her in Prison: her Friends abroad beginning

Q. Elizabeth, how disposed towards the Scots Queen, deposed.

The Account thereof by the Earl of Leicester.

ANNO 'ning to speak proudly for her.' Thus the Earl of *Leicester*.
1570. But it was known, that al that was don in this Conference was

Annal. Reform.
Ch. 57. Vol. 1.

How the Queen
stood affected
towards match-
ing with
France.

The Secretaries
Instructions to
Walsingham
in that Affair.
Compl. Amb.

The Queen's
Nativity in-
quired into, for
her Marriage.

sent by special Messengers from the *Scotch* Queen's Party to the *French* King, the King of *Spain*, and the Pope: and Succours conveyed at this very Time from them: As appears by a Paper of Secretary *Cecill*, which may be read in the *Annals* of Reformation.

Religion was also very much concerned this Year, in the Motions that were made about *Q. Elizabeth's* Marriage. For tho' her Subjects earnestly desired her Marriage, to secure a Protestant Succession, yet they dreaded her matching with a Popish foreign Prince. But even they that were in the true *English* Interest, out of a Fear of the *Scots* Queen's Succession, could have been glad to see her married with whomsoever it were, equal in Dignity with herself. This appeared, and also how the Queen herself pretended, for the Good of her People, to be affected that Way, by Expressions in Secretary *Cecill's* Correspondence (in a Letter dated *March* the 3d) with *Walsingham*, Ambassador in *France*; instructing him from the Queen, 'That if any should deal with him to understand his Mind, in the Case of her Marriage, he might say, that at his coming from *England*, upon some common Bruit of such a Matter concerning her Majesty and *Monsieur D'Anjou*, the *French* King's Brother, he [*Walsingham*] was assured, that her Majesty, upon Consideration of the Benefit of her Realm, and to content her Subjects, resolved to marry, if she could find a Person, in Estate and Condition fit for her to match withal. And that she meant not to marry but with a Person of the Family of a Prince. And, that *Walsingham* should say, that he could not by any Means perceive, that her Majesty was altered from that Disposition. So as that he might conclude, that if any such Matter should be moved to him by any meet Person to deal therein, he would advertise her Majesty therof. And that her Majesty would have him so to do. And then that wise Counsellor added his own Judgment, 'That if God should permit this Marriage, or any other to take Place, he [*Walsingham*] might well judge, that no Time was to be wasted, otherwise than Honour might require. That he was not able to discern what was best: But that he saw no Continuance of her Quietness without a Marriage. And that therefore he remitted the Success to Almighty God.' But this, he said, he writ privately to him, as he trusted it should remain to himself. How Matters proceeded in Duke *D'Anjou's* Courtship of the Queen wil be shewn under the next Year.

And because the Welfare of the Nation did so much depend upon the Queen's Marriage, it seems some were employed secretly by calculating her Nativity, to enquire into her Marriage. For which Art even Secretary *Cecill* himself had some Opinion. I have met among his Papers with such a Judgment made, written al with his own Hand. Which Judgment I am

apt to believe (if not don secretly by himself) he had either *ANNO* from one *Bomelius*, a *Dutchman*, and famous for Physic and this *1570.* Art, and resiant in *England* about this Time; or perhaps from *Sir Thomas Smith*: who studied Astrology much, and by this Scheme he found, that the Queen had not much Inclination to Marriage: Yet that her Wedlock would be very happy to her: That she should be somewhat elder, when she entered into Matrimony: And that then she would have a young Man, that was never before married*; That she then should be in the 31st Year of her Age: That she should have but one Husband. Then for the *Quality* of the Man, that he should be a Foreigner. That (especially towards the Middle of her Age) she should not much delight in Wedlock: That she should obey and reverence her Husband, and have him in great Respect. That she should arrive at a prosperous married Estate; but slowly, and after much Counsil taken, and the common Rumour of it everywhere, and after very great Disputes and Arguings concerning it for many Years, by divers Persons, before it should be effected. And then she should become a Bride without any Impediment. That her Husband should dye first: And yet she should live long with her Husband; and should possess much of his Estate. For *Children*, but few, yet very great Hope of one Son, that should be strong, famous, and happy in his mature Age: And one Daughter. The Calculation of al this, by Judgment and Aspects of the Planets, is set down in the *Appendix*: It was drawn up, no Doubt, privately, for *Cecill's* own Instruction, to judge the better of so weighty an Affair, by what might be gathered from Astrology; the Good Estate of the whole Realm so much depending on the Queen's Marriage.

* And so the Duke of Anjou was.

No. IV.

The Bul of Pope *Pius V.* against *Q. Elizabeth*, was set up in *Paris* at *Pont St. Estienne*, containing the self same Matter, and on the same Day (*March* the 2.) that *Felton* set it up at *S. Paul's*, *London*: putting her under a Curse, and al that adhered to her; and absolving her Subjects from their Oath of Allegiance: and those that should obey her to be involved under the said Curse. This insolent Bul may be read at length in our Histories: and particularly in *Camden's Elizabeth*. The People of *Paris* flocked mightily together about it. The Queen's Ambassadors then in *France* were the Lord *Buckhurst* and Mr. *Walsingham*. Whose Servant went boldly and tore it down, and brought to his Master. Who with the Lord *Buckhurst*, after some Conference, repaired to the King; and immediately broke with him in that Behalf. He calling *Walsingham* unto him, asked him the Contents of the said Bull. Wherof being advertised, and *Walsingham* presenting to him so much of the said Bull as was given him by his Servant, the King shewed himself very much moved therat, in such Sort as that both might very wel see he was unfeigned. And forthwith he called *Lansac* unto him, to take Order with the Judge Criminal, for the searching out of the setter up of the same. And assured the Ambassadors, if by

The Pope's Bul against Q. Elizabeth, set up in Paris.

Sub Anno 1570

Compl. Amb. p. 49.

ANNO 1570. any Means he could be found, he should receive such Punishment, as such a Presumption required: considering the good Amity between him and his good Sister. *Walsingham* then shewed the King, that if he did not take Order in this, the like Measure might be measured to himself. To which he answered, that he did perceive that very wel: And that whosoever he were, that should seem to touch in Honour any of his Confederates, he would make account of him accordingly. After *Walsingham* departed from the King, *Lansac* told him in his Ear, that he had great Cause to guesse, that this was done by some Spanish Practice.

An Italian Practice against England in hand. Compl. Ambas.

It may open a Door to the dangerous Practices that followed the next Year, by reason of the Scots Queen and the Duke of Norfolk, what was told to *Walsingham* the latter End of this. Which was, that one who desired his Name to be in Cypher, gave him to understand, that a Friend of his, in Talk with an Italian Bishop (who came lately to Paris from the Pope to Congratulate the Marriage of the French King) had learned of him, that he had a Practice in Hand for England: which would not be long before it brake forth: And further shewed, that one Merchant in that Town had 14000 Crowns to be employed in that Behalf.

Bishop of Chichester's Right to Sea Wrecks upon the Coasts of Chichester. Paper Office.

A Process upon it.

Dr. *Curteis* was this Year consecrated Bishop of *Chichester*, in the Room of *Barlow*, deceased. This Bishop had some Controversy with the Lord Admiral for Sea-Wrecks; which he claimed, as Bishop of *Chichester*: not only such as were within his Lands and Manours, but also some Miles out at Sea, on the Coast of *Chichester*. Whereupon a Suit was commenced. Several Writings wherof remain in the Paper Office. There it appears, that Information was brought against the Bishop, that a Hull of a Ship was brought by one *Walkaden*, and seized by the Lord Admiral's Deputy, in the Havens Mouth of *Chichester*: Which was sold by the Bishop of *Chichester*, or his Officers, to a Servant of his: And was afterwards broken up by one *John Bulke* his Servant. For the which there was Process served upon the said *John Bulke*, out of the Court of Admiralty. There it was pleaded, that the said Bishop had nine or ten Sliyages of Iron, Pieces of Cables, Sails, and divers other Things, fetched from a Ship sunk at the Shoals, twelve Miles from the Land, about a Year and Half past. And that there was no Process against the said Fetchers of the same; because they were poor Men; and that it was thought his Lordship would take order for it without Suit. That although the said Bishop had by Charter *Wrakea Maris*, within his Lordship's Manours, Lands, Tenements, Fees, and Possessions; yet he might not meddle with the Hull of the said Ship, considering it was a Pyrate's and possessed and seized by the Lord Admiral, before it came near the Place, where the Bishop did claim that Privilege. The other Goods were fet from the Sea, twelve Miles from the Land. That the Charter which the Bishop shewed for the Jurisdiction of

of Admiralty made in *Harry 6.* his Time, was resumed by the Statute of Resumption, in the 28th Year of his Reign. And besides, that the Queen's Majesty had now the Lands where he did now so challenge the Admiral's Jurisdiction, so that unless he had reserved the said Jurisdiction when he departed with his Lands to the Queen, his said Jurisdiction did pass away with the Lands. This was the Plea on the Side of the Lord Admiral: What that on the Bishop's was, I find not. But the Charter of *Henry VI.* before mentioned, granting the Privilege of Wrecks to this See, may be read in the *Appendix.*

A N N O
1570.

No. V.

This, it seems, had been a Cause tryed before, in *K. Henry the Eighth's* Time, between a Bishop of *Chichester* that then was, and *Sir Arthur Lisle*, Lord Admiral: who was laying Hands upon a Wreck in the Coast of *Suffex.* Whereupon the Bishop of *Chichester* claimed it, as his Right: And withal, to satisfy him therein, produced to him a Copy of the foresaid Patent from the said King *Henry*; granting to *Adam* the Bishop, al such Privileges: Who was Bishop of *Chichester*, Anno 1445, 24 *H. 6.* Whereupon the said Lord *Lisle* sent this Letter to the said Bishop.

Lord Admiral
Lisle, under *K.*
H. 8. yields this
Right to the Bi-
shop.

My Lord,

IN my hertiest wise, I commend me unto you, plesyth yt you t'understond, that I have perused your Graunt of your Libertyes; which is sure and good, as I am informed by learned Men. Wherefore, I am very wel contented that you sell this late Wrack, as yours; for I wyll not, in no wyse, be against you, nor your Church, to break any such your Liberties or Franchises, which by your Graunt I perceive you have: And also of old Tyme, accordingly to the Tenour hereof, have occupyed and used. And thus fare your good Lordship hartily well. From *London* this vii. of *March.*

His Letter to
the Bishop.
Pap. Off.

Your own *ARTHUR LYSLEY.*

The Wrack about which the Suit above mentioned was commenced was, it seems, of a Pyrate's Ship: which the Admiral made his Plea for claiming it from the Bishop. I find indeed, the Pyrates were now very stirring upon our Seas. Which gave Occasion of the Queen's issuing out a Proclamation dated in *June* this Year from *Hampton Court*, against them: Who made good Spoils of the Goods of the King of *Spain's* Subjects, as wel as of others. These seemed to be chiefly *Flemings.* She therefore minding to give as little Offence as possible, to that great and proud King; and that he might have no real Cause of quarelling with her, (as he sought Occasion) as she had therefore restrained Sea-Rovers by a strict Proclamation the last Year, so now by another she forbad any of her Subjects on the Coast of the Sea, to receive the Commodities such Pyrates should bring to sell. It set forth, 'How that by a special Proclamation last Year given at *Oteland*, she had directed sundry good Orders to her Ports, for the removing and expelling of al Pyrates out of

Proclamation
against Pyrates,
and receiving
their Spoils.

ANNO 1570. the narrow Seas upon the Coast of her Realms. And that therupon several evil Persons were apprehended in her Ports; and were, as it was notorious, executed of late Times as Pyrates. But that tho' no manifest Pyrates were then known to resort to any her Majesty's Ports; yet it was supposed, that by the Fraud and Greediness of some negligent Officers in some small Ports or Creeks of the Realm, certain Goods and Merchandizes were secretly brought into those Ports, as was said, from some Ships of War of other Countries; being upon the High Seas, and out of the Danger of her Majesty's Castells or Bulwarks, to be stayed; and were thought to be by her Majesty —

For Remedy she eftsoons commanded al manner of Persons to have a more earnest Regard to the Observation of al Things contained in the foresaid Proclamation, upon several Pains therein contained, and the same Proclamation now publish and observe. And her Majesty presently addeth, 'That if any Officer in any Port or Creek, should have any Knowledge or Information given of any Person, that should buy, or any Ways attain to any Manner Goods or Merchandizes, brought in otherwise than ordinarily and publickly by Merchants Ships, as lawfully trading Merchandize; the said Officers, for not apprehending the Offender, and for not withstanding such Frauds, to be deprived of their Offices, and committed to Prison without Bail, if their Offices be of her Majesty's Gift: And if by Grant of any Corporation, the whole Liberty of the Corporation, for such Misuses, shal be secured into her Majesty's Hands, and be extinguished, &c. Given at Hampton Court the 6. of June, 1570, the xii. of her Reign.

The Governor
of the Isle of
Wight sends
Ships after Py-
rates in those
Seas. Compl.
Ambass.

Notwithstanding Complaint was made, about the latter End of the Year, by the Spanish Ambassador in Paris, to the English Ambassador there, of Pyrates, haunting the narrow Seas, (especially about the Isle of Wight) that robbed the King's Ships. It was true; but the Crimes were committed by some belonging to the Prince of Orange: as Cecil wrote to Walsingham: a Thing the English could not help. But Mr. Horsey, Governor of the Isle of Wight, was dispatched with Authority to set forth certain Ships, either to take them, or to drive them from the Coasts. For he confessed to Walsingham privately, that they were too much favoured *Lucri causâ*. But however, he might avow truly, as he added, that the Queen did not favour them.

ANNO

1570.

C H A P. III.

Orders and Injunctions for preventing Frays and Fightings in London. Constables to carry Staves. The Queen's daily learned Studies. Secretary Cecil created Lord Burghley. His Troubles. Sir Tho. Smith becomes Secretary in his Place. Walsingham Ambassador in France, his Complaint. Sir Nicolas Throgmorton; his Death; Disease and Character. Earl of Suffex. Mr. Thomas Cecil's Letter to him: who had recommended him to the Queen, Sir Francis Englefield's presumptuous Letter. Bishop Sandys nominated for London. His Excuse; and Acceptance: His first Visitation. The Italian Church in London. Fox's Second Edition of his Martyrology.

NOW for more Domestick Affairs, and Observations of divers Persons of Character or Quality. This Year, or near it, a notable Proclamation was set forth by the Lord Maior of London, for the Regulation and good Order of that great Metropolitall City, not only upon the Queen's Charge to him to preserve Peace in that her Chief City, but also because lately there had been great Frays and Fightings, and Murthers too, committed in and about the said City, by Cudgels, called *Bastinadoes*, and other Weapons. The latter forbidden to be drawn, and the former to be carried by a very strict and wel penned Proclamation published in Print. Which all Constables, for their better Direction and Remembrance, were to have in their Houses: And they enjoyned to carry a white Staff. It was entituled, *For the Suppressing of Frays, and Fray-makers, and Disturbers of the Queen's Peace.*

It began with the Mention of a Law of K. Edward I. in the Third of his Reign; wherein he did enact, that the Peace of the Holy Church and of the Land, should be wel guarded, kept and maintained in all Points; and that equal Justice should be done, as wel to the Rich as to the Poor, without Respect of Persons. And that K. Richard II. in his Parliament the First of his Reign, did in like Manner wel and straitly command, that Peace in his Realm should be surely observed and kept: So that all his lawful Subjects might from thenceforth safely and peaceably go, come, and dwell, according to the Law and Usage of the Realm; and that Justice and Right should be indifferently ministered. It set forth likewise, that the Queen's most excellent Majesty, as wel by her own Mouth, as by her honourable Council, had sundry Times given strait Charge and Commandment

Disorders and Frayes in London.

The Lord Maior his Proclamation for preventing the same.

ANNO
1570.

The Maior the
Queen's Lieute-
nant.

Desperate Af-
frays in the
City.

Reformation
thereof.

No drawing
Weapon.

ment to the Lord Maior and his Brethren, the Aldermen, and to their Predecessors, that they should wel and diligently conserue and keep the Peace of our Sovereign Lady within the City and Suburbs. And forsomuch as a far greater Confluence, as wel of the Lords, Great Men, Prelates, Knights, and Gentlemen of this Land, and other the common People, was made to this honourable City of *London*, than to any other Part of the Realm, as wel for their Suits in the Queen's Highness Courts, as for other their Negotiations; and for these Causes there was required a far greater and more diligent Care, within the City especially, for the Conservation of her Majesties Peace; and chiefly for that this City is the principal City, and Spectacle of the whole Realm; by the Government whereof, al other Cities and Places do take Example: And also, whereas the Lord Maior is the Queen's Highness Lieutenant in the same City; and by the Charters, Liberties, Franchises, and Customs thereof, hath the ful Execution of the Queen's Prerogative Royal, for the Conservation of the Peace and Defence of bearing Armour within al Parts of this City, and the Suburbs thereof.

And forasmuch as of late Times, within this Honourable City, and the Liberties and Suburbs, upon Quarels begun, as wel in other Parts of the Realm, as within this City, and in other Places near adjacent, great and desperate Affrays have been foughten within the said City: Whereupon hath ensued horrible Murther, and desperate Man-slaughters; to the great Displeasure of Almighty God, and to the manifest Contempt of the Queen's most excellent Majesty, her Crown and Dignity:

For Reformation whereof the Lord Maior, by the good and grave Advice of his Brethren, the Aldermen, did in the Queen's Name most straitly charge, will, and command, that as wel al her Majesties Subjects, as al other Persons, resorting, dwelling, or abiding within the said City, or the Liberties and Suburbs of the same, shal from henceforth firmly keep, guard, and maintain in al Points, the Peace of our said Sovereign Lady. And that no Person presume to draw or Use any Weapon to fight, upon Pain of Forfeiture of the same, and to have Prisonment of his Body, during her Majesties Pleasure, and to make Fine and Ransome for the same Offence.

And for the better repressing of such as be common Disturbers and Breakers of her Majesties Peace, he commanded al her Majesties good Subjects diligently to assist the Constables, and other her Majesties Officers, in pacifying of Affrays, and apprehending of such as were Breakers and Disturbers of her Majesties Peace, as often as they shal be called upon by the said Constables, upon Pain of Imprisonment, and further Punishment. And that the Constables within the said City and Liberties, may at the Time of such Affrays be the better known, the Lord Maior did hereby charge and command, that every Constable

‘ Constable should have a white Staff or Rod, of the length of *ANN O*
 ‘ one Ell and an Half, and of the Bigness of a Standard Shaft. *1570.*
 ‘ Which Staff or Rod, he or his Deputy shal bear in his Hand,
 ‘ at al such Times as he shal go to the appeasing of such Affrays. *Constables*
 ‘ And that no Persons but Constables only, or their Deputies, do *White Staff.*
 ‘ use the like Staves upon Pain of Imprisonment.

‘ Herewithal charging al the Constables, as often as need *Raise the Inha-*
 ‘ shal require, to raise the Inhabitants of their severall Precincts, *bitants.*
 ‘ and to take and apprehend al such as shal draw or use any
 ‘ Weapon to fight, or make an Affray, or otherwise break her
 ‘ Highness Peace. And al such Affray-makers and Peace-brea-
 ‘ kers to carry forthwith to one of the Counters, there to re-
 ‘ main; until such further Order be taken with him or them,
 ‘ as may be to the Terror and Example of others.

‘ And further, he did straitly command and charge, that no *No Cudgel to be*
 ‘ Person presume to bear or carry in their Hands, or otherwise, *born.*
 ‘ within the City of *London*, and Liberties thereof, any Man-
 ‘ ner of ragged or smooth Cudgel, commonly called a *Bastinado*,
 ‘ either with a Pike of Iron, or without. And such as now of-
 ‘ fended therein, to be attached by the Constables, or their
 ‘ Deputies; and brought before the Lord Maior or the Recor-
 ‘ der, or before some other Justice of Peace of the same City;
 ‘ there to receive such Punishment for the same, as shal be
 ‘ thought expedient. And to the Intent that the Constables
 ‘ may not excuse themselves by Ignorance, the Lord Maior com-
 ‘ manded every Constable of the same City, to have one of
 ‘ these Proclamations fixed upon a Wal within his Dwelling
 ‘ House, in a Place meet and convenient for the same.

Imprynted at *London* by *John Day*.

If we turn our Eyes from the City to the Court: The Queen *The Queen em-*
 was now at *Windsor*: where, besides the publick and weighty *ployes herself*
 Affairs of the State, she customarily set apart some Hours every *daily in Study.*
 Day in her Privy Chamber, in learned Studies; as in reading
Greek, in conversing with ancient Authors of Philosophy and
 Divinity, and in fair Writing, and inditing Letters and Dis-
 courses in divers Languages. Wherein she used the Conduct of
 the learned and ingenious *Roger Ascham*: Which he looked upon *Rog. Ascham.*
 as one of the greatest Felicities of his Life. And reproached the
 young Gentry of the Nation, nay, and many of the elderly
 Divines, by her Example. And with what Words he addressed
 himself to them upon Occasion of the Queen’s Studies, to ex-
 cite them to Learning, is set down elsewhere. *Annals, Vol. I.*
P. 392.

One of this learned Queen’s wise Counsellors was Sir *William*
Cecil, her Secretary of State, learned himself, and also a chief *Secretary Cecil*
 Patron of Learning and Religion: Whom this Year she worthily *created Lord*
 advanced to the Honour of a Baron of this Kingdom, by the *Burghley.*
 Title of *Baron of Burghley*, the Name of his noble House in
Northamptonshire; and still giving Title to his eldest Sons Issue,
 the Earls of *Exeter*; not advanced for his Wealth, but for his
 Worth.

ANNO 1570. Worth. But he remained Secretary for some Time after : tho' it was thought then, (as the Earl of *Leicester* wrote to *Walsingham*) that ere long he should have the Office of Privy Seal. If we wil take his Title from his own Pen, thus he wrote to *Nicolas White*, his Friend in *Ireland*, ' My Stile is *Lord of Burghley*, ' if you mean to know it for your Writing, and if you list to ' write, truly the poorest Lord in *England*: Yours, not changed ' in Friendship though in Name, *William Burghley*. And about this Time he wrote to *Walsingham* in *France*, March the 1st, 1570, subscribing his Letter, *By your assured, as I was wont*, Wil. Cecil ; and as I am now ordered to write, *William Burghley*. And in

Cecil's Journal his own Journal he wrote, ' that he was created Baron the 25th ' of *February*, being *Shrove Sunday* ; yet called *Lord Burghley* ' some time before.

The Bishop of
Ross's Congra-
tulation thereof
to him.

The Bishop of *Ross*, the *Scottish* Queen's Ambassador, (but for his Pragmatical and seditious Spirit, committed to the Tower) thought fit in a Letter to this Lord, to give him this Complement upon his new Honour : ' When I was going to wreit your ' Lordship's accustomed Style of Honour upon my Letter, I was ' warned of your late Honourable Promotion. Wherof I am ' most heartily glad. For your Vertue, Wisdom, and Expe- ' rience, hath merited that, and much more. And happy is that ' Commonwealth, whair the Magistrates are so elected : *Et quum* ' *aut Sapientes gubernant, aut gubernantes philosophantur*.

His Troubles
and Dangers at
Court : and
Reflection ther-
on.

If this wise and good Man took any Delight in Titles of Honour, it was some Recompence to him for the severe Troubles and Dangers he was oppressed with, for his publick and faithful Services. For the last Year he had certainly sunk under the malicious Combinations of the Great Men at the Court against him, had not the Queen seasonably interposed ; knowing wel the Worth of the Man, and on that Account, the Zeal she had, and must have, for such a Man, obliged her on his Side. And this present Year, 1570, also, he had his Share of Trouble ; and the Court itself was full of Changes. And how it stood with him now, take his own Words, in a Letter to his dear Friend in

Letter to Nico-
White.

Ireland. ' I cannot wel resolve what to write, such are the Va- ' rieties and Changes of Time, that may alter my Advertisements ' between my Writing and your Receipt. Therefore I wil write ' of Things not subject to Change by me while I live. I do con- ' tinue, nor wil desist, to love heartily the honest Virtues which ' I am persuaded are settled and rooted in you. For which I ' love you, and so wil, [however mutable he found the Love ' of others to him] except you make the Change. I am as you ' have known me, (if not more) tormented with the Blasts of ' the World : Willing to live in calm Places ; but it pleaseth ' God otherwise to exercise me, in Sort as I cannot shun the Ra- ' ges therof ; tho' his Goodness preserveth me, as it were with ' the Target of his Providence, from the Dangers that are gaping ' upon me. *Vita hominis est militia super terram*. I use no Ar- ' mour of Proof against the Dart and Pellet, but Confidence in ' God

God by a clear Conscience. He was a Man that affected Meditation and Retyrement, but could not be spared from the Publick. For to repeat one Expression more, dropt in the same Letter: 'God send me some Intermiſſion from Buſineſs, to meditate privately upon his mervailloſus Works, and to exerciſe my Thankfulneſs for his Mercies and Benefits.' This was writ in *May*. But inſtead of a Receſs from Buſineſs, the Queen layd more weighty Employment upon him not long afterwards. For upon the Death of the Lord Marquels of *Wincheſter*, Lord Treafurer, in the Year 1572, ſhe advanced him to that Place. But yet the drawing up of moſt of the State Writings, as Inſtructions to Ambaſſadors, and Declarations, and Letters, lay upon him even then, and long after.

*Is made Lord
Treaſurer,
Anno 1572.*

He was ſucceeded in the Office of Secretary of State by Sir *Tho. Smith*, Kt. another very faithful, wiſe, and learned Counſellor of the Queen's: but not before *June 24, 1571*, who had late been the Queen's Ambaſſador with the *French King*. He was firſt called to aſſiſt the ſaid new Baron in the Office of Secretary: And was in order to that, admitted to the Council *March* the 4th, as the Earl of *Leiceſter*, but the Day before, wrote to *Walsingham*, that the ſaid Sir *Thomas* ſhould be admitted to the Council to morrow; and ſhortly after to be Secretary.

*Sir Tho. Smith
ſucceeds Secre-
tary of State.*

Happy was the Queen in her Secretaries, who were both faithful, able, and diligent. Such was Mr. *Walsingham*, afterwards Secretary, viz. in *January, 1573*, being then admitted Joint-Secretary with Sir *Thomas Smith*. Which *Walsingham*, by ſerving her Maſteſty faithfully in his Embaſſy, to his great Coſt, in Houſe-keeping and Intelligence, ran himſelf deep in Debt. Infomuch that in a Letter he wrote this Year from *France* to the Earl of *Leiceſter*, he ſhewed him, that his Charges grew to be ſo great, through the exceſſive Dearneſs of the Place, (the like to which was never known) that Neceſſity forced him at that preſent to make his Moan unto his Lordſhip, and to deſire his Aid, that he might not be, as he was, overburthened: Whereby his Care how to live, might not hinder the only Care he ought to have, How to ſerve. And that tho' his Service could not deſerve ſo much as he was allowed; yet his Place and his State required, he ſaid, Conſideration to be had of the preſent Time. Otherwiſe he ſhould not be able to do that which ſhould be for her Maſteſty's Honour and Service: Adding, that always Change of Time brought Change of Allowance.

*And Walsing-
ham, ſaid
his Neceſſity
now in France.*

*Compl. Amb.
Cecil's Diary
and the Loſs of
him to the Pub-
lic.*

This Year, *February 12*, dyed Sir *Nicolas Throgmorton*, Kt. who had been the Queen's Ambaſſador jointly with Sir *Thomas Smith*; and employed in other Embaſſies and Matters of State: and a great Creature of the Earl of *Leiceſter*'s. He dyed *ex Pleuriſi & Peripneumonia*, as *Cecil*, in a Diary of his, expreſſed it. The Loſs of whom *Leiceſter* ſignified in a Letter two Days after, (viz. *Febr. 14.*) to *Walsingham*, in theſe Words: 'We have loſt on Monday, our good Friend, Sir *Nic. Throgmorton*: who dyed at my Houſe, being there taken ſuddenly in great Extremitie on the Tueſday before. His Lungs were periſhed. But a ſudden Cold he had taken was the Cause of his ſpeedy Death. God hath his Soul: and we his Friends great Loſs of his Body.' Some apprehended his ſudden Death came by Poiſon: but whether by *Leiceſter*'s Means, being in

*Sir Nicolas
Throgmorton
dyes.*

Cecil's Diary.

*His Diſeaſe,
and the Loſs of
him to the Pub-
lic.*

Compl. Amb.

ANNO his House, when he dyed, it is uncertain. He was a busy intriguing Man. *Cecil* also wrote the same News of his Death to the same Correspondent, viz. 'That he had been sick, and past six or seven Days, of a Pleurisy, joyned with a Disease called *Peripneumonia*: Adding piously, *He doth but lead the Way to us.*' *Walsingham*, in his Letter back to *Leicester*, taking Notice of the said *Sir Nicolas's* Death, (whom he called a *dear Friend* to him) gave this Judgment of him, 'That by the lack of him, if it were private to his Friends, the Loss were great: but if weighed generally in Respect to her Majesty and the Country, the Want of him would appear greater. For be it spoken, said he, without Offence to any, for Counsil in Peace, and for Conduct in War, he hath not left of like Sufficiency, his Successor, that I know: Concluding, that he would no more insist upon that Matter, unpleasant for his Lordship to read, as for him to write.' He was buried in the Church of *S. Katharine Creechurch, London*: where he hath a fair Monument, with his Figure in Stone.

Earl of Suffex
taken into the
Privy Council.

Mr. Tho. Cecil,
that served
under him in
the Rebellion,
recommended
by him to the
Queen.

Cecil's Letter
to him there-
upon.
Titus B. 2.

In the Month of *October*, the Earl of *Suffex* was admitted into the Privy-Council: who had merited wel: He was Lord President of the Council in the North: And the last Year being the Queen's Lord Lieutenant in the North, he had great Success against the Rebels in the North: and was accompanied with a great many *English* Gentlemen, volunteers. And among the rest, by *Mr. Thomas Cecil*, Secretary *Cecil's* eldest Son: Who for his signal Service, and some Promise, expected some Reward with others. And having been particularly recommended unto the Queen by the said Earl, he wrote this handsome Letter in Acknowledgment to him; expressive also of his Modesty and Vertue, agreeable to the Spirit of his worthy Father.

That it might please his good Lordship:

Understanding that such as served under his Lordship in the late Rebellion of the North, did generally look at this Time by his Recommendation, for some Recompence of their Service; among whom, accounting himself one, and his Suit already being most favourably recommended unto the Queen's Majesty by his Lordship's special Favour unto him, more than any Desert of his Part; he was the bolder to remember himself unto his Lordship by these his Letters: Not as one, in respect of his particular Gain, meaning to be importunate with him; but as he, who neither meant to attempt other Mens Credits in this Behalf, neither to be bound or thankful unto any, but unto his Lordship only. And should think himself happy, if at any Time it might be in him, by any Service to acknowledge that Duty and Good-wil which he remained indebted unto his Lordship. In the mean Time he remained as his most bounden; and wishing his Lordship his Hearts Desire. It was dated from *Burghleigh*, the 26th of *December, 1570.* Subscribing, *Your Lordship's at Commaunment,*

THO. CECILL.

Sir Fra. Engle-
field's presump-
tuous Letter.
Cecil's Diary.

November the 18th, *Sir Francis Englefield* wrote a presumptuous Letter to the Earl of *Leicester*, against the Queen's Majesties Authority.

thority. It is only so briefly set down by *Cecill* in his *Diary*: ground-
 ing it, as it seems, upon the Pope's late excommunication of her, and discharging her Subjects from their Allegiance, and giving her Kingdoms to the King of *Spain*. He was a great Popish Zealot, and had been a Privy Counsellor to the late Queen *Mary*, and Master of her Wards and Liveries: But now living abroad upon Pretence of his Religion, and a Pensioner to the King of *Spain*, held a Correspondence with the Queen's Enemies. Though the Queen deserved better at his Hands, as hath been related at large elsewhere. For she allowed him the Revenues of his Estate here in *England*; and retained only a final Part of it for the necessary Maintenance of his Wife; who was an Heiress, and brought a considerable Fortune to him. And whereas he pretended his Conscience for refusing, at the Queen's Command, to return to his own Country, because he might not enjoy his Religion here; she ordered her Ambassador then in *Spain* to inform that King, (who had by his Ambassador interceded for him) that none of her Subjects were disturbed for their Religion, if they were quiet in the State; nor should Sir *Francis*. But his seditious Spirit and Animosity against the Queen and her Authority stil remained, as appears by writing after this Manner to one of her chief Statesmen.

ANNQ
 1570.

*Annals of Re-
 form. Ch. 36.
 Vol. I.*

Grindal, being the Beginning of this Year translated from the See of *London*, to that of *York*, *Sandys*, Bishop of *Worcester*, was concluded upon by the Queen, to be the fittest Person to be removed into that Room; a Man dear to the Citizens, and earnestly desired by them, to be their Pastor. Secretary *Cecil*, who was the great Instrument of this intended Remove, dispatched a Message to him, to acquaint him with the Queen's Resolution. And therefore prayed him to hasten to *London* for that End. But the good Bishop, conscious to himself of his own Inability for so great a Charge, and not caring, perhaps, to be placed so much in View of the Court, and the whole Realm, pleading withal his Want of Health, and Bodily Infirmary, laboured to decline it, as much as he could. And thereupon sent up his Chancellor to lay before the Secretary his Unwillingness on those Accounts to remove from that See, where he hoped he did God Service. But the Chancellor did his Message after that Manner, as tho' the Bishop were not in earnest, and as tho' it were but a faint Excuse, and that he required only some further Solicitation to accept it. Which caused a gentle Reprimand of him from *Cecil*; shewing him, how the Queen was not disposed to think of any one else for that Place; and likewise, that the Citizens began to be much displeased with him for his Denyal. This troubled him, and concluding this a Call from God to this Bishoprick, he sent up a pious and modest Letter to the Secretary, importing his no longer standing out; and that upon the Queen's and Council's Summons, he would obey and come up. Which Letter, deserving to be inserted, as affording some Character of this godly Prelate, was as followeth: *viz.*

*Sandys Bp. of
 Wigorn. ap-
 pointed for Bp.
 of London.*

S I R,

I SHALL humbly pray you not to be offended, that thus often with my Letters I molest your Honour. My former and whole Suit was simple, my Meaning plain; saying of myself as I thought

*His Excuse:
 and Acceptance
 of the Prefer-
 ment. Letter
 of to Cecil.*

VOL. II.

E 2

ANNO 1570. of myself. [*i.e.* Declining to be translated, because of his mean Opinion of himself and his Abilities.] If my Chancellor hath

MSS. Cecilian. otherwise insinuated, he did it without Commission, or Knowledge of me. The Wants in Mind, and the Infirmities in Body, were the chief Causes of my Refusal. Yet hearing by my Chancellor, that you were offended with me, and understanding that the Queen's Majesty misliked to alter her Highness Determination; and being sundry Ways advertised of the Clamour of *London* against me for my Refusal, and how that with universal Joyfulness the People desired me; this touched my Conscience very near, and made me write to your Honour in such Sort as I did.

'Sir, your Answer unto my Man was such as hath wonderfully troubled me. I looked for Comfort and good Advice, but I fear to reap Grief and Displeasure. I have given no just Cause of Offence: My Conscience standeth clear. I have ever honoured and loved you, before al other Men. I have been and wil be very ready at your Commaundment in what I can. Wherein I cannot otherwise pleasure you, I daily in my Prayers commend you unto him, who can in al Things benefit you. This to be simple and true, I cal the true God to record. My Deserving being not to the contrary, I hope to find your old wonted Favour. You wil not in Honour and good Nature cast away your poor Friend without al Cause. If you glome upon me, I shal serve Christ's Church with less Comforth, and to less Profit. The World understandeth, that you are my good Friend, and that I may do somewhat with you. If the Papists may learn Misliking, they wil easily over-crow me; and it wil much weaken my Work in God's Church. I have, as it were, already lost the Earl of *Leicester*, because I wrote privately to you, and not to him. He told my Chancellor, that there-with he was much offended. If you shal mislike of me also, evil is my Hap.

'Sir, if the Queen's Majesty and the Privy Council be not otherwise resolved, if you bid me come up, I wil, and take that Office upon me, whatsoever become of me; and stand to your Favour and Courtesy. For in that Matter you shal wholly dispose of me. The ful Consent and Calling of the People of *London*, doth not a little touch me. If a meeter be already chosen, I shal be most glad of it: so that I may live here, and wheresoever, with your Favour and wonted Friendship. Which I humbly crave at your Hands: more esteeming the same, than the best Bishopric in the Realm. Good Master Secretary, stand my good Friend. Commaund me, and I wil obey. Bid me, and I wil do. Your Advice wil I follow fully. The Calling of the Prince and of the Privy Council, the Calling and Consent of the whole People, and my private Friends earnestly requiring the same, hath narrowly touched my Conscience; and moveth me to think that this Calling is of God. I pray you write me three Lines, that I may certainly know what to do, and whether I be fully discharged, or no. Thus commending me wholly unto your Friendship, I commend you to the Grace of God. In hast, at *Hartilbury*, this 26th of *April*, 1570.

Your Honour's in Christ, ED. WIGORN.

Thus

Thus the good Bishop, partly to recover himself from the Dis- ANNO
1570.
pleasure taken at him, and especially being now touched in Con-
science, that this universal Appointment of him to the Charge of
London was a Calling from God, was fain, with much Submission,
to comply, and revoke his former Refusal.

He visited his Dioces this first Year of his Translation. And *Ja-* Holds his pri-
mary Visitation.
Earl's Journ.
inter MSS. D.
Joh. nuper E.
pisc. Elien.
Articles for
the Clergy.
nuary the 10. he held his Visitation in *London*. Some *Articles* and
Injunctions of the Bishop then given the Clergy, I learn from a
Journal of one of these *London* Ministers. 'We are straitly char-
'ged, I. To keep strictly the Book of Common Prayer. II. No Man
'to preach without a Licence. III. To observe the appointed Ap-
'parel: That is, to wear the square Cap, the Scholar's Gown, &c.
'And in al Divine Service to wear the Surplise. IV. None to re-
'ceive Strangers, that is, any of other Parishes, to their Commu-
'nion. V. Al Clerks Tolerations to be called in.' This wil be bet-
ter understood, when we are informed, that there had been divers
Ministers, who had private Meetings in Houses: where they preach-
ed, baptised, administered the Communion after a new Way, differ-
ent from the publick Liturgy, and also condemned it, and the esta-
blished Government of the Church. For which, some of them
were imprisoned. But such was the Clemency of the Government,
that the former Bishop, by Permission and Order of the Privy Coun-
cil, granted them, after about a Year's Restraint, their Liberty;
and upon Promise of their peaceable Behaviour, and a certain Sub-
scription, allowed them some Toleration. But they misbehaved
themselves, among whom the chief were *Crane* and *Bonham*. Which
was the Cause of this Article of calling in al Tolerations. 'VI. That
'Parish Clerks intrude not into the Priests Duty, as before they had
'sometimes done.' That is, they had taken upon them, on some
Occasions, to say Common Prayer, and use some of the Offices.
This was Presumption not to be suffered: and thought fit therefore
to be taken notice of by the Bishop in his Visitation, and to be made
one of his Articles to the Clergy, no longer to suffer it.

The *Italian* Church in *London*, which first began in the Time of The Italian
Church in
London.
K. Edward VI. was continued under *Q. Elizabeth*, and had the Fa-
vour of the State, for the Liberty of Religious Worship for such
Italians as embraced the Reformed Religion. Wherof there were
many residing in that City, both Merchants and others, that had
fled thither from some Parts of *Italy*, where the Gospel had been
preached, but now persecuted. Which Church was thought profi-
table also for the Use of such *English* Gentlemen as had travailed
abroad in *Italy*. That by their resorting thither, they might both
serve God, and keep their Knowledge of the *Italian* Language:
which by Disuse they might otherwise have soon forgotten. But
it was an Observation now made, of the evil Consequence of young
Mens travelling from hence into those Parts, *viz.* That they lost al
the good and sober Principles they carried out of *England* with
them, and became negligent of Religion, and little better than A-
theists. Which caused Mr. *Ascham* about this Time to say, 'These
'Men thus *Italianated* abroad, cannot abide our godly *Italian* Church
'at home. They be not of that Parish (they say) they be not of
'that Fellowship. They like not the Preacher: They hear not his
'Sermons;

ANNO 1570. Sermons; except sometime for Company, they come thither to hear the *Italian* Tongue naturally spoken; not to hear God's Doctrine truly preached.

The second Edition of Fox's Acts and Monuments.

This Year *John Fox* set forth the second Time, his laborious Book of Confessors and Martyrs. Which bore this Title, *The Ecclesiastical History, containing the Acts and Monuments of Things passed in every King's Time in this Realm; especially in the Church of England, principally to be noted. With a full Discourse of such Persecutions, horrible Troubles, and Sufferings of Martyrs; And other Things incident, touching as wel the said Church of England, as also Scotland, and al other foreign Nations, from the Primitive Times, til the Reign of K. Henry VIII. Newly recognized and enlarged by the Author JOHN Fox.* This was the first Volume.

The Prolegomena before the Work.

The *Prolegomena* before the Work, consisted of divers Tracts, viz. these that follow. The first is, 'To the true and faithful Congregation of Christ's Universal Church, with al and singular the Members thereof, wheresoever congregated or dispersed through the Realm of *England*, a Protestation or Petition of the Author, wishing to the same Abundance of al Peace and Tranquility, with speedy coming of Christ the Spouse, to make an End of al mortal Misery.' The Running Title is, *A Protestation to the whole Church of England.* The second is the Epistle Dedicatory, intituled, 'To the right vertuous, most excellent and noble Princess, Queen *ELIZABETH*, our dread Lady, by the Grace of God, Queen of *England* and *Ireland*, Defender of Christ's Faith and Gospel, and principal Governour both of the Realm, as also over the said Church of *England* and *Ireland*, under Christ the supreme Head of the same, *John Fox*, her humble Subject wisheth daily Encrease of God's Holy Spirit and Grace, with long Reign, perfect Health, and joyful Peace, to govern his Flock committed to her Charge; to the Example of al good Princes, the Comfort of his Church, and Glory of his blessed Name.'

The Book clamoured against,

In which Epistle, near the Beginning are these Words, expressing what high Displeasure the *Papalins* conceived against him, only for exposing, by Way of Historical Relation, the barbarous Usages expressed by them towards such as professed the Gospel. 'That when he first presented those *Acts and Monuments* unto her Majesty, &c. Which her rare Clemency received in such gentle Part, he wel hoped that those his Travels in that Kind of Writing had been wel at an End: whereby he might have returned to his Studies again, to other Purposes, after his own Desire more fit, than to write Histories, especially in the *English* Tongue, But that certain evil disposed Persons of intemperate Tongues, Adversaries to good Proceedings, would not suffer him to rest; fuming and fretting, and raising up such miserable Exclamations against the first Appearance of the Book, as was wonderful to hear. A Man (as he exprest himself) would have thought Christ to have been new born again, and that *Herod* and al the City of *Jerusalem* had been in an Uproar; such Blustering and Stirring was there against that poor Book, thro' al Quarters of *England*, to the Gates of *Lovain*. So that no *English* Papist almost in al the Realm, thought himself a perfect Catholic, unless he had cast out some Word or other, to give

To the Gates of Lovain.

‘give that Book a Blow. — They clamoured against it, to be full
 ‘of Lyes, &c. As tho’ there were no Histories else in al the World
 ‘corrupt, but only this Story of *Acts and Monuments*. That with
 ‘tragical Voices they exclaimed and wondered upon it: Sparing no
 ‘Cost (said he) of Hyperbolical Phrases, to make it appear as full
 ‘of Lyes as Lines — And this only for three or four Escapes in
 ‘that Book committed. And yet some of them were in the same
 ‘Book amended: They neither reading the whole, nor rightly un-
 ‘derstanding that they read, inveighed and maligned so perversely
 ‘the setting out thereof, as tho’ neither any Word in al that Story
 ‘were true, nor any other Story false in al the Word.’ But then
 concerning such Matters related by him that were Errors indeed,
 he added, (for the Satisfaction of al sober unprejudiced Readers, if
 not for the silencing of those Calumniators) ‘That nevertheless, in
 ‘accusing these his Accusers, he did not so excuse himself, nor de-
 ‘fend his Book, as tho’ nothing in it were to be spunged or amend-
 ‘ed, therefore he had taken Pains to reiterate his Labours, in tra-
 ‘velling out the Story again: Doing herein as *Penelope* did with her
 ‘Web, untwisting that she had done before: or, as Builders do
 ‘sometimes; take down again their Buildings, either to transpose
 ‘the Fashion, or to make the Foundation larger: So he in recog-
 ‘nizing this History, had employed a little more Labour, partly to
 ‘enlarge the Argument he took in Hand, partly also to assay, whe-
 ‘ther by any pains-taking he might pacify the Stomachs, or satisfy
 ‘the Judgments of these importune Quarelers.

ANN O
1570.

The various
Slanders cast
upon it.

His Pains to
stop clamours,
in reviewing
the Book again.

A third Prefatory Tract to this Book, is addressed to the true Chri-
 stian Reader, on this Subject, *What Utility is to be taken by reading*
of these Histories. A fourth is written, To al the professed Friends
 and Followers of the Popes Proceedings; four Questions propound-
 ed to them. Then follow the Names of the Authors alledged in
 this Book: And of the Martyrs that suffered. Then are set down
Corrections of sundry Faults, Defects, and Oversights in both Vo-
 lumes of this History: And next, certain *Cautions* of the Author to
 the Reader, of Things to be considered in reading this Story. What
 these *Cautions* are, I refer the Reader to the *Appendix*, to inform
 him in. Where we may observe the Dispositions of many to find
 Fault with Mr. Fox’s Pains, by the frivolous Exceptions that were
 taken at several Things, and at very minute Mistakes or Omissions.

Other Prefato-
ry Tracts in
this Book.

No. VI.

This Year did *William Lambard* of *Lincoln’s Inn*, send in Writing
 the *Antiquities of Kent*, to *Tho. Wotton*, Esq; a worthy and learned
 Gentleman of the same County: A Book abounding with Variety
 of ancient and curious Historical Collections of Places and Matters
 of that County; intituled, a *Perambulation of Kent*, containing the
 Description, History and Customs of that Shire. Which Mr. *Wotton*
 five or six Years after published, with his own commendatory E-
 pistle before it, to the Gentlemen of the County. Mr. *Lambard’s*
 Genius led him to gather out of al ancient as well as modern Histo-
 ries of this Island, sundry Notes of such Quality, as might serve
 for the Description and Story of the most famous Places throughout
 this whole Realm: which he called, *A Topographical Dictionary*, be-
 cause it was digested into Titles by Order of Alphabet, and con-
 cerned the Description of Places. Out of which he meant in Time

Lambard sends
his Perambula-
tion of Kent to
Mr. Wotton.

His Study of
the Antiquities
of this Island.

(if

ANNO (if God granted him Life, Ability, and Leisure) to draw, as from
 1570. a certain Storehouse, fit Matter for each particular Shire and County. And resolved first to begin with *Kent*: as he wrote in his Epistle to Mr. *Wotton*, when he sent him the said MS.

Demosthenes
 Orations set
 forth in Eng-
 lish.

A Note of J.
 Cheeke.

The two King
 Philips.

This Year Dr. *Thomas Wylson*, a learned Civilian, Master of S. *Katharine's* near the Tower of *London*, set forth certain Orations of *Demosthenes*, the famous Orator of *Athens*, translated by him into elegant *English*, being a Man of polite Learning in *Latin* and *Greek*: which I took some Notice of in the former Volume. He set about this Translation with the greatest Care and Exactness, that it might be lookt upon in that Age, as a perfect Piece of eloquent *English* Language; and that it might answer the Tongue and Oratory of the first and chiefest Orator of *Athens*; as he writes in his Preface. And in this his Translation, he made Use of the *Latin* Translation made by that singular learned Man, Sir *John Cheeke*, sometime the King's *Greek* Professor in *Cambridge*: who had read some of these Orations formerly to this *Wylson*, and other *English* Scholars in *Padua*: whither they were retired for their Safety, in the persecuting Times of Q. *Mary*. The Interpretation wherof *Wylson* had from his own Mouth, who kindly took Care over all the *Englishmen* there. And the very Argument of those Causes that Orator handled, so agreeing to those Times of Q. *Elizabeth*, made him the rather to enter upon this Work of translating into our own Tongue; for the People of this Nation to read these Orations against King *Philip* of *Macedon*: that King *Philip*, and *Philip* King of *Spain*, equally ambitious to overrun other Countries, more than their own. And that *England* might stand upon her Guard against one *Philip*, as *Athens* was counsilled to do against another.

Thus we have that Orator addressing himself to his *Athenian* Auditors with respect to King *Philip*: 'Counsilling them to take heed of him, as a justly suspected Enemy; and no ways to trust his forged Peace: Under Shadow wherof he doth, faith he, al the mischief he can. And therefore willed them to look wel to their Business, and to trust to themselves, making ready against al Assays; because that *Philip* did nothing else, but lye in wait for them, and all *Greece* besides, to conquer them, and to become a Tyrant over them, &c. making it plain, that K. *Philip* did hate them deadly; and warning them for that Cause, not to trust his fair Promises: for that he had most cruelly abused other Cities and Countries with like Craft and Subtilty. The Orator then inveighed against those Traitors that were K. *Philip's* Hirelings: and shewed, that their Promises and K. *Philip's* Doings agreed not together, and declared him to be their mortal Enemy. And therefore advised them to take up Arms, and proclaim open War, for the better Safeguard and Defence of their whole Estate and Country.' It is easy to see how parallel the Case of *England* now was with that of *Athens* then, in divers Particulars: Which the Publisher of these Orations, no doubt, had his Eye upon.

It partly also gave him Occasion, (as he tells us) to set about this Work, whilst once, being solitary among his Books, he recollected his former Felicity under the Teaching and Instruction of that fore-said learned Man, while they conversed at that University in *Italy*.

Of

Of whom he could not refrain to speak with much Honour and Respect. And of him, and such other incomparable Men for Piety, Learning, and Usefulness in that Age, I take al Opportunities to retrieve the precious Memory. Take then Dr. *Wylson's* Words of him, 'That he deeply thought, and often, of that learned Man, and singular Ornament of this Land. And as the Remembrance of him was dear unto him, for his Manifold great Gifts, and wonderful Vertues, so he thought of his most gentle Nature, and godly disposed Mind, to help al those with his Knowledge and Understanding, that any Way made Means unto him, and sought his Favour. And to say for myself, as he proceeded, among others, I found him such a Friend to me, in communicating his Skill, and the Gifts of his Mind, as I cannot, but during my Life, speak reverently of so worthy a Man, and honour in my Heart the Heavenly Remembrance of him.

ANNO 1570.
Commendation of Sir John Cheek.

He mentioned a Saying of this *Cheek*, concerning *Demosthenes*, viz. 'That none ever was more fit to make an *English* Man tell his Tale praiseworthy in any open Hearing, either in *Parliament*, *Pulpit*, or otherwise, than this Orator alone was.

His Saying of Demosthenes.

But his main Motive for his translating and printing these Orationes, may be worth our hearing more at large: Namely, 'That he could not suffer so noble an Orator, and so necessary a Writer for al those that loved their Countries Liberty and Welfare, to lye hid and unknown, especially in such a dangerous World as this was. Other Reasons moving him, lye in these Words of his: 'He that loveth his Country, and desireth to procure the Welfare of it, let him read *Demosthenes*, and he shal not want Matter to do himself good. 'For he that seeketh common Quietness, *Demosthenes* can teach him his Lesson. 'He that would gladly prevent Evil to come, *Demosthenes* is for his Purpose. 'He that desireth to serve his Country abroad, let him read *Demosthenes* Day and Night: For this is he that is able to make him fit to do any Service for his Countries Welfare. 'For never did Glasse so truly represent a Man's Face, as *Demosthenes* doth shew the World to us. And as it was then, so it is now; and wil be so stil, til the Consummation and End of al Things. 'The Devil never ceaseth from the Beginning of the World to make Division, and contrive to stir Civil Wars; to embolden the Commons against their Superiors; to put evil Thoughts into Counsellors Head; to make People ambitious and covetous, and corrupt the Hearts even of the Messengers and Preachers of God's Word: Continuing his Practice stil in al Places, with al Men. And therefore, seeing *Demosthenes* is so good a Schoolmaster for Men, to decipher the Devil and his Ministers, for the Advancement of Uprightness in al Things, I would wish that al Men would become his Scholars.

The Benefit of reading Demosthenes.

To the Title of this Book, *The Orationes of Demosthenes, chief Orator among the Grecians, &c.* was added, *Most needful to be redde in these daungerous Dayes, of al them that love their Countryes LIBERTIE, and desire to take Warning for their better Avayle, by Example of others.* He dedicated this his Translation in a large Epistle to Sir *Will. Cecil*, Kt. to whom he had sent the Copy for his Judgment, before he would publish it: and a private Letter in *Latin* accompa-

ANN O nying it: Which I have transcribed from his own Pen, and put into the *Appendix*: as a Remembrance of one, who was, besides his great Learning, sometime the Queen's Ambassador, and afterwards one of [No. VI.] her Principal Secretaries.

CHAP. IV.

Motions and Letters concerning the Queen's marrying with Duke D'Anjou. The Matter of Religion the great Article. The Queen wil not allow him the Exercise of the Mass. Ambassadors from France move for that Article. The Queen's Resolution. The Treaty put off. Renewed again: But to no Purpose. Fears and Apprehensions hereupon. Amity however endeavoured with France. Motion of the Match revived. Discourse about it between the French Ambassador and the Queen. She hath no Inclination that Way. Practice of Spain. Sir Tho. Smith sent into France, for cultivating Amity. Promotes the Marriage between the Prince of Navar and the French King's Sister.

Motion of Marriage between the Queen and Duke D'Anjou.

THE Queen's matching with *Henry Duke D'Anjou*, the French King's Brother, as it was moved the last Year, so it was earnestly pursued this. A Matter, that had its Conveniencies, it being the best Means of securing *Queen Elizabeth* against the *Scotch Queen's Pretences*; and its Dangers to the State of Religion established. I shal therefore collect what I find in Letters of Ambassadors, and Papers of State, concerning this important Affair; avoiding what our Historians have already written of it. The Embassy of *Mr. Walsingham* was chiefly for this End. And the great Aim was, to bring about the changing of *Duke D'Anjou's Religion*. And then it was in al fair Probability to take Effect. As for *Monsieur*, he declared a mighty Affection for the Queen to *Walsingham*: and that tho' he was but young, yet that any Time these five Years there had been Overtures of Marriage made to him; and that he found in himself no Inclination unto this present Time, to yield to any. But that he must confess, that thro' the great Commendations that was made of the Queen his Mistress, for her rare Gifts as wel of Mind as of Body; being, as even her Enemies said, the rarest Creature that had been in *Europe* these five hundred Years; his Affections, grounded upon so good Respects, had now made him yield to be wholly hers. This was the Noble Lover's Protestation to the *English Ambassador*.

Anjou's Love to the Queen.

March 25.

And of the Amendment of his Religion, the said Ambassador had Hope. Which when *Cecil* the Secretary, (now newly created Lord of *Burghley*) understood by the Lord *Buckhurst*, late Ambassador also in *France*, he thus exprest himself in a Letter to *Walsingham*, That

‘ That if *Monsieur* were not rooted in Opinion of evil Religion, as *ANNO*
 ‘ by Reason of his young Years it was likely such a Change might *1571.*
 ‘ by Argument be brought about; then by his marrying within
 ‘ *England*, and becoming a Professor of the Gospel, (considering his
 ‘ towardness to be a martial Prince) he might prove a noble Con-
 ‘ queror of al Popery in *Christendom*, with such Aids as might join
 ‘ with him in the Empire and otherwhere. And of such a Design
 ‘ the Secretary wished he might be capable.’ But this which he
 ‘ wrote from the Court at *Greenwich*, he enjoyned him to keep secret
 ‘ within his own Breast: saying, ‘ The more he writ, the more open
 ‘ he was; considering the Trust he had in his Secrecy, and trusting
 ‘ notwithstanding, that nothing thereof should have Light, to do
 ‘ him any Hurt.

*The Secretary's
 Letter, concern-
 ing that Duke's
 changing his
 Religion.*

Therefore it was privily resolved in the *English* Court, that *Mon-*
sieur, if he married the Queen, must not use any Religion different
 from that of the Queen. For so it ran in the *Instructions* given to
 Sir *Thomas Smith*, (who was Ambassador in *France* immediately be-
 fore *Walsingham*) in these Terms, ‘ That altho’ it may be sufferable
 ‘ to have an outward Exercise of Christian Religion in divers Sorts
 ‘ among the Subjects of one Realm; yet to have a Diversity, or ra-
 ‘ ther a Contrariety in outward Exercise of Religion between Us,
 ‘ (being Queen of the Realm, and so the Head of the People) and
 ‘ him that should be her Husband, seemeth not only dangerous, but
 ‘ also absurd, yea, almost impossible. This must be for a principal
 ‘ Argument.

*Instructions to
 the Ambassador
 about the Ar-
 ticle of Reli-
 gion.*

And when it was required on the *French* Part, that *Monsieur* might
 have only the private Exercise of the Popish Religion, the Counsil-
 lers would not admit of it, ‘ Forasmuch as the granting unto him
 ‘ the Exercise of his Religion, being contrary unto the Laws of
 ‘ the Land, might, by an Example, breed such an Offence as was
 ‘ likely to breed much Trouble. *Walsingham* discoursed with the
 Queen Mother on this Argument. When she insisted much upon
 it, and used the Argument of her Son’s Honour, to obtain this Li-
 berty, he beseeched her to consider as wel the Queen his Mistresses
 Danger, as her Son’s Honour: Shewing her, that of this Permif-
 sion great Danger would ensue: As I. The violating of her Laws.
 II. The Offence of her good and faithful Subjects. And lastly, The
 Encouragement of the evil affected. Which three Mischiefs, if she
 would but weigh with her Son’s Honour, she would find them to
 be of great Moment. This Discourse *Walsingham* had with this
French Queen, upon Command from Q. *Elizabeth*’s Letters brought
 by *Cavalcant*, the *French* Ambassador, lately returned to *Paris*.
 Who acquainted *Walsingham* that it was the Queen Mother’s Plea-
 sure, that he should come to her at *S. Clou*’s about four Miles from
Paris. Then he desired to know of her, how she was satisfy’d with
 an Answer the Queen had sent her by *Cavalcant*, unto certain Ar-
 ticles propounded by the King and her, to the End that he might
 advertise her Majesty. She then told him, among other Things,
 that the second Article, which was concerning Religion, was very
 hard, and narrowly touched the Honour of her Son. Infomuch
 that should he yield thereto, the Queen herself would receive also
 some Part of the Blemish, by accepting for an Husband such an

*The private
 Exercise of
 Monsieur's Re-
 ligion not al-
 lowed. And
 why.*
*Cott. Librar.
 Julius F. 6.*

*Discourse there-
 of between the
 Queen-Mother
 and Walsing-
 ham.*

1571. *W* *N* *O* one, as by sudden Change of Religion might be thought drawn by worldly Respects, and void of al Conscience and Religion. To which *Walsingham* replyed, that he was willed to say to her, that *Monsieur*, she doubted not, but that by her good Persuasions, would accept in good Part the said Answer. And that she meant not such Change of a sudden, as that he and his Household should be compelled to use the Rites of the *English* Church, contrary to his or their Consciences. And so the Ambassador proceeded in his Discourse as is above mentioned. This I have extracted from *Walsingham's* Original Letter to the Lord *Burghley*, in the *Paper Office*, endorsed thus by that Lord's own Hand, *Apr. 28, 1571, Mr. Walsingham to me, after the Return of Cavalcant into France: And by another Hand, Upon the Permission or Toleration of Popery, what Mischief wil ensue?* The whole Letter containing this more fully, with other Matters, I have transcribed into the *Appendix*.

Discourse, with
the French
Ambassador
concerning
Monsieur's Religion.

De Foix, employed by the *French* in this Business, made Answer to this; *viz.* That to live without Exercise of Religion, was as much as to be of no Religion. And he knew the *Queen's* Majesty in Honour would not have him touched with so great a Spot, as to be thought an Atheist. To this it was replied, That if it were true, that he, the Ambassador, had heard, *Monsieur* was not so far from our Religion, having had some Introduction therein by *Carnvallet*, his Governour, lately deceas'd. And therefore, if it pleased him to water those Seeds which he had already received, by some Conference, he should be able easily to discern, that the Change of his Religion would breed unto him no Dishonour.

Great Hopes of
proceeding in the
Match.
Compl. Amb.

The *Queen* stood wel affected to proceed in the Marriage, in case Reason might take Place in the Conditions, as the *Earl of Leicester* told *Walsingham* in his Letter. And how likely this Article of Religion was to succeed, the Ambassador informed the said *Earl*: 'That he conceived great Hopes therof, by certain Speeches lately past between the *French* King, *Monsieur's* Brother, and *Teligny*; *viz.* That Religion should not be the Let, which was the chiefest Thing respected in this Match.' For that the King entring into Discourse with that *French* Gentleman, who had said, that yt seemed strange to the World, that *Monsieur* grew every Day more suspicious than other, appearing much bent to his Religion; the King replied, That his Brother, if there fel out no other Lets but Religion, would be ruled by him. 'And because, said the King, that I may bring the Matter the better to pass, I wil have my Brother with me out of this Town, and deliver him from certain superstitious Friars, that seem to nourish this new Holiness in him. And that he doubted not, within a few Days, so to work upon his Brother, as he would yield to any thing he should require.' And two Days after, the King called *Teligny* again unto him, and asked him, whether he had lately any Talk with his Brother? *Teligny* then shewed the King, that the same Day at Dinner, *Monsieur* called him unto him: and that his whole Course of Talk was only in Commendation of the *Queen's* Majesty, and of the great Desire he had to have so happy and so honourable a Match. Whereby, said he, I see him so far, as I hope he wil not make any Difficulty at Religion: which wil be the chief Matter the *Queen* wil stick at.

To

To which the King said, No; observe my Brother wel; and you shal see him every Day less superstitious than other. By this Speech it appeared, what great Hope *Walsingham* conceived of the King's Revolt also from Papistry: using these Words to *Leicester*, Surely I am of Opinion, that if this Match go forward, it wil set the Triple Crown quite aside. But our good Ambassador was not yet sufficiently acquainted with that King's Dissimulation.

ANNO
1571.

In the mean Time, that *Monsieur* might the more oblige the Queen, the Queen-Mother told the *English* Ambassador, that her Son would send over Marshal *Montmorancy*, [a Person very acceptable unto this Court] because the Queen her Sister desired it. And that he desired again, that she would send thither, into *France*, the Earl of *Leicester* [her Favourite.] Whom he desired to see and honour, for the good Affection that he bore to the Amity between the two Realms, and to requite him for the Presents which he had at divers Times sent unto him. And then she doubted not al Things should be done as her Majesty desired.

Monsieur studies to oblige the Queen, and Leicester.

This Butiness therefore, about the Article of Religion, was earnestly transacted here, at the *English* Court: Wherof the Queen made a Relation to her Ambassador in *France*. The *French* Ambassador and *Cavalcant*, an *Italian* Gentleman there, (but one that had long lived in *England*, and was wel affected towards it) were come hither from the *French* King, about this Affair. And the Earl of *Leicester* and the Lord *Burghley*, were appointed by the Queen to be her Commissioners to treat with them. The Ambassador began with the Article concerning the Celebration of the Matrimony by the *English* Book. And here he said, he doubted, that the Usage of Matrimony by the Order of this Church, might contain Matter repugnant to the Duke's Conscience. And namely, that he should be urged at that Time to receive the Sacrament according to the Institution of this Church. The Queen, as to this Point, directed *Walsingham* to tel *Monsieur De Foix*, that that was the very Order of the Book, viz. That it was convenient, the married Couple should receive the Communion. But however, that being not of Necessity, he might give them some Hope, that it might, for reasonable Respects, be forborn. But for the other and main Article, that the Duke *D'Anjou* should have no Liberty for himself and his Domestics, to use his own Religion, the *French* Ambassador urged to have it permitted, with these Cautions and Conditions; 'That he should use his Religion in secret Place and Manner, and with such Circumspection, as thereby no manner of public Offence should grow to the Queen's Subjects.

Ambassadors from France come about this Matter.

The Duke's Scruple of being married by the English Book.

Cautions and Conditions offered for his Religion.

But to this the Queen would not yield: Being answered, that she doubted not, but that *Monsieur D'Anjou* would, by the Advice of the Queen-Mother, be contented with the Queen's Answer, being wel weighed; in that she wil be contented, that by no Means neither he, nor his Domestics, should be compelled to use the Rites of our Religion, otherwise than should be agreeable with his Conscience. But as for the Exercise of his own Religion, being especially forbidden by our Laws, she could not, without manifest Offence and Peril to her State, accord thereto. And having acquainted *Walsingham* with al this, She told him, that he should use al good Persuasions

The Queen wil not permit his Exercise of his Religion; nor compel him to hers.

ANNO
1571.

sions to induce them to be content with her Answer in that Behalf. And that for the better maintaining thereof, he should require that it might be considered, what Peril it might be to the Quietness of her State, to have one that should be her Husband, (by his Example in her House) to give Comfort to her Subjects to break her Laws, that presently were devoted to obey them. Which might so fall out in process of Time, as it might repent her that ever she had been so illy advised, &c. And in any wise, she bad her Ambassador give them no other Comfort in this Behalf. And she thought meet, that before any other Things were treated of, this Matter concerning the Point of Religion were first on both Parties determined. And this being accorded, there would be no great Difficulty in the rest. And that considering this Matter for Religion seemed of such Substance, as none of the rest were, she thought it best to have this first treated of; and so enter to procede, or forbear.

Other Matters
about Religion
required on the
Queen's Part.

Other Articles relating to Religion were, that the Duke should accompany the Queen at the usual Times to her Chapel and Oratory; and there remain in some convenient Place, until the Queen returned back. And that the Duke, neither by himself, nor any other, should procure that a Change or Alteration be made or attempted, of the Evangelical Laws of Religion, set forth in the Realm of England: Nor afford Favour to any Subject of the Queens; whereby in any Part to violate these Ecclesiastical Laws; but should rather endeavour, that such a Violator of them be brought to Punishment.

Resolution on
the French
Part.

When *Walsingham* had treated at large, according to these Instructions, with the Queen-Mother about this great Article, she said, It was generally feared by the Catholics, that this Match would breed a Change of Religion throughout all Europe. And then concluded, that neither *Monsieur* her Son, nor the King, nor herself could ever yield to any such sudden Change for any Respect whatsoever. Adding, that her Son would soon be overcome by the Queen's Persuasions; he being more zealous than able to defend his Religion.

Further Treaty.

This put some Stop to Proceedings. Afterwards *De Foix* writ Letters, that this Matter might be continued: as tho' there would be other Offers made by them. But the Queen handled the Matter exceeding well with the Ambassador; and gave him no Hope, without yielding on their Part. And this the Earl of *Leicester* signified to *Walsingham*: And that, as far as he could perceive, they would rather yield than break off. *Walsingham* observed, how the French Protestants did earnestly desire this Match; and the Papists, on the other Side, did seem earnestly to impeach the same. Which made him the more diligent and eager to further it. And that upon wise Considerations; observing how her Majesty's Estate both at home and abroad, stood, as he in his poor Eyesight, as he said, could discern; and how she was beset with foreign Perils: the Execution wherof stayed only upon the Event of this Match. He saw not how she could stand, if this Matter brake off. These were that Statesman's Apprehensions: and this was the Reason he laboured to promote this Affair, and wrote so earnestly for it, upon no other particular

Walsingham's
Apprehensions.

particular Respect, as God, he said, was his Witness, but only the
 REGARD he had to God's Glory, and her Majesty's Safety.

ANNO
 1571.

It was now the Month of *May*, when the Queen wrote herself
 a Letter to him, treating of this Matter at large: Bidding him tel
 the Queen-Mother, or the King, that she found more great and ur-
 gent Causes to move her to persist in her former Answer in that Ar-
 ticle of Religion, both for her Conscience, Safety, Honour, and
 Quietness, than could be alledged or imagined for the Conscience
 and Honour of *Monsieur D'Anjou*. She spake here about our Public
 Prayers; that Duke *D'Anjou* might very wel be present at them.
 For that in them there was no Part that had not been, yea, that
 was not at that Day used in the Church of *Rome*: And that if any
 Thing more were in ours, the same was Part of the Holy Scripture.
 That if it were said, ours was in *English*; we had them translated
 in other Languages, as in *Latin* or *French*. Either of which, his
 own Ministers might use in Places convenient. That whereas it
 might be objected, that hereby he would make a Change of his
Faith in Matters of Religion, the Queen meant not to prescribe this
 to him, or any Person, that they would at her Motion, or in Re-
 spect of her, change their Religion in Matters of *Faith*. Neither
 did the Usage of the Divine Service of *England*, properly compel
 any to alter his Religion, in Controversies in the Church; only the
 Usage therof did direct Men daily to read and hear the Scripture, to
 pray to Almighty God by the daily Use of the *Psalter of David*:
 And the ancient Prayers, Anthems, and Collects of the Church,
 were even the same which the Universal Church had used, and yet
 did use.

The Queen
 writes her Re-
 solution to Wal-
 singham her
 Ambassador.
 Compl. Amb.

Her Arguments
 for Monsieur's
 Compliance in
 Religion.

This favourable Representation of our Reformed Service, or Li-
 turgy, to *Monsieur* and these *Romanists*, the *French* King and Queen-
 Mother, was used also by the Lord *Burghley*. For when the *French*
 Ambassador had asserted to the Earl of *Leicester* and him, that *Mon-*
sieur would never sustain that Dishonour, to come hither with that
 Account to be made of him, that he had no Religion, if he should
 not be allowed to have Mass; Then *Burghley* answered, as it was
 contained before in the Queen's Letters; setting out the nearness of
 our Divine Service to such Things as were good and sound in the
Roman. Adding, that we in our Book wanted nothing but such
 Things as were either impious, or doubtful to be against the Scrip-
 tures. And that this that had been said of our Liturgy, might be
 the better known and read in *France*, *Walsingham* desired, that by
 the next, a Common-Prayer translated into *French*, might be sent
 unto him, to present it unto *Monsieur*: saying, that he had seen of
 them printed at *Guernsey*, [for the Use of the Churches there.] And
 accordingly, in *June*, a *French* Common-Prayer Book was sent over.
 But all these Endeavours succeeded not.

Our Liturgy
 favourably re-
 presented to
 him by the Lord
 Burghley.

For it was about *July*, the Queen put off the Match, on the Ac-
 count of Religion; she refusing absolutely to permit the Use of
 the Mass, which was so stiffly insisted on in that Article, viz. That
 the Duke of *Anjou* should not be molested, *propter usurpationem ali-*
quorum Divinorum Rituum & Ceremoniarum. Whereupon great were
 the Fears and Disturbances of the Minds of the best Men. 'I have
 'done my utmost, said the Lord *Burghley*; and so have other Coun-

This Treaty put
 off upon the
 Account of Re-
 ligion by the
 Queen.

'fillors.

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1571.

Which created
great Appre-
hensions, and
Fears.

Leicester's Ac-
count of the
Queen's Dispo-
sition: and his
Thoughts there-
of. July 8.

A dismal Pro-
spect now in
England.

fillors. The Lord Keeper hath earnestly endeavoured it. The Earls of *Suffex* and *Leicester* have joyned vigorously in it. And he knew none directly against it. From *Spain* likewise came no good Answer: And therefore that great and good Statesman concluded that Amity to be needful for them. But God, said he, *hath determined to plague us. The Hour is at Hand. His Will be done with Mercy.* Such dreadful Apprehensions had the Wisest, on this Emergence.

If we would know what the Earl of *Leicester's* Thoughts were of this Matter, who knew best the Queen's Mind, he signified it in *July*, to this Purpose, in his Letter to *Walsingham*: 'That for his Opinion in this great Matter, he would deal plainly with him, even as he found her Majesties Disposition. That as for her Desire of Marriage, he perceived it continued still as it was: which was very cold. That nevertheless, she saw it so necessary, as he believed she yielded rather to think it fit to have an Husband, than willing indeed to have any found for her. And he feared so it would appear in this Matter of *Monseigneur*. And so it might be perceived by the Articles past already, that there was among them al, but one, that made that Difficulty: Namely, this Demand to have the private Exercise of his Religion: Which as they al [of the Privy Council] liked of; that is, her Majesty's Denial to allow of the Papistical Religion; so it did appear, that if he would omit that Demand, and put it in Silence, yet would her Majesty straitly capitulate with him, that he should in no wise demand it hereafter at her Hand. Which Scruple, he believed, would utterly break off the Matter.' And then the Earl brake his own Apprehensions: Praying God some other Amity might be accepted; as concluding (as the Lord *Burghley* did) a Breach with *France*. Albeit, as he added, he distrusted not the Goodness of God. But that, whatsoever shal fall out, it was God's Providence for the best, or at least for our just Scourge for our Deservings towards him. And no more could he say, but that Almighty God would strengthen her Majesty's true Zeal for Religion; and that, not favouring this Match, she would ally herself with some Princes abroad, as would earnestly join with her therein.

The Peple of *England* we now see at their Prayers, having a dismal Prospect of two powerful neighbouring Nations, their Enemies, *Spain* and *France*, besides no good Understanding with other States and Countries. For they looked upon this Refusal of *Monseigneur*, to be nothing but the opening a Door to Hostility with *France*. *Leicester* expressed this in his Correspondence with the *English* Ambassador there, after this Manner: 'In *Spain* we have no Cause to look for any Friendship. What Terms we stand in to other Places, is easily known. Thus we are with our Neighbours in al Places without Friendship. God protect and defend us; who is only able, and must do it, for any Policy used: The Strength and Safety of *England* now depending wholly, in al humane Appearance, on the Friendship of *France*; wherof there was now little Hope.

But notwithstanding al these Fears and Jealousies in the wisest Heads, by *Walsingham's* Means, and God's good Providence overruling and concurring, though the Match with *France* went off, a

League

League was concluded with the *French* King. For to this Import the said Ambassador's next Dispatch to *Leicester* tended: 'That he was put in Hopes, that tho' the Matter so much laboured, succeeded not, yet that the King's Intention was to send some Person of good Quality, as wel to thank her Majesty for her honourable Proceedings in this Cause, as also to desire Continuance of good Amity.' And he advised, that it behoved her Majesty to look about her, being invironed with so many Practices; the Execution whereof, had stayed, as he said, upon the Event of the Match. And that he did what he could to procure Continuance, or rather Encrease of Amity. And that the King himself, as he learned, was very wel enclined thereto; and the rather through a Mislike he had to *Spain*.

ANNO
1571.

Amity stil with
France.

And this must be lookt upon in this Extremity as a singular Point of God's gracious Providence to this State and Church at this dangerous Juncture, in turning that King's Heart towards the Queen. For he willed her Ambassador to tel her Majesty, 'That whatsoever became of the Cause, that in respect of her honourable and sincere Dealing in the same, and the Confidence she shewed to repose in him, she might assure herself as much of his Friendship, as of any others in the World: And that she had ful Power to dispose of him and of his Realms, to the Benefit of herself and of her Subjects. And that his Sword should be always ready to defend her against any that should attempt any thing against her. And he joyned, as this Letter added, his Words and Countenance so together, as great Demonstration outwardly, of his inward good Wil. Which could not but be seen thereby. Such were the King's obliging Terms, unless there were a Mixture of Deceit and Fraud therein. For he was indeed the greatest and most artificial Dissembler in the World.

Agracious Pro-
vidence in an
Extremity.

Walsingh. Lett.
to L. Burgh.
July ult.

Yet stil the Match was not in such Despair, but the Motion about it soon began to revive again: Listened to on the Part of the *English*, for the preserving *France* fast to *England*: And on the Part of the *French*, on account of the Greatness and Honourableness of wedding with such a mighty Princess, as well as for other Ends of their own. The Hinderers of the good Proceedings therein in *France*, appeared now to *Walsingham*: Who were the Pope's Nuncio, together with *Spain* and *Portugal*; who daily laboured in dissuading the Match: And the Clergy also, who had offered to *Monsieur* a great Pension to stay from further Proceeding in it. And in Conclusion, nothing was left undon, that might be thought fit to put Impediment to it: And there were some Enemies of the Queen within her Dominions, that had wrote into *France*, that the Queen had nothing less than Intention to marry, whatever she pretended. And hereof he who sent this News was wel assured by those that were about her. And therefore willed them there to be of good Comfort, and never to doubt of the Matter. This Person was the *Scottish* Ambassador, then at *London*, as *Walsingham* afterwards understood: Who pretended to know al Secrets of State. Whence the Ambassador judged, there was bred in them there, in *France*, on this Occasion, some Doubt of late, of her Majesty's Disposition to marry; so as they knew not how to proceed. Which Doubt was

Motion of the
Match revived.

Impediments to
its Proceeding.

ANNO now made an Advertisement from the said *Scottish* Ambassador; who
1571. was the busy Bishop of *Rosse*.

The Protestants
in France,
their Concern
about it.

But the Protestants in *France* hung al their Peace and Happiness upon either this Match, or at least Amity with *France*. So that if neither Amity nor Marriage might take Place (writeth *Walsingham*) the poor Protestants here do think then their Case desperate. And so they told him with Tears.

French Am-
bassador comes
over. Aug. 3.

Monsieur De Foix was now sent over on Purpose to compromise (if possible) the Matter, to mollify the Article of Religion, so much controverted. There was a Phrase added in this Article, which was, That the Duke should not be molested for using any Rite not repugnant unto the Word of God. Which Words being delivered unto them in the Month of *August*, they disliked the Expression, viz. The Word of God. So that by their Importunity, it was altered from *Verbo Dei* to *Ecclesie Dei*: which in the Queen's Judgment was al one. But with that, though they were better contented than with the other, yet they insisted upon changing that to *Catholica Ecclesia*. Whereunto she did not assent. But that there should be no Mistake, the Queen by Speech declared to *De Foix*,

The Queen de-
clares her Mind
to him about
the Point of
Religion.

That as she would be wel contented that her Answer might satisfy *Monsieur D'Anjou* for his Honour; [which was the great Pretence] for that she had in sort yielded unto him, to use other Ceremonies than those of her Religion, so that they were not repugnant to the Word of God; so her Meaning was to be declared plainly to him, that she could not permit him at his Coming, to have the Use of any private Mass. That so there might be no misconceiving gathered from her Answer: Whereby the Duke might hope for any Sufferance. For that she could not find it without Peril of her Estate and Quietness, to yield thereto. The Ambassador had good Entertainment in al external Offices of Respect, wel used by her Majesty, defrayed for his Diet, while he was at Court.

The L. Burgh-
ley hearty for
the Marriage.

And it being now *September*, and the Queen in her Progress at *Audley End* near *Saffron Walden*, he was attended very courteously and honourably by the Lord *Buckhurst*, during his being there, in going and returning. And the Lord *Burghley* for the more Honour, caused the Earl of *Oxford*, his Son-in-law, to attend on him in divers Places. And in the Way from *London* to *Walden* the said Lord entertained him at his House at *Theobalds*. And there *De Foix* and the other Ambassador Resident saw his hearty Devotion to the Marriage. And this he did to shew, how confirmed his Judgment was for it; (as he wrote to *Walsingham*) and that he was not ashamed to utter himself; however it might be perilous to him, if it should not take Place. For he reckoned, (as he, now full of Concern for the Public, expressed his Thoughts) That Blessing or Vengeance was now to be expected at God's Hand. And in the mean time his beholding of this Cloud, and the Time to creep nearer, called upon him and al good *Englishmen* to implore God's Mercy, and to beseech him to direct her Majesty's Heart to choose that which might be most for his Glory.

The last Resolu-
tion about the
Marriage, in
Council. In
Favour of it.

After seven or eight special Conferences with her Majesty and her Council, (wherein several there were, that secretly obstructed this great Affair, and threw in on purpose hard Terms; and Answers given

given to the Ambassador in Words, were altered in Writing, (as to the Point of Religion) yet it was at last resolved; and so the Queen pronounced to her Council, whom she saw earnestly bent by all Means to further this Marriage, for her own Surety, and for avoiding the inevitable Ruin of this Monarchy, (I do but repeat the Words of that great and honest Counsellor) that surely, so as *Monsieur* will forbear the Mass, she will assent to the Marriage. And this she confirmed with all good Speeches to give Credit. But yet all her Counsellors (whereof that Lord was one) were not so persuaded; not as doubting her Assertions, (which surely were agreeable to her Mind, when she uttered them) but for Doubt that other misliking the same, might indirectly draw her from her Determination.

ANNO
1571.

L. Burghl. Lett.
to Walsingham.

The three chief Articles required on the *French* Part, concerning *Monsieur*, which were, that he should be crowned King of these Realms; and that he should be joyn'd with the Queen in the Administration and Government of the Kingdom, and for the Toleration of the Exercise of his Religion; with the cautious Answers thereunto, may be found in the *Compleat Ambassador*.

The three Articles for Monsieur, with the Answers.

Page. 131.

De Foix was now gone home with the Resolutions taken in *England*; and the Queen and her Statesmen were in Expectation of the Result thereof in *France*. The Queen was persuaded, that they would yield in the Matter of Religion for *Monsieur*. And if they did so, she seemed to her Council, that she would, according to her Word, proceed. But the Earl of *Leicester*, who knew her Temper best, said, That to speak his Conscience, he thought she had rather he [the Ambassador] had encreased some hard Points, than yielded to them. And therefore the Hopes of the Court were small, that ever the Match should take Place. And *Leicester* declared in his Correspondence with the *English* Ambassador in *France*, 'That he was persuaded her Majesty's Heart was not enclined to marry at all, since the Matter was ever brought to as many Points as could be devised; and she was always bent to hold with the difficultest. And it grieved (as he said) his very Heart to think of it; seeing no Way he could think of, might serve, how she could remain quiet and safe, without such a strong Alliance, as Marriage must be. For the Amities of others (as he added) might serve for a Time; but no Account was to be made of them longer than to serve the Turn of each Party. And her Majesty's Years running away so fast, caused him to despair of long Quietness.'

The French Ambassador returns.

The Queen how inclined.

It fell out so indeed. It was now *October*: and the Treaty about the Match was laid aside. *Walsingham's* great Business now was, to cultivate a good Amity between the *French* and our Queen *Elizabeth*: which that King seemed very much inclined to. And a new Embassy from *England* was preparing for that Purpose. Now towards the declining of the Year *Sir Thomas Smith* goes again to *France*, to make a firm Treaty, offensive and defensive, between that Nation and the Queen: and withal to speak with that King secretly concerning the Marriage. He was appointed to go in *December*, tho' he came not there 'til towards *February* following. Of whom the Lord *Burghley* gives this Character: That he was one, he thought, of such Dexterity in his Actions, and of such dutiful good Will to-

Sir Tho. Smith sent Ambassador into France concerning Amity.

Letter to Walsingham.

ANNOWARDS *England*, that no Advice or Direction could be given to our
1571. Prejudice.

A Spanyard
pretends to be
sent from the
Queen to the
Elector of Sa-
xony.

But *Spain* at this while had a jealous Eye upon these Transactions between *France* and *England*; and endeavoured al she could to obstruct the Friendship now laboured between the two Crowns, and particularly to hinder the Match in Consort between the Queen and *Monseigneur*; which was so much desired by the *English*, as tending to strengthen them against the Attempts of *Spain*. In order to which perhaps it was, that in *December* this Year, comes a *Spanyard*, in Quality of some secret Messenger, as from Queen *Elizabeth*, to the Elector of *Saxony*, pretending himself to be one of her Chamber; to signify to him, That the Queen being now minded to marry, had sent him to treat therof with him concerning the Prince his Son. It looked strange to the Elector; especially since he had brought no Letters of Credence with him. But that was omitted, as he said, for the more Privacy. But to be better informed, the Elector thought fit to enquire of *Christopher Mount*, the Queen's Agent at *Strasburgh*, concerning this Matter. The Account of this whole Matter take from the Agent's own Pen, in a Letter or two to this Purport.

The Queen's
Agent's Letter
to Burghley
concerning him.
MSS. Burghl.

That a certain *Spanyard*, calling himself *Jacomo, Antonio, Gromo*, alias *Pacheco*, in the End of *December* last, came alone to *Heidelberg*; and requiring a secret Audience, was admitted to the Elector himself. There he expounded, that he was sent out of *England* by the Queen, to note and see the Person and Form of the Son of the Elector, *Christophero*. For that the Queen had altogether brought her Mind to marry. And that he was sent, without the Knowledge of her Counsellors, that so she might conceal and hide this her Deliberation. That the Elector asking, whether he had brought any Letters to him from the Queen, he answered, That to keep this Matter in the deepest Silence, and by Reason of the various Dangers of Journeys, and especially thro' the *Dutch* Quarters, he durst not bring Letters; but he was in good Hope that he should within a little while be present again before him with Commands and Letters. That to make the Elector more apt to believe him, he said, that seven Years before, he studied in the University of *Heidelberg*, and had familiar Conversation with certain Noblemen, whom he named. And that they might give a Testimony of his former Life.

That the Elector, having received his Message courteously, graciously dismiss him. That the Elector afterwards called for those Noblemen whom he named, and asked them, whether they knew this *Spanyard*. Who affirmed, that a certain *Italian* some Years ago did study at *Heidelberg*: but they knew not whether he were the same. Upon this, *Mount* adds, that the said Elector, by a proper Messenger, sent for him, in the Middle of the cold Winter, viz. on the 7th of *January*. Being come, he asked *Mount*, Whether he knew a certain Noble *Spanyard*, named *Jacomo, Antonio, Gromo*, alias *Pacheco*, Servant to the Queen, and one of the Gentlemen of her Majesty's Chamber. *Mount* answered, he knew none such. Whereupon the Elector told him the Story. To which the other answered, that he thought it a Fable; and that
these

‘these Things were invented by Fraud; that he might allure the ANNO
‘Noble Youth with Hope, and bring him in a Snare, if he could. 1571.

Al this the said Agent wrote to the Lord *Burghley*, *March* the 25. by some *English* Merchants at *Frankford* Mart. The further Event of this Business was this. On the 26th of *March*, a Letter was brought to the Agent, by the Command of the Elector’s Chancellor, that the *Spanyard* with four Names was returned to *Heydelberg*, without any Letters of Credit, sounding to the same Song. And that Prince’s Counsellors, being offended with this Impostor’s Fraud, as presuming to abuse a very excellent Prince, had taken him into Custody, til he should discover the Authors of this Rashness, and open the Causes of this Dissimulation. That then he referred himself to one *Baptist*; whom he gave out to be the fourth Man of the Number of the Queen’s chief Chamberlains; and asserting that he had now written Letters to him. *Mount* added, that the said Chancellor then called upon him, that he would be instant with *Walsingham*, the Queen’s Ambassador, (to whom he wrote what is before related) that he, with Secretary *Smith* and *Killigrew*, (the Queen’s joynt Ambassadors at *Paris*) would take Notice of this Matter, and examine, whether there were such a *Mandatarius* in the Queen’s Court. And since that *Spanyard* had dared to speak contumeliously of that most worthy and just Lord *Burghley*, (which they lookt upon as a great Argument of his Fraud) that his Excellency would do a Deed worthy of his Pains, to certify the Elector of this Device: inasmuch as it concerned the Publick, that evil Deeds should not go unpunished. And that to deceive a Prince, was a great Crime; as it is proved, they said, in the last Law of the Code, *De his qui a non Domino manumitt.*

But whatsoever lay under the Practice of this deceitful *Spanyard*, it is certain, *Spain* was now playing her private Game with the *French* against the Queen. In the latter End of the Year, *March* the 23d, *Standen*, an *English* Fugitive, lately come out of *Spain*, arrived secretly at *Blois*, where the *English* Ambassadors were. Who gave out some Speech unto a *Frenchman*, whom he trusted, of some Hope there should be in *England*, or ever Summer ended. And after he had stayed one Night, went to *Paris*, (whither the *English* Ambassador writ, to have his Doings observed.) Who coming there, repaired to the *Scottish* Ambassador: Where they had their Conferences, together with *Higgins*, who was concerned about the Duke of *Norfolk*’s Business. Which *Higgins* had lately come to *Paris* from *Rome*. And at his Departure from *Paris*, protested secretly to a Friend of his, that he would not return thither [*i.e.* to *Paris*] in one or two Years: Saying, he saw no Way with his Master, [the Duke perhaps] but one. His sudden Return shewed there was somewhat a brewing. There was then also at *Paris*, *Egremond Ratcliff*, a busy Man, (who came to an untimely End, by the Sentence of Duke *D’Alva* against him) and *Genny*, who came out of *Spain*, and also one Chamberlain: Who conferred there with the King of *Spain*’s Secretary: and repaired thence to Duke *D’Alva*. *Steukley*, also, another of the Queen’s traiterous Subjects (of whom mention was made the last Year) was there also; and now returned to *Spain*, in Company of *J. Doria*. He had received great Honour from that King, and was put in
Hopes

Spain’s Practice against England, by Standen, Higgins, Ratcliff, Steukley, &c. in France.

ANN O Hopes shortly to be employed by him in some traiterous Attempts against the Queen. A great Boaster he was, and promised great Matters to that King. But after he had bestowed much Money upon him, he found him at length not worthy of any more; the Opinion of him being greatly abated in *Spain*, by Discovery of his Leudness and Insufficiency, as *Burghley* afterwards wrote to *Walsingham* concerning him. The coming and going of these Traitors of *England*, and Creatures and Pensioners of *Spain*, evidently bespeak the ill Offices they were doing the Queen in *France*.

Stenkley's
Character.

A Spanish
Marquess comes
to Paris. And
why.

It was also signified to Secretary *Smith* from *Walsingham*, (that I may lay these *Spanish* Matters together) that a *Spanish* Marquess, that was come to *Paris*, to congratulate the *French* Queen's Delivery, under Colour of the same, as he learned, had Commission secretly to treat of three Points. First, for the *French* King to enter into a League, [called the *Holy League*.] Secondly, for a Marriage between *Monsieur* and his Master's Sister. Thirdly, to propound some Way for the *Scottish* Queen's Deliverance: being procured thereto by the House of *Guise*, in Recompence of the Execution done upon them of the Religion. Whereby the King of *Spain* acknowledged to have saved the *Low Countries*. And it was observed by the said *Walsingham*, some Time before the Arrival of the said Marquess, that upon a Currior arrived at *Paris*, out of *Spain*, from the *French* Ambassador there, that tho' there had been some Unkindness grown before, between those two Crowns, upon some Complaint made, now it was thought there was never so great Amity between them, as at that present was like to be. And these were the Doings and Endeavours of *Spain*, al along this and the next Year.

The English
Ambassador
promotes the
Match with the
Prince of Na-
varr.

Our Ambassadors now in *France*, (who were three, viz. *Walsingham*, *Killigrew*, and *Smith*) stirred as much as they could in a Matter which they reckoned would tend much to the Interest of the Protestant Religion, and the greater Liberty and Peace of the *French* Protestants particularly: And that was the Marriage in Hand with the Prince of *Navarr*, a Protestant, and the Lady *Margaret*, the *French* King's Sister. That by this Conjunction with a Protestant Prince, those of the Religion in *France* might have the greater Countenance: tho' it proved al wicked Hypocrisy in the End. The great Difficulty in accomplishing this Marriage, was in the Form to be used in the Solemnization of it. Which the Queen of *Navarr* would not be brought to condescend to be done after Popish Manner. Here *Smith*, *Walsingham*, and *Killigrew* took the Liberty to interpose. And that neither the Popish Office, nor the Marriage Office used in the Protestant Churches in *France*, might be used, it was devised by them, that instead thereof, the Office of the Church of *England* might be admitted: The like Case happening formerly in *England*, upon a Treaty of Marriage between K. *Edward VI.* and the late Queen of *Spain*, the present *French* King's Sister. Wherein it was agreed that she should be married according to the Form of our Church. This Treaty the *English* Ambassadors sent a Copy of to the Queen of *Navarr*. This she liked wel. And sending to speak with them, she told them, that it had stood her in good stead; and declared to them, how the Marriage stood between their Majesties of *France* and her: and that there was no Difference between them,

but

but only in the Manner of the Solemnization. And that she had mentioned the said Treaty to them; but that they had pretended, it was no true Copy. She therefore now desired to know of Sir *Thomas Smith*, (he having been a Dealer in the same) whether he would justify it to be true. He answered, that knowing the great good Wil, that *Queen Elizabeth* did bear her, and how much she desired the good Success of that Marriage, as a Thing that tended to the Advancement of Religion, and the Repose of the *French* Realm, he did avow it to be the same, and would further be ready to do any Office that might advance the said Marriage.

ANNO
1571.

C H A P. V.

Scottish Affairs. Dangers by Means of the Queen of Scots.

Walsingham's Intelligence thereof: and Advertisement. Money brought over from the Pope, for her Service. The French King moves for her Liberty. What passed between him and the English Ambassadors. The Scottish Queen practiseth with Spain. Monies sent into Scotland for her Use from France: Intercepted. Letters of hers intercepted, of her depending upon Spain: and taking that King for her, and her Son's and Kingdom's Protector. The Spanish Ambassador dismissed by the Council. And why. L. Burghley to the Earl of Shrewsbury, Keeper of the Scottish Queen. Bishop of Rosses Book, concerning her Title to this Crown. Answered by Glover, Somerset Herald. Rosse in the Tower. His Letter thence to the Lord Treasurer.

THE *Scottish* Affairs, that touched the *English* State and Religion, were interwoven with those of *France*. *MARY* the Queen of *Scots*, a zealous Papist, and related to the *Guisian* Bygots, was now in Custody in *England*, whither she had fled from her own Subjects. And now all the foreign Princes, obedient to the See of *Rome*, were mightily concerned for her Deliverance, and the *English* Nation at the same Time as much afraid of her Liberty. And what Danger accrued by her, appeared by a Letter of *Walsingham*, writ in the Beginning of *March*, being still Ambassador in *France*: viz. That the *English* there were labouring by all Means to stir up foreign States, to set the *Scottish* Queen free: And their next Step, to dethrone *Queen Elizabeth*, and set the Crown upon *Mary's* Head. And that however some of their Attempts had failed, yet more were in Hand. And that there were great Numbers, even in the *English* Dominions, Hereticks as well as Catholics, that had a sincere Kindness and Concern for her. And when in Discourse between an *English* Jesuite in *FRANCE*, named *Darbishire*, and another

The Danger of the Realm by Means of the Scottish Queen.

Letter of Walsingham, Ambassador.

ANNO 1571. ther that pretended himself a Catholic, (but was a Spy) he told the *Jesuite*, that for his Part he could never hope to see her at Liberty, nor long to see her keep her Head upon her Shoulders. And therefore could receive no great Comfort that Way. 'Wel, replied the *Jesuite*, I tel you truly, that I dare assure you, that she shal have no Harm. For she lacketh no Friends in the *English* Court. And as for her Liberty, added he, it standeth al good Catholics in Hand, so much to seek it, either by Hook or by Crook, as no doubt but there were some good Men, that would venture a Joynt to bring it to pass. And that if she were once posselt of the Crown of *England*, it would be the only Way and Means to reform al *Christendom*, in reducing them to the Catholic Faith. And therefore you must think, said he, that there are more Heads occupied in that Matter than *English* Heads; and that there are more Ways to the Wood, than one: [Meaning the Heads of foreign Princes] And therefore he bade him be of good Courage: and ere ever one Year were at an End, he should hear more.

A Saying of
Darbishire the
Jesuite, con-
cerning her.

Walsingham's
Advertisement
to the Queen,
on this Emer-
gence.

The Conclusion *Walsingham* made of this was, the great Danger *England* was in by reason of that Queen. That his conferring and weighing this with the former intended Practices, made him think it worth his Advertisement, that the Queen should see how much they built upon the Possibility of that dangerous Woman's coming to the Crown of *England*. Whose Life was a Step to her Majesty's Death. For that they reputed her an undoubted Heir; or rather (which was a greater Danger) for a right Inheriter. And tho' he knew, as he proceeded, her mischievous Intentions were limited, that they could reach no further to her Majesty's Harm or Prejudice, than should seem good to God's Providence; yet her Majesty, he said, was bound, for her own Safety, and that of her Subjects, to add to the same, his good Providence, her Policy, so far as might stand with Justice.

Lord Seton
brings over Mo-
ney from the
Pope.

In *March*, the Lord *Seton*, a great Instrument for the said *Scottish* Queen, came to *Scotland*, having escaped privately thro' this Realm, with a Rebel, one of the Countess of *Northumberland's* Men: the Ship that brought them over being forced into an Haven in *Essex*. Which Ship was forth coming, and some of the Servants, and such secret Writings and Devices of his, and of the Queen's Rebels, as were left in the Ship, to have been conveyed after him by Sea into *Scotland*: Bringing to Light such Things as contained dangerous Practices against the Queen, and State of the Realm: As the Queen by Letter informed Mr. *Randolph*, her Agent now in *Scotland*, dated *March* the 19. In this Expedition, this Lord *Seton* had received in *Flanders*, from the Pope 20000 Crowns, being now ready to repair into *Scotland*. This Money, whether it was seized in the Ship, or carried with him, it doth not appear. But no Mention being made of it, when Ship and Papers were seized, he seems to have got it safe with him into *Scotland*.

Conference be-
tween the
French King
and Smith,
concerning the
Queen of Scots.

But the *French* made earnest Interest for her. For a League being now in Hand between the Queen and that Crown, and *Walsingham* there resident, and Sir *Tho. Smith* late come over Ambassador [viz. in *February*] for that Purpose; the King told them, 'That he must have his Request put into the Treaty for the Queen of *Scots*, and said,

‘said, she was his Kinswoman, and his Sister in Law, and was *ANNO*
 ‘once his Sovereign : and you know, said he, the League between *1571.*
 ‘that Realm and my Realm. I can do no less than have the same
 ‘inserted into the League.’ To which Sir *Tho. Smith* said, that they
 had no Commission or Authority to treat of any such Matter. And
 that as touching the late Queen of *Scots*, that she was his Sovereign
 once, Thanks be to God, said *Smith*, she is not now, [since that
 Queen’s Husband was dead, and he advanced to be King.] Wherat
 the King laughed. And that it was thought, added *Smith*, that
 ‘when she was Queen there in *France*, she deserved not very wel
 ‘of your Realm, nor of your House. And where the King had
 ‘said, she was his Kinswoman ; so she is also, said *Smith*, to the
 ‘Queen my Mistress. But if she were your Daughter, or your
 ‘Son, if he or she would procure your Death, or to have your
 ‘Crown from you, would you not see Justice done on him or her
 ‘that should attempt it, rather than to be stil in Danger ?

To which I add, that *Smith* had it in his Instructions concerning
 that Queen’s Delivery, that before the Time of her malicious At-
 tempts against the Queen’s Majesty were discovered, she did never
 refuse to yield to reasonable Conditions, and an End to be made
 between both Princesses, and between her and her Subjects of *Scot-*
land : And that this Intention took no Effect, there was no Default
 in the Queen of *England*. But since she had dangerously concluded
 a Bargain to the Ruine of the Queen’s Majesty, there was just Cause
 to detain her, until her Majesty’s Surety should be better provi-
 ded.

*The Queen’s
 Inclination to-
 wards the Scot-
 tish Queen.
 Julius, F. 6.*

Mr. *Henry Killigrew*, who was also the Queen’s Ambassador, and
 present at this Conference with the *French* King, added to what
Smith had said, ‘That Fire and Water could not be together. That
 ‘one was contrary to the other. That the League was made for a
 ‘perpetual and strait Amity between him and the Queen’s Majesty :
 ‘and that he would not treat for the Queen’s most mortal and
 ‘dangerous Enemy. That this could not stand together. That he
 ‘must take her now for dead : and that he [the King] could not
 ‘tel whether she were dead or alive. And why, said he, should
 ‘you then require her to be put into the League ?’ For, indeed, the
 Parliament had intended to cal that Queen into Question, upon the
 Discovery of a Plot against *Q. Elizabeth*, wherein she was concerned,
 as we shal hear by and by.

*Words of Kil-
 ligrew to the
 King concerning
 taking her into
 the League.*

We meet with the *French*’s tampering for the *Scottish* Queen some
 Months past, viz. in *September* ; when the Secretary of the *French*
 Ambassador comes to the Court, (the Queen now either at *Audley*
End, or *Mark Hal* in *Essex*) for Relief of the Queen of *Scots* ; con-
 sidering that she had her Number [of Attendants] now lessened.
 Wherat the Queen was offended, that he should meddle with that
 Queen’s Matters : and bade the Lord *Burghley* tel him, that she
 could not like his Manner of intermeddling with the Queen of
Scots Matters : Considering her Majesty found her Doings, [that is,
 by the Discovery of the Duke of *Norfolk*’s Treason : of which by
 and by] not only dangerous to her Quietness, but bent also to de-
 pend upon other than the *French* King [meaning *Spain*, and other
 Popish Powers.] And therefore she required him to forbear ; and

*The Queen of-
 fended with the
 French Am-
 bassador, for
 meddling in
 that Queen’s
 Matters.*

*L. Burghley
 delivers the
 Queen’s Mind
 to him.*

ANNO 1571. give her Leave to consider in her own Realm, what was meet for her Surety. And when it should seem meet, it should wel appear, that she had done nothing towards the Queen of Scots, but in Reason and Honour she might have done more. And so she deferred the French Ambassador's coming to her [being now in her Progress] til she should be at *Richmond*.

The French
move for that
Queen to pass
into France.

She practiseth
with Spain.

Money sent se-
cretly by the
French, for
the Scottish
Queen, inter-
cepted.

She is restrain-
ed upon this;
but honourably
used.

About the latter End of this Year, the French King interceded again for the said Queen, that she might be permitted to go over to France. And when, in March, *Malvesire* had insisted much, by the Desire of the French Queen, that *Q. Elizabeth* would send her into France, *Smith* and *Walsingham* shewed him, how by her Letters, lately seized, she had practised with the Duke of *Alva*, to convey the young King out of Scotland into Spain. And that the Original Letters therof were shewn in England, to the King's Ambassadors there. And hereupon they told him, how she shewed what good Favour she bore to Spain, to make a perpetual Broyle, if she could, between England, Scotland, and France. For she had practised by Letters, since the Duke [of Norfolk's] Troubles. And then they asked that Ambassador, what would she do there in France, and at Liberty, when being straitly kept, and the Matter so plainly known how busy she had been? And so they desired *Malvesire* to acquaint the King with what they had told him. And when he came again, he brought Word to *Smith* and *Walsingham*, That it was true which they told him: And that *De la Motte* had written the same from England to the King. And the King acknowledged to him, that it was true: and added, 'Ah! poor Fool, she wil never cease, til she lose her Head. In faith, they wil put her to Death. I see it is her own Fault and Folly. I see no Remedy for it. I meant to help, but if she wil not be helped, I cannot help it.'

The French Ambassador *Viracque* was this Summer in Scotland, acting secretly for that Queen. And a great Sum of Money was remitted privately from France, to that Ambassador, to be managed for her: But by Intelligence it being understood, was seized by the English. The French Ambassador labourerth to have his Money again. The Lord *Burghley* answereth the Ambassador's Secretary, who came to him with that Message, that it must be demanded of them to whom he delivered it. He came again, and desired he might have the French King's Money lately intercepted, sent to *Viracque*. The Duke of Norfolk had a chief Hand in the Conveyance of this Money: and some that he employed in it, out of Fear discovered it.

There was nothing as yet done towards that Queen, notwithstanding the Discoveries against her; but that she was restrained from having such free Conference and Intelligence as of late she had with the Queen's Subjects: otherwise right honourably entertained, and wel used; and so the Lord *Burghley* bade *Walsingham* inform the French King. I am the larger and more particular in this Relation of Matters concerning *Mary Queen of Scots*, to shew what just Apprehensions the English Court and Nation had of imminent Dangers by Means of her; especially *Camden* being sparing of shewing her Faults, and representing her as fair as might be; Publishing his History in the Reign of her Son.

As

As we have therefore seen what Concern *France* had for this Queen, so I shal proceed to relate the great Jealousy Q. Elizabeth had of *Spain*: being very zealous to deliver her: and (more than barely that came to) to invade the Realm, and dethrone the Queen herself. For Letters of that Queen to the King of *Spain* had been intercepted: and so much found out, viz. of her solliciting that formidable Enemy of the Queen's to invade *England*. And so in a Letter dated in *September*, writ from the Lord *Burghley* to *Walsingham* then in *France*, he told him, That he might boldly affirm, that her Majesty was able to prove, that the Queen of *Scots* had, by Advice of the Duke of *Alva*, resolved to depend upon the King of *Spain*; and to match herself with *Don John* of *Austria*, and her Son with the King of *Spain*'s Daughter. And this the Queen required her Ambassador to acquaint the *French* King with. And therefore that the Queen had just Cause to procede otherwise than hitherto she had done, to restrain the Practice intended towards her by that Queen. And that he, the Ambassador, should further say to the *French* King, that she trusted, that he would honourably think of her Actions on this Account.

ANNO
1571.

She sollicit
Spain to in-
vade England.

L. Burghley's
Letter to Wal-
singham.
Compl. Amb.

But what Violences *Spain* intended upon the Realm, may be taken Knowledge of from Sir *Tho. Smith*'s Mouth, in his Relation made to the Queen-Mother of *France*, in the Month of *March*, when Things came to be fully known. Viz. That *Harwich* was to have been the Port appointed for the *Spanyards* and *Flemings* to arrive at, from the Duke of *Alva*, if the Treason had gone forward in Be- half of the *Scottish* Queen. That the Lord *Seton*, [one of the chief of the *Scottish* Noblemen on the Queen's Party] did arrive there; and from thence, with two of the Earl of *Northumberland*'s Men, went into *Scotland*; and were at that present in the Castle of *Edin- burgh*. That that being understood, the Lord that brought them was seized: and among other Things found, there were the *Scottish* Queen's Letters, importing, that she gave herself, and her Son, now King of *Scotland*, into the Hands of the King of *Spain*, to be governed and ruled only by him; and to assure him, that if he would send any Power, the young King should be delivered into his Hands. For, by a Paper of Instructions left in the Ship, it did appear, that the Lord *Seton* was named the *Scottish* Queen's Amba- sador towards the Duke of *Alva*. And there in the Ambassage, he offered the young King to be delivered into his Hands, to be con- veyed into *Spain*. And to animate him more to set up the *Scottish* Queen again, and take the Protection of her, he shewed that she had Right, both by God's Laws, and Man's Laws, to be Queen of *England*, and also of *Scotland*. And further, that she had not only al those that were in Trouble, [viz. Papists, and such as were con- cerned in the late Rebellion] but a great Sort more in *England*, on her Part. So that the King [of *Spain*] in setting her up, would not only govern both these Realms, but should also set up, in both, the Catholic Religion again.

Letters of the
Scottish Queen
seized. The
Import of them.

Compl. Amb.
p. 196.

Al this was told by *Smith* to the Queen-Mother. To which she answered, as owning, and perhaps privy to the Business, *Alas! that Head of hers shal never be quiet*. *Smith* added, how that in the same Ship, where *Seton*'s Instructions, as aforesaid, were taken, among

The Queen-Mo-
ther's Saying
concerning her.

ANNO other Papers, a Letter was found of the Countess of *Northumberland*, who was one of the chief Stirrers in the last Rebellion, to her Husband, the Earl, now a Prisoner in *Scotland* for the same Cause.

The Duke of Guise plotteth with D'Alva.

In which Letter she writ to the said Earl, that the Duke of *Guise*, disguised, had of late been with the Duke of *Alva*; and affirmed for a Certainty, that the Duke of *Guise*, and that Faction, would follow in al Points the Direction of the King of *Spain*.

The Circumstance of Time, when that Queen sent her Letters, aggravates her Fault.

This Correspondence with *Spain* was aggravated on that Queen's Part, by the Circumstance of Time, when it happened, namely, when *De Crocque*, the French Ambassador, arrived in *England*, with Commission to help *Scotland* to a Quietness within herself, and to confer with one whom *Q. Elizabeth* should send for that Purpose. Even at the same Time these Letters of that Queen to the Duke of *Alva* were intercepted: Whereby she gave herself, her Realm, and her Son, to be in the Protection and Government of the King of *Spain*.

That Queen's Instructions to the Lord Seton, seized.

Al this was brought to Light by God's Providence, the Ship, wherein the Lord *Seton*, with his Papers and Credentials, was, being driven by a Tempest into the *English* Haven aforesaid: Which was the very Port appointed, when the *Spaniards* and *Flemings* should arrive in *England*; *Seton* himself escaping, being disguised in the Habit of a Mariner: and so went thence, and came to the Castle of *Edinburgh* in *Scotland*. But a Paper of Instructions being found aboard the same Ship, declared, that in the Name of her Majesty [the *Scottish* Queen] he had assured the Duke of *Alva*, that with a smal Party they might bring into their Hands the young King of *Scotland*, and so carry him into *Spain*. Al this when *Walsingham* had related at large to the Queen-Mother of *France*, it spoiled *De Crocque's* Message with the King's Letters, that required the *Scottish* Queen to be set at Liberty, and to be sent into *France*.

The Spanish Ambassador sent away.

And why.

But upon this, the Queen and her Council would no longer suffer the Ambassador of *Spain* to abide in her Dominions, having carried Things so deceitfully and treacherously against her Majesty; so that he was, in *December*, sent for to the Council; and in the Queen's Name commanded to depart. The same Thing had been often intended before; but never put in Execution before this present: when the State was provoked by the Intelligence of certain new Practices within this Realm, to perswade the Subjects, that the King, his Master, would aid them with Power this Spring; and such like Promises. He was dismissed; and Mr. *Knolles* appointed to attend on him at his House. This was *December* the 13th. And he was to depart by *Dover* to the *Low-Countries*. But he could not be got out of Town 'til the 24th, when he went to *Greenwich*: And on *S. Steven's* Day, to *Gravesend*. A few Days after, he removed to *Canterbury*. And Captain *Hawkins*, one of the Queen's great Sea-Officers, was appointed to pass him over in a Ship of the Queen's. After a dangerous Passage, he came to *Calais* in *February*. And coming to *Graveling*, to shew his Displeasure against the *English* Nation, he turned out al the *English* that he found there; notwithstanding that he knew that here in *England* remained *Monsieur Sweringham*, at the Request of the Duke of *Alva*. This Ambassador, according as some Letters of the Lord *Burghley* relate, had used himself crookedly,

edly, perniciously, and maliciously against the State, and the chiefest of the Queen's Counsellors, and openly against that Lord. A N N O 1571.

Al this came out about *August* and *September*, viz. how the *Scottish* Queen practised both with *France* and *Spain*, and the Pope, and also with the Duke of *Norfolk*, unhappily brought into this Business, and several other of the Queen's own *English* Subjects; not only to procure her own Escape, but to embroil her Majesty's Kingdom in a War, and in an Endeavour to dethrone her. Therefore the Queen consulted for the keeping that Queen more straitly, and more confined in *Tutbury* Castle. And the Charge of her being committed to the Earl of *Shrewsbury*, her Majesty, provoked by these Practices, gave Order to the said Earl, to expostulate with her freely and plainly, to urge her to speak what she could for herself: Giving the Lord *Burghley* Commission to write to him to that Intent: Whose Letter accordingly ran to this Tenor.

The Queen orders the Earl of Shrewsbury to expostulate with the Queen of Scots, now under his Custody.

That after he had closed up his Letters, her Majesty willed him to let his Lordship understand, that she would have him use some round Speech to the Queen of *Scots* in this Sort: That it was now fully discovered to her Majesty, what Practices that Queen hath had in Hand, both with the Duke of *Norfolk* and others, upon the sending away of *Ridolphi* [the Pope's secret Agent here, under the Shew of an *Italian* Merchant] into *Spain*. And though it were known to her Majesty by Writings extant, in Deliberation, what were best for her to do for her Escape out of this Realm, and therof caused the Duke of *Norfolk* to be conferr'd withal; and that she chose rather to go into *Spain*, than into *Scotland* or *France*: Yet her Majesty thought it now just Cause to be offended with these Devices, tending to her Liberty: Neither was she offended with her Purpose to offer her Son in Marriage to the King of *Spain's* Daughter. In which Matter the late Queen of *Spain* had solicited her: Neither that she sought to make the King of *Spain* believe that she would give Ear to the Offer of *Don John de Austria*. But the very Matter of Offence was, That her Majesty understood certainly her Labours and Devices to stir up a new Rebellion in this Realm; and to have the King of *Spain* to assist it. And that finding the said Queen so bent, she must not think but that her Majesty had Cause to alter her courteous Dealing with her.

L. Burghley's Letter to him for that Purpose. Int. Epist. Com. Salop, in Offic. Armor.

And so in this Sort (continued that Lord) her Majesty would have you tempt her Patience, to provoke her to answer somewhat. For of al these Premisses, her Majesty is certainly assured, and of much more. He adds, Her Majesty told me a while ago, that a Gentleman of my Lord of * — coming to your House, was by your Lordship asked, whether he had seen the Queen of *Scots*, or no? And he said, No. Then, quoth your Lordship, you shal see her anon. Which Offer her Majesty misliking, I said, that I durst say it was not true in this Manner. I perceive, her Majesty would have the Queen kept very straitly from al Conference. Infomuch, that it is more like that she shal be committed to Ward, rather than have more Liberty. And then he advised the Earl to send up the Names of those Servants that should remain about her, and of such as should depart. This was writ in *September*.

* I dare not name the Party.

The

ANNO 1571. The Bishop of Ross, the Scottish Queen's Agent, being a very busy Man, and being privy to al these Dangers to the Realm, was Aug. the 17th, carried to Ely, to be there with the Bishop. And in October he was brought from Ely to London; and the next Month committed to the Tower. And there, upon Examination, he uttered many Things very plainly; but concerning the Queen of Scots her Application to Spain, and the expected Assistance thence; and concerning the Duke of Norfolk's Treason, nothing. This Bishop of Ross, (that I may mention it here) wrote a Book in Latin, for the Scottish Queen's Title to this Crown. Which Glover, Somerset Herald, a learned Man, answered in a large Discourse, never, I think, printed, about the Year 1580. It beginneth thus. 'A few Years

Bishop of Ross
in Custody; the
Queen of Scots
Agent.

His Defence of
that Queen's
Title to this
Crown; answer-
ed by Glover,
Somerset.
Offic. Herald.
Sheld. Press.

Why Ross pub-
lished his Book
at that particu-
lar Time.

The Conclusion
of the Answer.

'past, the Bishop of Ross being Agent for the Queen his Mistress, to our Sovereign Lady, the Queen's Majesty, wrested his Wits, (with the Assistance of certain Lawyers of this Land) to write a Discourse in Defence of the Queen of Scots Title to the Crown of this Realm. Which his Discourse being then hatched in a dangerous Time of Practices and Rebellions, and with a malicious Intent against her Majesty and her Estate, is now, after many Years mewing, let fly abroad into the World, in the like Time, and with like Intent. For what other Cause than Malice to her Majesty, can be imagined to move this Man, after so many Years Suppression, to publish his Discourse at this present; and that in the Latin Tongue, and to al the Estates of Europe? May it be thought so long to have staid in his Hands, because he could never until now, find in his Heart to advance his Mistress's Title to the Eye of the World? It were no Reason to charge him with so careless a Mind of her Prosperity and Happiness, &c.

'I must needs be of Opinion, that the present Publication proceedeth hereof; that he being persuaded that this Year 1580, some great Attempt should be made by the Pope and his Adherents, against her Majesty and her Estate. And no whit doubting, but that his Mistress's Cause should by that greatest Colour thereof appear, thought good (that the Pope's and his Adherents Enterprise might seem the juster) to publish at this present her Title to the Crown of this Realm: Meaning not only to prove her Heir Apparent to the Crown, after her Majesty's Death, but presently Queen *De Jure*, by a Popish Consequent, even in her Majesty's Life. For that the Antichrist of Rome hath deposed her, and pronounced her no Queen, &c.

And as this was the Author's *Exordium* to his MS. Tract, so I will subjoyn his Conclusion: 'Thus have I plainly proved the Title of the Crown of England to be examinable by the Common Laws of the Realm, and none other. And by the same Laws al Strangers to be barred from claiming any Interest therein: And further, the Queen of Scots to be a mere Stranger: and therefore her Title to be of no Account. I have further answered al Ross's vain Objections. I have confuted his Examples: And, I trust, satisfied the World, that if any Man have been heretofore persuaded his Mistress's Title to be anything, he wil now alter his Mind, and condemn it as nothing.' Whether there were any Things in this Book, that made it adviseable not to publish it, let others enquire. This

This Bishop of *Ross* I find lying in the Tower 'til *July*, the next *ANN O*
Year; and then, by Means of the mild Lord Treasurer, he seems *1571.*
to have his Liberty granted. In which Month he wrote to that
Lord a Letter to this Tenor, 'That he had put his Lordship in Re-
'membrance a Fortnight past, by a Letter, of his Cause, commit-
'ting the same to his Lordship's Hands, having none of his own to
'suit for him at this Time. And thinketh me Debt bound grietly
'for your gentle and gud Answer sent unto me. And although I
'have not heard of the Resolution taken thairin, yet I abstained to
'trouble your Lordship, being perswade with me, that as Time and
'Otcaſion ſhould ſerve, to have gud Expedition thairto; chiefly be-
'the Queen's Princely Nature and Gudneſs, with your Lordship's
'Labours and Patience. And now my gud Lord, I truſt the Tyme
'is fullie comin to put an End thairto, &c. I pray thet eternal God
'to preſerve your Lordship. At the Tour, the 17th Day of *July*,
'*1572.* Your Lordship's affectionat to command with Service,

The Bishop of
Ross in the
Tower. His
Letter thence to
L. Treasurer.

JO. ROSSSEN.

CHAP. VI.

*Amity judged more adviseable with France than Spain. Treaty
with France. Aid required in Case of Invasion for Religion.
The Low Countries, in Conference between Count Lodowic
and Walsingham at Paris, move for the Queen's Assistance.
Spain plays the Tyrant. Arguments used to move the Queen
on their Behalf. Archbishop of Cassils, a Pensioner of Spain,
comes to Walsingham at Paris. False. A Rebellion in Ire-
land, hatching in France. The French King and Queen-Mo-
ther privy to it. Deny it to the English Ambassadors.*

NOW it came to be maturely deliberated, Whether of the
two Nations, *Spain* or *France*, it were more adviseable, and
for the Profit of *England*, to enter into Alliance with. This
Consultation was consequent upon the going off of the Match with
France. And it seems, the Potency of *Spain* made the Queen some-
what dubious to which Prince to offer her Amity. *Walsingham*, the
Queen's Ambassador in *France*, was uneasy at these Counsils; and
thus shewed his Thoughts in this Matter unto the Earl of *Leicester*.
'That if the dangerous Greatneſs of the House of *Austria* were wel
'considered; the Miscontentments they had in respect of the Inju-
'ries received, [*i. e.* from *England*] their natural Inclination to Re-
'venge, and the unseen Traffic of our Merchants at present, [he
'seems to mean the small Traffic they had then in *Flanders*.] These
'Considerations wel weighed, the Cause may seem somewhat altered,
'[from what it was beforetime, in the Benefit of the antient Leagues
between

Deliberation a-
bout Spain
and France.

Walsingham's
Thoughts of it.

ANNO
1571.

Austria the
Pope's Cham-
pion.

between *England* and *Burgundy*.] And that though *France* could not yield like Profit that *Flanders* did, yet might it yield some Profit with less Hazard and more Safety. That in this Cause he considered two Things chiefly: First, That the House of *Austria* was become the Pope's Champion, and the professed Enemy unto the Gospel, and daily practised the rooting out of the same. And therefore that we, that were Protestants, ought to oppose ourselves against it. The other, That the Entrance into the League with *France*, would not only be an Advancement of the Gospel there, but elsewhere. [so good Mr. *Walsingham* then conceived: And so did every Protestant beside: So closely and treacherously were the cruel Designs of that *French* King carried] And therefore he concluded, That though it yielded not so much temporal Profit, yet in Respect of the Spiritual Fruit that thereby might ensue, he thought it worthy the embracing. Or rather to say better, I think, faith he, we have cause to thank God that offereth us so good Occasion both to advance his Glory, and also to provide for her Majesty's Safety.

A League in
Hand between
England and
France.

A sure Amity therefore with *France* was now transacting by our Ambassadors there, in the midst of these Fears at Home. And among the Articles drawn up for the League between *France* and *England*, *Q. Elizabeth* propounded one that was very strange at this Juncture, namely, in Favour of the King of *Spain*, to make Provision for his Safety. This was much disgusted by the *French*: who shew'd, that the End of this Treaty was only to bridle his Greatness. And therefore to provide for his Safety, who sought both their Destructions, they could not tell what it meant: Especially since of late he had no way deserved any such Favour at the Queen's Hands. Therefore (as *Walsingham* in his Correspondence did write)

Walsingh. Letter to Lord
Burghley.

if her Majesty thought, that Prince, [viz. the *French* King] was of any Value; who was towards all Men sincere, [so he now appear'd] toward her Majesty well affected, towards Religion *Pius inimicus*, she should not ballance him in one Ballance with *Spain*. Who was of Words unsincere; in Affection towards her Majesty maliciously bent, and the common Enemy to our Religion. That if her Majesty meant to take Profit of *Spain's* Friendship, the next way should be to strengthen herself with the Amity of others, in such Sort as she should have no need of it. For that was the Nature, said he, of a Proud man, to make best Account of him that least esteems him. For whosoever yieldeth to him, encreaseth his Pride. Which Thing those that dealt with the *Spanish* Nation, found to be most true.

Catholic League.

He added, That so long as the late Catholick League did remain in Force, neither her Majesty, nor any other Princes of the Religion could promise themselves any thing at *Spain's* Hands; but as much Mischief as he could do them. Which Thing her Majesty, with the rest, should find to be true by too dear an Experience, if the same were not holpen by some Counter-League.

An Article in
the Treaty, in
case of Invasion
for Religion.

This Treaty with *France* was for a mutual Assistance of each other in Case of Invasion; chiefly fear'd from King *Philip*. And in that Article the Queen required it to be thus expressed, *Etiam si fuerit [Invasio] Religionis causa, pretextu aut colore*. Which Clause stuck.

The

The Queen in her Instructions to *Smith* would very earnestly, that he should press this: and to cause those of the Religion there to understand the Demand, and to help to further it. But that if he could not obtain these Words to be inserted, then to run in more general Words, *Sub quocunque pretextu, vel Colore & quavis de causa*: And in some secret Manner to move, that some special Promise might be made in a secret Writing betwixt the King and the Queen, signed mutually with both their Hands, for that Purpose expressly, if any Invasion should be made. And without this the Queen would not have her Ambassador to accord.

ANNO
1571.

But this the King would not comply with; as likewise to sign any private Assurance about it between the Queen and him. But he said, he would write a private Letter to her, assuring her of it. This *Walsingham*, (who was deceived with this dissembling Prince, and was apt to think well of him) thought the Queen might be contented with, for the great Benefit of a League, Offensive and Defensive; as he wrote to the Earl of *Liechester*. 'We can, writeth *Walsingham*, by no Means draw the King to any other Interpretation of the Meaning, touching the Point of Religion, than by private Letter. That for his own private Opinion, seeing this League was to endure but during the Life of the two Princes; and that the Substance of all Leagues consisted chiefly in the Sincerity of the Matters; and that this Prince had given great Shew to the World of great Sincerity; [the greater Hypocrite] he thought that private Letter did bind as much in Honour, as any other Instrument or Contract that passed between them, could do in Law. For if they should break, the Matter was not to be tryed in the *Chamber Imperial* by Way of pleading of what Value the Instruments were. God and the Sword must be Judges. That if her Majesty could content herself with this private Interpretation of the King's Meaning, then if she would please to use some Words of Assurance towards the Ambassador at her Court, of the great good Opinion she had of the King's Sincerity; and that she built more upon his Word than upon Contracts; he knew nothing could more content him. For he desired, he said, to be a Prince that esteemed his Word and Honour above his Life. Besides, he wished himself to be in her Majesty's good Opinion, before all other Princes. And had often taken Occasion to say, that he hoped, there would be no less earnest good Will and strait Amity between him and her, than was between her Grandfather and his Grandfather.

The French King will not comply with that Article.

Walsingham's Advice.

The King's Words in Esteem of the Queen.

To nourish this Opinion of Amity between them, *Walsingham* took it, as he said, to be the Office of all those, who truly loved their Majesties; as that League that tended greatly to both their Sureties, being knit together in perfect Amity. Which beside their particular Safety, would breed a great Repose in all *Europe*, especially for the Cause of Religion.

About this Time, while *Walsingham* was in *Paris*, the Queen was solicited by those of the *Low Countries*, grievously oppressed by *Spain*, to protect them. Count *Lodowic* of *Nassau*, (Brother to the Prince of *Orange*) who came with a Message to the French King, having agreed with *Walsingham* upon a private Conference, came to him in the Month of *August*, to discourse some secret Points, for setting

Low Countries oppressed; solicit the Queen.

1571. *Count Lodowic of Nassau's Conference with Walsingham about the Tyranny of Spain.* Those Countries free of that Tyranny. With which that *English Gentleman* was so taken, that he called him in one of his Letters, *The rarest Gentleman* with whom he had talked, since he came into *France*. The Count shewed him at large, how the King of *Spain* was setting up violently the *Inquisition* against Papists and Protestants: who all disliked it. And that they saw him establishing an Arbitrary Power over them, who were a free People. He offered the Queen *Zealand*, in Case she would come to their Assistance. He shewed our Ambassador, that the Cause in the *Low Countries*, proceeded only upon that the King of *Spain* sought to plant there, by *Inquisition*, the Foundation of a most horrible Tyranny, the Overthrow of all Freedom and Liberty: A Thing which his Father *Charles V.* went about to have established there. But seeing the same so much impugned by the Inhabitants of the said Countries; and that without Consent it could not be received, unless he would violently, by Tyranny, seek the Establishment of the same, contrary both to his Oath and their Privileges; he forbore to proceed in that Behalf. They saw it would overthrow all foreign Traffic, by which that Country was chiefly maintained. And this they urged to the Cardinal of *Arras*; who by sundry Ways practised to plant the said *Inquisition*; and by Persuasion would have induced the People to like thereof. And when Persuasions would not do, he endeavoured to do it by Violence. For the Emperor had given but a cold Ear to them at the Assembly at *Spire*, where they related their Grievances.

The Cause explained of their taking Arms.

Thus when they saw themselves, (as the Count proceeded in his Relation,) void of all Help, their natural Prince being carried away by Corruption of Council; from the due Consideration that belonged to a good Prince to have of good Subjects; as he neither regarded his Oath, nor Maintenance of such Privileges as were confirmed by his Predecessors, nor the dutiful Manner of the Proceeding of the Nobility, in seeking by Way of humble Petition to redress their Grievances; they thought their Consciences discharged from all Duty of Obedience. And on this Occasion the People took Arms.

Propositions to be made to the Queen from Count Lodowic.

Count *Lodowic* had first applied himself to the *French King* this Year, to take this People into his Protection, and to procure their Deliverance from the present Tyranny. To which he seemed inclinable, on Condition the Queen of *England* might be brought to be a Party, and to joyn with him, and the Princes of *Germany* in the same Enterprize. And this he privately acquainted *Walsingham* withal: And that he should move it to her as from himself. And then to propound to her Majesty on his Behalf, these Particulars following. I. Whether she could be content to joyn with him and the Prince of *Orange* in the Enterprize. II. Whether upon former Assurance offered, she could be content to lend unto them the Sum they required. III. That it would please her Majesty to suffer Captain *Hawkins* under hand to serve them with certain Ships: and also to license them to furnish them with certain Victuals to be transported from thence, whereof they had present Need.

He further backed his Request with these Arguments, That it would be no less Honour for her to unite *Zealand* [which had been offered her] to the Crown of *England*, than it was Dishonour to her

Sister

Sister to lose *Calais*. And that by having *Zealand*, she would have the Key of the *Low Countries*, and a Place always for her Ships to enter in unto: To avoid thereby the Danger of the Enemy; as also of any Tempests; and other Considerations. And that this Enterprize being don by Protestants, the receiving the Honour thereof, should be better able, by Encrease of Credit with the *French King*, to continue his good Devotion towards the Queen, in Respect of the rare Favours they had received at her Hands, which they did and would always acknowledge. And further, that the Queen would consider, how ill affected *Spain* was towards her: How naturally they inclined to revenge; tho' outwardly, 'til convenient Time served, they could dissemble their Malice: How that King entertained rebellious Subjects of her Majesty, at his great Cost; and how he was become a Protector of the Queen of *Scots*, the Queen's dangerous Enemy.

ANNO
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Arguments for
the Queen's As-
sistance of them.

This was all communicated in the Month of *August*, by *Walsingham*, as advantageously as he could, both to *Burghley* and *Leicester*. Who extremely approved of it; and resolved to move it to the Queen as effectually as they could. But the Queen could not be persuaded to meddle any further in this Matter, unless to be a Mediator, til several Years after.

Communicated
to the Court by
Walsingham.

Concerning the Archbishop of *Cassil*, or *Casbell*, (whose Repair to *Walsingham* we spake of under the last Year) he had Instructions sent him to use his Interest to get him into the Queen's Dominions: which that Archbishop seemed to be very desirous of, in Case he might have the Queen's Pardon, and his Bishopric restored to him again. The Earl of *Leicester* had directed the Ambassador to labour to deal so with him, as to bring him into *England*. For they suspected the Man as a Practiser with *Spain*, notwithstanding his Pretences. And he received Instructions from the Queen about him, viz. That she did not so much disallow of his Request of her Pardon, and for the Restitution of his Bishopric, as of the slender Manner of his Suit: as he had signified it to *Walsingham*. And that if he would not humbly desire Pardon of his Offences, and shew himself repentant, and disposed to live hereafter in *Ireland*, like a faithful Subject, she meant not to bestow upon him either Pardon or Bishopric. And this *Walsingham* was to let him know; and to express the same to him in such sort, as he should see Cause. Otherwise there was no great Account to be made of him: Nor was he of Kin to the Earl of *Desmond*, as he alledged; nor of any Credit in *England*. And yet that she was content to draw him Home by Means not dishonorable.

Instructions to
Walsingham,
concerning the
Archbishop of
Casbell.

The Lord *Burghley* gave him no better a Style, than *The lewd Lozel of Ireland*. And this not without Reason. For there were no small Grounds to suspect this Archbishop to be, notwithstanding all his Pretences, false to the Queen. For he had a great Interest with the Queen's professed Enemies; and had large Allowances from the King of *Spain*. For when one Captain *Thomas*, an *Irishman*, (but a Spy for *Walsingham*) upon that Bishop's Desire, got him Access to the Cardinal of *Lorraine*, [who was of the House of the *Guises*] they talked together for the Space of two Hours. And when he departed, he told not the said Captain what their Discourse was,

The Character
of this Archbi-
shop; and his
Treachery.

1571. *W* *ANN O* but only that there might be some Occasion afterwards to employ him [the Captain] in some good Service. [That is, in some Insurrection in *Ireland*, which was now a hatching.] And that therefore he should do wel to make such Report of him [the Archbishop] that he might grow into Credit in that Court. And that he should say, that the Archbishop was a Man of a noble Family, and of great Reputation in that Country. And that *Ireland* of itself was but weak, and easy to be gotten by the Enemy. All this the Captain afterwards made *Walsingham* privy to. Who appointed the said Captain to attend upon him. This Archbishop also had told that Ambassadors's Servant, that the King of *Spain* had entertained him honourably: having had, during the Time of his Abode there, besides 2000 Ducats for an Annual Pension, sometimes 100, sometimes 200, sometimes, 300 Ducats when the Court did remove. And he related moreover that *D'Alva* had offered 36000 Ducats for the Earl of *Northumberland* (the Queen's Rebel) who was then a Prisoner in *Scotland*. So wel was this Archbishop acquainted with the *Spanish* Affairs.

A Pensioner to Spain.

betwixt the
of the
madness

Encouraged to
come into Eng-
land, by the
Queen.
the
madness
of the
of the
of the

The Queen also in another Letter of Instructions to the said Ambassador, signified to him, that considering that Party, and the Profit that might ensue by his discovering of the Practices, wherewith he was so truly acquainted, she was content, that if he meant dutifully to ask Pardon, as he pretended by his Speech, then the Ambassador should give him Comfort to continue the same Dutifulness and loyal Meaning, and provoke him to make Repair into *England*; and to assure him that he should not find Lack of Grace, if he humbly desired it, and by his Truth hereafter deserved it. And to add, that he the Ambassador, had Power from the Queen (to whom he had written about him) to warrant him to come into her Realm safely, and to make his Means unto the Queen for her Favour. And that if he would shew himself penitent for his former Fault, and be disposed hereafter to live dutifully, he should be provided of as good a Living, as heretofore he had. And that if he obtained not of the Queen at his Coming according to his liking, the Ambassador would give him his Warrant under his Hand to return safely out of the Realm. Which Manner of Usage the Ambassador should tel him was very rare in the Queen. But that upon his Instance she had yielded thereunto. And so accordingly the Ambassador was ordered to give him such a Warrant under his Hand. But that if he [the Ambassador] found that the other had sought but to abuse him, as by his Letters there was some Reason to doubt, then to forbear to deal with him in the former Sort. But yet to procure as much Intelligence as he might from him; and to discover his Continuance in Falshood and Practice there, as he could see Occasion for it, and could gather Matter against him, to deal with the King there, that he might be delivered, as an open known Rebel and Traitor; especially in those Practices used by him in *Spain*. And that there was the more Cause to doubt his Lewdness; because *Rogers*, that brought the Ambassador's last Letters, met with an *Irishman* about *St. Denys*; who told him that the Archbishop had been secretly at the Court, and was ready to be dispatched away into *Spain* by the Means of the Cardinal of *Lorain*.

This

This was afterwards [viz. in the Month of February] spoken of **ANNO**
by Sir *Tho. Smith*, and Mr. *Walsingham* to the French King. To **1571.**
whom they related an Endeavour of a Rebellion in Ireland, by the
said Cardinal's Means, as appeared by the Confession of one *Stack-*
bold, then a Prisoner in Ireland. Who confessed, that the Cardinal A Rebellion in
Ireland plotted
by the Cardinal
of Lorain.
set him on to stir up a Rebellion there, to the Maintenance of *James*
Fitz Morrice, a Traitor and Rebel to the Queen. Who was to have
the Counties of *Ormond* and *Offory*. And that he promised them
Men and Munition to rebel against the Queen. And withal, that
the French King and the Queen-Mother were privy to it. It was The French
King privy to it.
true enough, notwithstanding their great Protestations of mighty
Friendship with her Majesty: As appeared by their Behaviour,
when *Smith*, by the Queen's Commandment, acquainted them both
with it. To the King he thus harangued it freely: 'That that
'Cardinal had not done enough to raise up Trouble to her Majesty
'in your Realms, and to trouble *England* and *Scotland*, but he could
'not let the poor Realm of *Ireland* alone, by encouraging *Fitz Mor-*
rice the Queen's Rebel there. And that in your Majesties Name.

Wherat the King laughing heartily, said, In my Name? And pro- Denies it to the
Ambassador
Smith.
fessed, he never so much as heard of it. And that he could never
think any Trouble or Hurt to his good Sister. Upon which, *Smith*
shewed him the Articles of *Stackbold's* Confession; who affirmed it.
And when the same Day, by the like Order from the Queen, he And so does the
Queen-Mother.
acquainted the Queen-Mother with the same Matter of the Cardi-
nal's evil Endeavours in Ireland, and her Knowledge of it, She also
turned it off with a Question, Whether he dared to say this? And
moreover the said Ambassador told her, that the Cardinal said, he
did it in the King's Name and hers. And that the Queen his Mi-
stresses, ordered him to declare this unto her. But withal, that she
knew it wel enough not to be true, for the good Wil that they bare
to her. *Smith* added, that *Walsingham* could tel her more.

Who then declared the Case unto her: and that he had moved her The Ambassa-
dors urge this
Matter to the
Queen.
in it almost a Year ago. She said, she remembered, that there was
such a Thing about to be done by the Stirring of a Bishop that
came from *Spain*. [That was the Archbishop of *Cassils*, of whom
before.] To this *Smith* also mentioned *De La Roches* Attempt upon
Ireland: who was a Knight of the Order, and Gentleman of the
King's Chamber; and the Conductor of that Expedition, and could
tel the whole Proceeding. And so prayed that Order might be ta-
ken in it. She replied, that the King disavowed it; and that he
had stayed *De La Roche*, that he should not go to Ireland, and revo-
ked al his Power. But *Walsingham* then told her, that there were
then twenty *Harquebusiers* there, or thereabouts, remaining stil, and
had remained ever since in a Castle. Whereupon the Queen promi-
sed they should be recalled, if any were there. Thus did the French
Falshood begin to appear, by the Industry of the Queen's Ambassa-
dors, and the secret Intelligence procured by *Walsingham*, to his great
Expence, and Impoverishing.

ANNO
1571.

C H A P. VII.

A Parliament. The Succession; and Matters of Religion, transacted there. The Bill for Reformation. The Queen displeased at it, as encroaching on her Prerogative. Debates about it. Divers Bills for Religion brought in. Motion for a new Confession of Faith. Reformatio Legum Ecclesiasticarum produced in Parliament. Bills about Religion and the State of the Church, that passed. Acts against Papists. Act for subscribing and reading the 39 Articles. Many are deprived upon this Act.

Succession to the Crown moved in Parliament.

NOW let us look at home. In the Parliament that began to sit Apr. 2. An. 13. Elizab. a Motion was made for the Succession. And many of the Members had but little Kindness to the Scottish Queen. Infomuch that they laboured to put by her pretended Right of Succession: And to fix upon the Line of the Lady Mary, that married to Brandon Duke of Suffolk, K. Henry VIII. his younger Sister; as that Queen sprang of his elder. And the Ground they went upon was K. Henry VIII. his last Wil. Wherin he expressly put the Heirs of the Lady Frances first, and next the Heirs of the Lady Eleonor, Daughters of his said Sister Mary, in Remainder and Reversion, to succeed to the Crown, in Case of Failure of Issue in his Children, Edward, Mary, and Elizabeth. And this by Vertue of certain Statutes made the 28. and 35. of Hen. VIII. whereby such Power was granted to that King, to appoint the Succession, According to such Estate, and after such Manner, Form, and Fashion, Order, or Condition, as should be expressed and limited in his Letters Patents, or by his last Wil in Writing, signed with his Hand. Now for the making this of none Effect, and that the Line of King Henry's elder Sister might take Place, it was urged in those Times by some, that that King made no Wil at al; and by others, that if he did make any, it was not according to the Statute, nor signed by his Hand.

A Speech in Parliament, in Proof of King Henry's Wil, in Favour of the Lady Frances.

Now for the clearing of these Things, there was a Member who made a notable Speech, and of good Length; to prove that there was a true Wil made by the King. And therefore, if there were no Records remaining then in Chancery of any Letters Patents, nor Original Wil to be found; it must have been defaced and destroyed in Queen Mary's Reign. That there was a real Wil, was evident, because of the performing of the Legacies of it: which were made to many, both of Lands and Money, after his Decease: And divers Indentures tripartite were made, between K. Edward VI. his immediate Successor, and the Executors of K. Henry's Wil, and others. And divers Letters Patents pass'd under the Great Seal, in Consideration of the Accomplishment of the said King's Wil. And that there was a Wil in the Name of K. Henry, enrolled in the Chancery,

and

and divers *Constats* therof made under the Great Seal. Al which, *ANNO* as he urged, were Arguments that *K. Henry* dyed not intestate. And *1571.* then, that it was without al Doubt, that as the Subjects of *England* had taken them for King and Queens of *England*, that were exprest in the Statute by Name, so they were bound to accept them that were declared by the Wil in Remainder, or Reversion: *viz.* The Heirs of the Lady *Frances* and Lady *Eleonor*.

But then further, in Case of no Will, he proceeded to enervate the *Scottish* Queen's Title to this Crown; as not being inheritable by her, according to the Laws of this Realm, proving only such inheritable, as were born in the King's Allegiance of Father and Mother *English*; or out of the King's Legiance, one Parent *English*, and in the King's Legiance. But I had rather leave the Reader to the whole Speech of this Member of Parliament carefully transcribed by me from a MS. in the *Cotton Library*, as it is set in the *Appendix*. *Nº VIII.* But though this bold Step in Parliament, from a Disgust of the *Scottish* Queen, succeeded not; yet a notable Act or Acts were made made this Session, for the Security of the Queen's Person and Government, and for the Succession. Especially the Statue *13 Eliz. cap. 1.* wherein, among other Things of that Nature, it enacts to be Treason, 'For any to hold or affirm, that the Common Law of the Realm (not altered by Parliament) ought not to direct the Right of the Crown of *England*: Or that the Queen, by the Authority of the Parliament, might not make Laws and Statutes of sufficient Force and Validity, to limit and bind the Crown of this Realm, and the Descent, Limitation, and Government therof:' as we shal hear more, before we conclude this Chapter.

Now let us see what was done, or endeavoured to be done, in this Session, in Matter of Religion. The first Bil that was read, which was *April* the 4th, was for coming to Church, and receiving the Holy Communion. *April* the 6th, read the second Time. When *Sir Tho. Smith* spake, and argued for the Observance and Maintenance therof. And in Part wished the Bishops to have Consideration therof. *Fleetwood*, Recorder of *London*, moved, that the Penalties of the Statute should not go to Promoters; a Device but lately brought in, in the Time of *K. Henry VIII.* And he shewed the Evils and Inconveniences that grew thereby: Wherin no Reformation was sought, but private Gain. And as for the Matter of going to Church, or for the Service of God, he urged, that it did directly appertain to that Court [*i. e.* the Court of Parliament] And that they had as wel learnt, that there was a God to be served, as had the Bishops. And then he proved by old Laws, that Princes in their Parliaments, had made Ecclesiastical Constitutions. And so this Bill was referred to Committies. This Bil, among others, with Additions and *Proviso*es, was brought down from the Lords, *May* the 19th. But I do not find it passed into an Act this Parliament, tho' there was great Pains taken about it.

There was a strong Party in the House, that resolved to press, as vigorously as might be, a further Reformation of Religion: Namely, by altering several Things in the Common Prayer, and the Ceremonies established. *Mr. Strickland*, an antient Gentleman, of hot Zeal, offered a Bil for *Reformation*. Who ushered it in with a long Speech

And for annulling the Scottish Queen's Title.

Act for security of the Queen's Person and Government; and Succession.

Bill in Parliament for coming to Church, debated. Journ. of Parliament.

Further Reformation of Religion urged.

ANNO 1571. Speech, for some Reformation of several Things in the Book of Common-Prayer, tho' he acknowledged it was drawn up very near to the Sincerity of the Truth. But yet that there were some superstitious Things in it, as, in the Office of Baptism, the Sign of the Cross, and some other Ceremonies and Errors, as he called them: Which might be changed, without Note of changing of Religion: whereby the Enemy might slander us. He farther spake of the Abuses of the Church of *England*, and of Churchmen: As that known Papists had Ecclesiastical Government, and great Livings: That Boys were dispensed with, to have Spiritual Promotions: That, by *Faculties*, unable Men were allowed. And some other Men allowed to hold too many Livings. In the mean Time, godly, honest, and learned Protestant Ministers, had little or nothing. *Apr.* the 14th,

Book of Common Prayer, And

Churchmen, blamed for certain Things.

Bill for Reformation.

the Bil for *Reformation*, preferred by *Strickland* afore said, was read the first Time. Upon which ensued divers Arguments. Mr. Treasurer of the Queen's Household, was one that spake against it, to this Purport, 'That if the Matters mentioned to be reformed were Heretical, then they were presently to be condemned. But if they were Matters of Ceremonies, then it behoved them to refer the same to her Majesty; who had Authority, as Chief of the Church, to deal therein. And for them to meddle with Matters of her Prerogative, he said, were not convenient.' Mr. Comptroller of the Household argued to the same Effect. Another, whose Name was *Snagg*, entered into Discourse of some of the Articles, which *Strickland* had laid down before. Wherof one was, Not to kneel at the Receiving of the Holy Sacrament; but to lye prostrate, (to shun the old Superstition) or to sit, every Man at his own Liberty. And the Directions were also thought fit to be left out of the Book [of the Office of *Communion*] for that Posture. Which should be a Law: and every Man to do according to his Conscience.

The Queen displeased at it. And one forbidden the House.

But the Queen liked not at al of these Proceedings; reckoning it struck at her Prerogative; (as was hinted before by her Treasurer) as tho' she might not appoint Ceremonies to be used in the Worship of God. So that during the Time of *Easter*, (the Parliament being adjourned) in the Holydays, *Strickland*, for his exhibiting a Bil for the Reformation of Ceremonies, and his Speech therupon, was sent for before the Lords of the Privy-Council; and required to attend upon them; and in the mean Season to make Stay from entring into the House.

The House wants their Member.

Debate it.

But this caused no smal Disturbance. For on *Friday, Apr. 19.* in *Easter* Week, being the next Day after the Parliament sat again, the House wanted their Member. And one of them signified, 'How a Member of the House was demanded from them. By whose Commandment, or for what Cause, he knew not. And that forasmuch as he was not now a private Man, but to supply the Room, Person, and Place of a Multitude, especially chosen; and therefore sent; he thought that neither in regard of the Country, which was not to be wronged; nor for the Liberty of the House, which was not to be infringed; they should not permit him to be demanded from them.' To this a Courtier, namely Mr. Treasurer, spake mildly, as the Point was tender: 'That the Man that was meant, was neither demanded, nor misused; but on Consideration' was

‘ was required, to expect the Queen’s Pleasure upon certain special
 ‘ Points. And that he durst to assure, that the Gentleman should
 ‘ have neither Cause to dislike, or complain, &c. That he was in
 ‘ no sort stayed for any Word or Speech by him in that Place offered;
 ‘ but for exhibiting a Bil to the House against the Prerogative of the
 ‘ Queen: Which was not to be tolerated. And that oft it had
 ‘ been seen, that Speeches [in Parliament] had been examined and
 ‘ considered of.’ Others were for sending for him. *Telverton* urged,
 ‘ That the Precedent was perilous. And that tho’ in this happy
 ‘ Time of Lenity, under so gracious a Princess, nothing of Extre-
 ‘ mity or Injury was to be feared: Yet the Times might be altered;
 ‘ and what was now permitted, might hereafter be construed as a
 ‘ Duty, and enforced even on the Ground of the present Permission.
 ‘ That al Matters, not Treason, or too much to the Derogation of
 ‘ the Crown, were tolerable there, [*i. e.* In the Parliament House]
 ‘ where al Things came to be considered of; and where there was
 ‘ such Fulness of Power, as even the Right of the Crown was to be
 ‘ determined: That to say, the Parliament had no Power to deter-
 ‘ mine of the Crown was High Treason. He remembered them, how
 ‘ that Men are not there for themselves, but for their Country. That
 ‘ it was fit for Princes to have their *Prerogative*; but yet the same to
 ‘ be straitned within reasonable Limits. That the Prince could not
 ‘ of herself make Laws: Neither might she, for the same Reason,
 ‘ break Laws, &c. That the Speech that had been uttered in that
 ‘ Place, and the Offer made of the Bil, was not to be condemned
 ‘ as evil. But that if there were anything in the Book of Common
 ‘ Prayer, either *Jewish*, *Turkish*, or *Papish*, the same might be refor-
 ‘ med. He said also, That among the *Papists* it was bruited, that
 ‘ by the Judgment of the Council, *Strickland* was taken for an He-
 ‘ retick: [Meaning, that being so misrepresented, the House had
 ‘ the more Reason to stand by him.]

A N N O
1571.

Dew’s Jour-
nal. p. 176.

Another said, That Care was to be had for the Privileges of the
 House. *Fleetwood*, Recorder of *London*, a wise Man, advised, That
 they should be humble Suitors to the Queen; and neither send for
 him, nor demand him of Right. Those of the Queen’s Council,
 while this Speech was making, [fearing undoubtedly the Conse-
 quence] whispered together. And then the Speaker moved, That
 the House should make Stay of any farther Consultation therupon.
 And on the next Day, being Saturday, *Strickland* came to the House;
 upon an Advertisement, as it seems, from her Majesty’s Council;
 and coming just upon the Time, when the Bil for coming to Church
 and receiving the Communion, was in referring to Committees, the
 House did, in Witness of their Joy for his Restitution, presently
 nominate him one of those Committees.

The Member
forbidden,
comes to the
House.

I find no more of this Bil for the Reformation of the Common
 Payer, and for the Ceremonies, but that *Apr.* the 25th, several of
 the Committees, *viz.* Sir *Robert Lane*, Sir *Henry Gate*, Mr. *Henry*
Knowles, Sen. Mr. *Astley*, Master of the Jewel House, Mr. *Sandes*,
 Mr. *Wentworth*, were appointed to attend the Lord of *Canterbury* his
 Grace; for Answer touching Matters of Religion. I suppose, this
 was in pursuance of a former Act, whereby the Queen with her

Some Commit-
tees for Reli-
gion attend up-
on the Archbp.

A N N O Metropolitan, was to appoint, and regulate, and reform Matters in Religion.

1571.

Seven Bills for Regulation and Reformation in the Church. D'Ew's Journ. p. 184. b.

The Bills for Religion, and Regulation of Church Affairs, began in the Parliament 8 *Eliz.* and agitated and prosecuted in this Parliament 13 *Eliz.* were seven. But some of them in the Issue, dashed by her Majesty, faith *D'Ews*, persuaded unto it, as it should seem, by some sinister Counsil. I. For the Articles printed *An. 1562*, for sound Religion. First read on the 5th of *Dec. 8 Eliz.* Al the rest of them that follow, had their first Reading *Decemb.* the 6th, in the said Session, viz. II. The Bil for the Order of Ministers. III. For the Residence of Pastors. IV. For the avoiding of corrupt Presentations. V. For Leases of Benefices. VI. For Pensions out of Benefices. VII. Touching Commutation of Penance by the Ecclesiastical Judge. Which last was first preferred in this Parliament. These were read several Times in the House, and countenanced, and some of them came to Effect.

Moved, that a Confession of Faith be made for the Use of this Church.

The first of these offered in the Beginning of this Session, and introduced by Mr. *Strickland* in a long Speech before mentioned, (which was for a new *Confession* of Faith, to be made and used in this Church) may be better understood, if we relate some further Passages of that Speech, viz. 'That he thought it worth the while, for the Parliament to be occupied for some Time; that al reproachful Speeches of Slanderers might be stopped; Draw-backs in Religion brought forward; and Overrunners, that exceeded the Rules of the Law, reduced: That a *Confession* of Faith should be made, and published, and confirmed; as was among other Professors of Religion in foreign Parts. As those of *Strasburge* and *Frankford*: And as learned Men also formerly in this Land, travelled in: as *Peter Martyr*, *Paulus Fagius*, and others. And that an offer therof, that had been formerly made in Parliament, might be approved.' He added, That the Book [which was the *Reformation of the Ecclesiastical Laws*, effected chiefly by Archbishop *Cranmer*, by the Command of K. *Henry VIII.* and *Edward VI.*] rested stil in the Custody of Mr. *Norton*, a Member of the House. And therupon requested, that the said *Norton* might be required to produce the same. Which he after did.

The Book of the Reformation of the Ecclesiastical Laws, produced in this Parliament.

And shewed that it was the Book drawn up [under K. *Edward*] by thirty two Persons, i. e. Eight Bishops, eight Divines, eight Civilians, and eight temporal Lawyers: Who had in Charge to make Ecclesiastical Constitutions, and took the same in Hand: And that Mr. *Fox* [the Martyrologist] took some Pains about the said Book, and had newly printed it: Which the said *Norton* then and there shewed. I add, that *Fox* also set a large Preface before it, *Ad doctum & candidum Lectorem*; and concludeth with his Wish, 'That what by the premature Death of that King, was then denied to the Churches Happiness, might be supplied in the more happy Times of Queen *Elizabeth*, by the Authority of that present Parliament, [viz. this, as it seems, of the 13th of the Queen] and by the Consent and Favour of learned Men.' This Book was printed again in *Latin*, in the Year 1640, at *London*.

And in a former Parliament brought in by Dr. Haddon. Reform. no Enemy, &c. By Penry.

I have this further to add concerning this Book. It was said, That Dr. *Haddon*, that learned Civilian, and Master of the Requests to the Queen, had in a former Parliament delivered this Book, which had with so much Pains, Labour, and Learning, been prepared and finished

finished in K. Edward's Days: and wherein Haddon himself, having an excellent *Latin* Stile, was concerned in drawing up. And that then in that Parliament, it was ordered to be translated into *English*, for their better considering it. For this, I make no Doubt, was that *Book of Discipline*, which Penry (that was executed for Sedition about 1591) hinted at in one of his Books (called, *Reformation no Enemy to her Majesty and State*, printed Anno 1590) where, after his Preface, he makes this Request to the Reader: 'Mr. D. Haddon delivered in Parliament a *Latin* Book concerning *Church Discipline*, written in the Days of K. Edw. VI. by M. Cranmer, and Sir John Cheeke, &c. This Book (saith he) was committed by the House to be translated, unto the said M. D. Haddon, M. George Bromley, M. Norton, &c. His Request follows, 'If thou canst, good Reader, help me, or any other, that labour in the Cause, unto the said Book, I hope, tho' I never saw it, that in so doing, thou shalt do good Service to the Lord and his Church.' So he, supposing it had much favoured his admired Discipline. But if he had been helped to a Sight of it, he would have found it would not have served his Purpose.

The said Mr. Strickland, in his Speech aforesaid, made several Motions, 'That they should not, for any Cause of Policy, permit any Errors in Matters of Doctrine to continue longer among them. And that the Reformation he urged, should not by this be called a chopping and changing of our Religion, [as some had objected] but pursuant to our Profession: that is, to have all Doctrines brought to the Purity of the Primitive Church. And at last he moved, that certain of them might be assigned, to have Conference with the Lords of the Spirituality, for Consideration and Reformation of these Matters.' But what Stop these earnest Motions had, we have shewed before.

Only let me add what happened to the said Committee for Religion, when, according as it was appointed, they attended the Archbishop of *Canterbury* with their Model for Reformation; wherein, as some Articles of Religion were allowed by them, so others already received into the Church, were left out. The Archbishop taking a View of this Draught, asked them, why they put out of the Book the Article for *Homilies*, and for the Consecrating of Bishops, and some others. Mr. Peter Wentworth, (who was one of that Committee) a hot Man, answered, (as he gave an Account of it himself in his Speech the next Parliament) Because they were so occupied in other Matters, that they had no Time to examine them, how they agreed with the Word of God. Whereat the Archbishop replied, That surely they mistook the Matter: Saying further, You will refer yourselves wholly to us [the Bishops] therein. To which Wentworth, in some Heat, and somewhat rudely, answered, 'No, by the Faith I bear to God, we wil pass nothing before we understand what it is. For that were but to make you Popes. Make you Popes, who list; for we wil make you none.' But this Gentleman taking the like Freedom to talk concerning the Queen in the next Parliament, 18 Eliz. and using several bold Expressions concerning her, as, (How Rumours ran in the House, *Take Heed what you do: for the Queen liketh not such a Matter*) he was sequestred the House, and committed to the Sergeant, as a Prisoner for some Time.

A N N O
1571.A Motion for a
Conference with
the Bishops, in
order to a fur-
ther Reforma-
tion.The Success of
the Committee's
Attendance up-
on the Archbi-
shop.D'Ews Journ.
P. 239.Wentworth's
Words to the
Archbishop.

ANNO
1571.

Bills against
Papists.
For Security a-
gainst the
Scotch Queen.

Statut. 13 Eliz.
cap. 1.

But what Bills about Religion and the State of the Church took Place in this Parliament, I shal procede now to relate. Some were brought in against Papists; who at that Time endeavoured to deprive and depose the Queen, in favour of the *Scottish* Queen *Mary*. This became enacted. Where it was made High Treason to compass, imagine, invent, &c. the Queen's Death, or any bodily Harm, tending to Death, maiming, or wounding her Royal Person; or to deprive or depose her from the Style, Honour, or Kingly Name of the Imperial Crown of this Realm; Or to levy War against her: Or to move any Foreigners or Strangers with Force to invade this Realm, or that of *Ireland*: Or to utter or declare, by any Printing, Writing, Cifering, Speech or Words, that the Queen is not, or ought not to be Queen of this Realm, and of the Realms of *France* and *Ireland*: Or that any other Person ought by Right to be King or Queen of the same Realms: Or, that should by Writing, Printing, Preaching, Speech, &c. publish, set forth and affirm, that Queen *ELIZABETH* is an Heretic, Schismatic, Tyrant, Infidel, or Usurper of the Crown of the said Realms. And further, such to be utterly disabled, during their natural Lives, to have or enjoy the Crown of *England*, or any Style or Title thereof, [This was aimed at the Queen of *Scots*] at any Time in Succession, of whatever Degree, Condition, Place, &c. they be, that in any wise claimed or pretended themselves to have a Right or Title to the Crown of *England* in the Life of Queen *Elizabeth*: Or should usurp the Royal Style, Title, or Dignity of this Crown: Or should hold and affirm, that the Queen had not Right to hold or enjoy the said Crown and Realm: Or after any Demand should not acknowledge her to be, in Right, true and lawful Queen of these Realms.

And he was adjudged a high Traitor by this Act, that, during the Queen's Life should affirm or maintain, any Right, Title, &c. in Succession or Inheritance in or to the Crown of *England*, after *Q. Elizabeth*, to be rightfully in, or lawfully due unto any such Claimer, Pretender, &c. or not Acknowledger. And he also to be judged an High Traitor, that shal not affirm that the Common Laws of this Realm, not altered by Parliament, ought to direct the Right of the Crown of *England*: Or that the Queen's Majesty, by and with the Authority of the Parliament, is not able to make Laws and Statutes, of sufficient Force to limit and bind the Crown of this Realm, and the Descent, Limitation, and Inheritance, and Government thereof: Or, that this present Statute, or any other Statute, to be made by Authority of the Parliament, with the Royal Assent of the Queen, for limiting of the Crown; or any Statute for recognizing the Right of the said Crown and Realm to be rightly and lawfully in the Person of our Sovereign Lady and Queen, are not, or ought not to be for ever of good and sufficient Force and Validity to bind, limit, restrain, and govern all Persons, their Rights and Titles, that any wise might claim any Interest, or Possibility in, or to the Crown of *England*, in Possession, Remainder, Inheritance, Succession, or otherwise.

By the same Act Provision was made against contentious, and seditious spreading abroad of Titles to the Succession of the Crown: And against Books or Works printed and written, that did directly

or expressely declare and affirm, before any Act of Parliament were made, to establish and confirm the same, that any one particular Person, is or ought to be the right Heir and Successor to the Queen's Majesty, except the same be the natural Issue of her Majesty's Body; or that publish or set abroad any Book or Scrolls to that Effect: Or the Abettors and Counsellors of such: Upon the Pain of Imprisonment, and forfeiture of half his Goods, for the first Time: The second Time, the Pains and Forfeitures in the Statutes of *Provision* and *Premunire*.

1571.

There was another Act made this Parliament, against bringing in of *Popes Bulls*; or putting them in Execution: And against bringing in Writings, or Instruments, or other superstitious Things, from the See of *Rome*. This was made on purpose against such as had procured and obtained from the Bishop of *Rome*, divers Bulls and Writings, to absolve and reconcile all those that would be contented to forsake their Obedience to the Queen, and to yield themselves to the foreign, unlawful, and usurped Authority of the See of *Rome*: And by Colour of the said Bulls, wicked Persons secretly, in such Parts of the Realm where the People were most weak and simple and ignorant [as it ran in that Statute] had, by their lewd and subtil Practices and Persuasions, so far wrought, that fundry such weak and ignorant Persons had been contented to be reconciled to the said usurped Authority; and to take Absolution at the Hands of such naughty and subtil Practisers. Whereby had grown great Disobedience and Boldness in many, not only to withdraw and absent themselves from all Divine Service, now most godly set forth in the Realm; but also thought themselves discharged of and from all Obedience, Duty and Allegiance to the Queen. Whereby most wicked and unnatural Rebellion had ensued. All such bringing in of such Bulls, and such Reconcilers to the See of *Rome*, were made guilty of High Treason to the Queen and the Realm.

Act against bringing in Pops Bulls: And

Things BA. Di. of them. 1. incantation. 2. 1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

By the same Act they incurred the Statute of *Premunire* and *Provision*, made 16 R. II. that brought into the Realm any Token or Tokens, Thing or Things, called *Agnus Dei's*, or any Crosses, Pictures, Beads, or such like vain and superstitious Things, from the Bishop or See of *Rome*: The former of which were said to be hallowed or consecrate by the Bishop of *Rome*, in his own Person. And the Crosses, Pictures, Beads, either by the same Bishop, or by others having Power, or pretending to have Power for the same, by or from him or his said See: Divers Pardons, Immunities, and Exemptions pretended, being to be conferred upon such as should receive and use the same.

Agnus Dei's, Crosses, Pictures Beads, &c. ca. 2.

Another Act for Papists was against *Fugitives* over the Seas. This was against such Persons, who as (tho' they were Sovereign Rulers themselves, and not under Rule) casting away most wilfully and obstinately the Service, Obedience, and Defence of their Prince and Country, secretly, in great Numbers, without Licence of the Queen, departed the Realm into foreign Parts and Dominions of other Princes: under whose Obeisance and Protection, they submitted themselves; and became their Subjects. And there did unnaturally discover the Secrets of this Realm, and their native Country, and conveyed with them great Sums of Money; being naturally a Part

Act against such as fled beyond Sea without Licence, Ca. 3.

Things BA. Di. of them. 1. incantation. 2. 1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

of

ANNO of the common Treasure of the Realm: spending the same to the Profit and Commodity of Strangers: And in sundry Places to the Relief of Rebels, and Fugitives and Traitors. And not so satisfied, did practise in those Parts traiterous and rebellious Seditions and slanderous Things, as wel by writing, as otherwise; as the Expressions of that Statute were. The Penalty laid upon al such was the Loss and Forfeiture of all their Manours, Lands, Tenements, &c. to the Queen, during their Lives, unless they returned Home within six Months; and yielded their Bodies to the High Sheriff of the County, or some of the Queen's Council. And that al Benefices Prebends, and other Ecclesiastical Promotions, belonging to Spiritual and Ecclesiastical Persons, so offending in departing the Realm, and not returning, should be utterly void to al Intents and Purposes. There was also a Bill brought in (tho' I think passed not into an Act) against Priests disguising themselves in Serving-mens Apparel.

*Act against
Frauds for Di-
lapidations;
and about Lea-
ses for Collegi-
ate Churches.
Cap. 10.*

Another Act made this Session of Parliament with Respect to Religion and the Good of the Church, was against *Frauds*; defeating Remedies for Dilapidations of Ecclesiastical Livings; and for Leases to be granted for Collegiate Churches. The Reason of this Statute was for the stopping the Practice of some Bishops and Dignitaries, or other Ecclesiastical Persons: Who had antient Palaces and Mansion-Houses, and other Buildings and Edifices, belonging to their Preferments: And suffered the same, for want of Repairs, to run into great Ruins, and some Parts utterly to fall down to the Ground. And had converted the Timber, Lead, and Stones, to their own Benefit and Commodity, and made Deeds of Gift, and colourable Alienations, and other Conveyances of like Effect, of their Goods and Chattels in their Life-Times; to the Intent after their Death to defraud their Successors of such just Actions and Remedies, as they might, or should have had for the same by the Laws Ecclesiastical, against their Executors: to the great defacing the State Ecclesiastical, and intolerable Charges of their Successors. This Act did empower the Successor of him or them that should make such Deeds, to commence Suit, and have such Remedy in any Court Ecclesiastical against him or them, to whom such Deeds should be made, for the Amendment and Reparation of so much of the said Dilapidations and Decays, as happened by his Fact or Default.

Also, this Act provided against Colleges, Deans and Chapters, Parsons, Vicars, &c. who made long and unreasonable Leases, which were the great Causes of Dilapidations and Decays of al Spiritual Living and Hospitality, and the utter impoverishing of al Successors, incumbent in the same: That henceforth no Leases should be made longer than one and twenty Years, or three Lives. All other Leases, Grants, &c. to be utterly void and of none Effect.

*Act touching
Leases of Bene-
fices, not to in-
jure Hospitality.
Cap. 20.*

Another Act was made this Session, touching Leases of Benefices. The Intent of this Act, was, That Livings appointed for Ecclesiastical Ministers, might not by corrupt and indirect Dealings, be transferred to other Uses. No Lease after the 15th Day of May, to be made of any Benefice, or Ecclesiastical Promotion with Cure, not being impropriated, to endure any longer than while the Les-

for

for shal be ordinarily Resident, and serving the Cure of such Benefice, without Absence above fourscore Days in any one Year. But that every such Lease, so soon as it, or any Part thereof, shal come to any Possession or use above forbidden, or immediately upon such Absence, shal cease and be void. And the Incumbent so offending, to lose one Year's Profit of his Benefice; to be distributed by the Ordinary among the Poor of the Parish. Al Chargings of such Benefices with any Pension, or with any Profit out of the same, hereafter to be made, other than Rents to be reserved upon Leases hereafter to be made, to be utterly void.

In the same Act, it was allowed such Persons as had two Benefices, to demise one of them, upon which he shal not be most ordinarily Resident; but only to the Curate, that shal then serve the Cure. The Reason whereof seems to be, that Hospitality might be the better preserved from the Revenues of the Church. But this was but Temporary.

There was yet another Act made touching Religion. Which was to reform certain Disorders touching Ministers of the Church. This Act was intended to keep out from ministring in the Church such as would not comply with the Doctrin established in this Church of England in the Beginning of the Queen's Reign; and that the Queen's Dominions might be served with Pastors of sound Religion, as the Preamble ran. It concerned al such Persons as pretended to be Priests and Ministers of God's Word and Sacraments under the Degree of a Bishop, by Reason of any other Form of Institution, Consecration or Ordering, than the Form set forth in the late King Edward's Time, and now used in the Reign of the Queen. [Meaning undoubtedly to comprehend Papists, and likewise such as received their Orders in some of the foreign Reformed Churches, when they were in Exile under Queen Mary.] The Act enjoined al such and al others, having any Ecclesiastical Living, to declare their Assent, before the Bishop of the Diocess, to all the Articles of Religion, (which only concern the Confession * of the true Christian Faith, and the Doctrin of the Sacraments) comprized in the Book imprinted, intiled, *Articles, whereupon it was agreed by the Archbishops and Bishops, &c. being the 39 Articles, framed in the Synod Anno 1562.* And to subscribe them. Which was to be testified by the Bishop of the Diocess, under his Seal. Which Testimonial he, [the Priest or Minister] was openly, on some Sunday, in Time of public Service before noon, in the Church where he ought to attend, to read, together with the said Articles, [as his Confession of Faith.] Otherwise to be *ipso facto* deprived; and all his Ecclesiastical Promotions to be void.

An Act to reform certain Disorders in Ministers. Cap. 12.

* This Clause seems to be inserted to meet with those of the House, that moved for a new Confession of Faith to be made; which needed not, since those Articles of Religion was the Church of England's sufficient Confession of the true Christian Faith.

And no Ecclesiastical Person advisedly to maintain or affirm any Doctrine, directly contrary or repugnant to any of the said Articles: and being convented before the Bishop, or Ordinary, or Queen's Commissioners Ecclesiastical, shal persist therein, or not revoke his Error; or after such Revocation, again affirm such untrue Doctrines; in such Case it was made lawful for the Bishop or Ordinary, or the said Commissioners, to deprive such Person. And upon such Sentence of Deprivation, to be actually deprived.

None

ANNO
1571.

Qualification of
Ministers.

None to be admitted hereafter to any Benefice with Cure, except he be of the Age of three and twenty Years at the least, and a Deacon; and first have subscribed the said Articles, in Presence of the Ordinary, and publicly read the same in the Parish Church of that Benefice; with Declaration of his unfained Assent to the same. And every Person after the End of that Session of Parliament, to be admitted to a Benefice with Cure, within two Months after his Induction publicly to read the said Articles in his Parish Church; and to do al as aforesaid. Otherwise to incur Deprivation immediately *ipso facto*.

Also it was enacted in the same Statute, That none should be made Minister, or admitted to preach, or minister the Sacraments, being under the Age of four and twenty Years; nor unless he should first bring to the Bishop of the Diocess from Men known to the Bishop, a Testimonial both of his honest Life, and of his Professing the Doctrine expressed in the said Articles; nor unless he be able to answer, and to render to the Ordinary an Account of his Faith in *Latin*, according to the said Articles; or have special Gift and Hability to be a Preacher.

None to be admitted to the Order of a Deacon or Minister, unless he shal first subscribe the Articles. None to be admitted to a Living of, or above the Value of 30*l.* a Year in the Queen's Books, without he be Batchelour of Divinity, or a Preacher lawfully allowed by some Bishop of this Realm, or by one of the Universities.

All Admissions to Benefices, Institutions, and Inductions, contrary to the Form of any Provision in this Act; and al Tolerations, Dispensations, Qualifications, and Licences whatsoever, that shal be made to the contrary, to be meerly void in Law.

Provided, no Title to confer, or present by Lapse, to accrue upon any Deprivation *ipso facto*; but after six Months after Notice of such Deprivation given by the Ordinary to the Patron.

Many deprived.

Regist. Bath
and Wells,
Marr. Hutton,
Collections.

By Force of this Act many that held Benefices and Ecclesiastical Preferments were deprived in this and the following Year. I find these two among others in the Diocess of *Bath* and *Wells*. *Henry Thorn A. B.* was presented by *Geo. Speke*, Knt. to the Church of *East Dorslish*, *Jan. 28, 1571*, by the Obstinacy and Disobedience of *Tho. Elyot*, refusing, or at least neglecting to subscribe in his proper Person to the Articles set forth *Anno 1562*. And so was deprived. Again *June, 1572* *Edward Bremel* alias *Cable*, was presented to the Church of *Wayford*, by the Deprivation of *John Haunce*; by Virtue of a Statute (as it runs in the Register) 13. *Eliz.* intituled, *An Act to reform certain Disorders touching Ministers of the Church*.

CHAP.

C H A P. VIII.

A Convocation. Matters done there. An Act made, very beneficial for Employment of Multitudes of Poor. The Queens Concernments with Scotland. Endeavours a Reconcilement of the two Parties there. Her Resolution against the restoring of the Scottish Queen. And why. Articles of Pacification propounded by the Queen to the two Parties in Scotland. The Queen's Agent's notable Letter to Graunge and Liddington. Sends a Challenge to the French Ambassador. His Letters to the Lord Regent of Scotland, Duke of Lenox; and to Earl Morton, intercepted. A Book writ in Favour of the Queen of Scots.

THERE was now also a *Convocation*: And what was done there is related at large in the *Life of Archbishop Parker*. Only we may take Notice of some Things observed as done in this Synod, set down in the *Dedication of Bishop Jewel's Works to King James*: Namely, that the Synod 1571 did then set forth this Canon, among others, for the Direction of those that were Preachers and Pastors, 'That they should never teach any thing, as Matter of Faith, religiously, but that which was agreeable to the Doctrine of the Old and New Testament; or collected out of the same Doctrine by the antient Fathers and Catholick Bishops of the Church.

I find a Treatise among the MSS. of *William Petyt, Esq;* of *Dr. Thomas Wylson's* own Hand (who was Master of *St. Katharine's* near the Tower, and afterwards Secretary of State, a very learned Civilian) being *Orders in Ecclesiastical Jurisdiction*. Which seems to have been drawn up, to be confirmed in this Synod. There is a Title, *For Punishment of Persons convicted*. Another, *What Order is to be taken with false Writings, &c.*

To the Bills passed into Acts this Parliament, there is one more (besides those mentioned above) which I judge not amiss to be taken Notice of, tho' it have no other Relation to Religion than Charity, which comes very near it. It concerned the Queen's Care of *Employment* for her poorer Sort of Subjects. It was for Continuance of making and wearing Woollen Caps; in Behalf of the Trade of Cappers: Providing, that al above the Age of six Years (except the Nobility and some others) should, on Sabbath-days and Holy-days, wear Caps of Wool knit, thicked, and drest in *England*, upon Penalty of ten Groats. But notwithstanding this Statute, these Caps went very much out of Fashion, and the Wearing of Hats prevailed. Which caused the Queen two or three Years after, to take such Notice of it, as to set forth a strict Proclamation for the enforcing of the wearing of Caps; the Benefit whereof being of more public Good than at present was perceived; namely, the Employment of such vast Numbers of idle, poor and impotent People throughout the whole Nation, that otherwise must either have starved, begged, or

*ANN*O robbed. Which thus that Proclamation expressed, (mentioning the
 1571. said Act made in the Parliament the 13th of her Reign) ' That it
 ' was for the Relief of divers poor Towns, and of great Multi-
 ' tudes of her poor Subjects, who otherwise were like to perish,
 ' or to become unprofitable, or dangerous unto the Commonweal:
 ' And that by Means of this Statute, great Numbers of idle, poor,
 ' and impotent Persons were set on Work, while the Awe of the
 ' said Statute and Fear of due Execution thereof continued, to the
 ' marvellous great Commodity of this Realm, and Help of the Nee-
 ' dy, and Redrefs of evil occupied Persons; as by Experience there-
 ' of had been notably proved.

*The Queen's
 Proclamation
 for wearing
 them. And
 why.*

But these Caps, it seems, not long after went out of Fashion:
 and so the Trade decayed. Which caused the Queen to set forth
 the said Proclamation. It set forth further, ' How that by little
 ' and little the Disobedience and wanton Disorder of evil-disposed and
 ' light Persons, more regarding private Fantasies and Vanity, than
 ' public Commodity or Respect of Duty, had encreased by want of
 ' Execution of the said Law. Whereby those good and honest
 ' Subjects, that had by Means of the said Statute set to work a great
 ' Number of poor People, were like to be driven to give over their
 ' said Trades; and to send abroad again into Idleness and Misery
 ' those Multitudes, that had been by them relieved. Whereby was
 ' like to grow great Enormity and Inconvenience, if speedy Remedy
 ' were not provided. Therefore she charged and commanded al
 ' Justices of Assize, Justices of Peace, Maiors, Sheriffs, &c.
 ' that every of them, according to their Office, Place, and Calling,
 ' should do their uttermost, for the due Execution of the said Sta-
 ' tute. And that Bailiffs, Constables, Churchardens, &c. every
 ' Sunday and Festival Day, make diligent View and Search, in al
 ' Churches, Chapels, and al other Places, within the Circuits and
 ' Compasses of their Offices, for al and singular Breakers and Offen-
 ' ders of the said Statute: and without Delay cause the Names of
 ' such Offenders, and of their Parents, Guardians, Governours and
 ' Masters of every Child, Servant, and Ward so offending; together
 ' with the Day and Place of the Offence committed, to be then
 ' written, and lawfully ordered and presented, &c.

*The Benefit of
 this Manu-
 facture to the
 Nation, set
 forth in the Act.
 Cap. 19.*

The great Importance of this Manufacture, for the Support of
 the lower Rank of the Queen's People, was more fully declared
 in that Act aforesaid, in these Words, worthy of Note: ' That the
 ' Company of *Cappers* by Means only of their Trade and Science of
 ' Capping, not only maintained their Wives, Children and Families,
 ' in good and convenient State and Degree, but set on work a great
 ' Number and Multitude of other poor Persons, Men, Women and
 ' Children; and also such as were halt, and decrepid, and lame;
 ' using them in sundry Exercises belonging to that Occupation; as
 ' Carders, Spinners, Knitters, Parters of Wool, Forcers, Thickers,
 ' Dressers, Walkers, Dyers, Battelers, Shearers, Pressers, Edgers,
 ' Liners, Bandmakers; and other Exercises. Who had in Manner
 ' thereby maintained and relieved themselves and their Families.
 ' And by Reason of their Labour and Exercise therein, had eschew-
 ' ed and avoided not only the great Annoyance of the Towns they
 ' dwelt in, who for Lack of Exercise must have been forced to beg;
 ' but

‘but also had kept them from ranging and gadding through the *ANNO*
 ‘Realm, in practising sundry Kinds of Lewdness; as too many of *1571.*
 ‘them now did. And also, by the Means of this good Exercise
 ‘and Occupation, a great many of Personable Men had at al Times
 ‘been ready, and wel able, when they were called, to serve the
 ‘Queen, or her most noble Progenitors, in Time of War, or else-
 ‘where: Until of late Days, that most, or in Manner al Men had
 ‘forborn and left off the using and wearing of Caps. This tended
 ‘also to the great impoverishing, and utter undoing of the Company
 ‘of *Cappers*; and to the Decay, Ruine, and Desolation of divers
 ‘ancient Cities and Burroughs, which had been the Nourishers and
 ‘Bringers up in that Faculty of great Numbers of People: As *Lon-*
 ‘*don*, which by good Report maintained eight Thousand Persons,
 ‘exercised in this Faculty: Also *Exeter, Bristow, Monmouth, Here-*
 ‘*ford, Rosse, Bridgnorth, Bewdley, Gloucester, Worcester, Chester, Nant-*
 ‘*wich*, and many more.

Affairs abroad affected the Nation, and the State of Religion here at home; especially, the Intrigues of the *Scottish Queen*, and the Match with the Duke *D’Anjou*.

The Queen was so certainly informed of the *Scottish Queen’s*, and her Friends Intrigues against her, that she found it necessary to keep her strait: Suffering none (but Persons of her own) of al Sorts, to be about that Queen’s Person. Now she pretended a great Fear of her Life; and craved a Ghostly Father, being Catholic, to be with her. For in Truth, many of her Servants had been discharged, having been found to be dangerous Practisers. And *Q. Elizabeth*, upon this Experience, plainly noted to the States of *Scotland*, that she would never suffer that Queen to have her Government in *Scotland* restored to her. Her Business now was to further the young King of *Scots* his Affairs, (who was set up by the Protestant Party in that Kingdom) and his Friends, against the *Scottish Queen’s* Party. The *L. Huns-*
don at *Berwick*, had a Commission in *October*, to set a good Face upon the Matter, to bring *Graunge* (who held out the Castle of *Edinburgh* for that Queen) to the King’s Devotion. But if he could not, they of the Queen’s Council were of Opinion that he should force them. And the Queen was now in Hand (as the *L. Burghley* writ in certain of his Letters) to make an Accord between *Liddington* and *Graunge* in the Castle, and the Regent, two considerable Parties; the Difficulty between them being rather particular than publick. They in the Castle looked to have their Offices and Lands restored: And first, Surety to be given, that *Graunge* might remain Captain of the Castle. The other Party [for the King, who were Protestants] were to keep what they had caught, as Bishopricks and Abbies. Wherin the Lord *Burghley’s* Judgment was, that he thought the next avoiding [of these Bishoprics and Abbies] might help. But that Greediness and Mistrust kept them asunder. And he feared more the Wilfulness of the King’s Party, than the Con-
 formation of the Adverse.

The Account *Queen Elizabeth* gave the *French Ambassador* of her Concern in this *Scotch Quarell*, was, That she had no other Inten-
 tion in the Matter of *Scotland*, but to have the Hostility and Civil Wars there to cease; and the Government of the Realm to be esta-
 blished

The Queen con-
 cerned in
 Scotch Mat-
 ters.

The two Parties
 there.

Burgh. Lett. to
 Walsingham.

The Queen de-
 clares her In-
 tention therein
 to the French
 Ambassador.

A N N O 1571. blished to the Contentation of the Nation. For which Purpose she had sent to both Parties at Difference, to accord an Abstinence from War: So as they might the better Treat and Act among themselves.

Articles of Pacification recommended by the Queen to the Scots.
MSS. Randolph.

And for this good End and Purpose, she propounded to them Articles of *Pacification*; containing the Queen's Majesty's Intention for reducing the Realm of *Scotland* to an inward Peace, (as the Preface to the Articles ran) and so to continue free from Civil Wars and Dissensions, [which now were between the Lords on the *Scottish* Queen's Side, and the Protestants, who had set up her Son to be King.] The first Article was, 'That the whole State of *Scotland*, 'in al Degrees of Subjection, may submit themselves to the Authority of the King; and do, give, acknowledge, and yield full Obedience to him. And that the principal States of the Land, that is, 'the Nobility, Prelatie, and the Cities and Burrows, do acknowledge the same by Oath, and Subscription in Writing. And that 'al the same be confirmed by a general Consent in Parliament. And 'in the same Parliament to re-establish, as Cause shal require, al 'Things concluded in the late Parliament, for the Cause of Religion.' [Which was mentioned under the last Year.] There was also an Addition to these Articles, of more Secrecy, with some Enlargements to some other shorter and general Articles: according to the Instructions given to *Randolph*, her Agent.

She wil not permit the Scottish Queen to be restored.
And why.

As, 'To the first, the adverse Party to the King must directly understand, that the Queen of *Scots*, (whose Person is now in *England*) hath of late attempted such and so many Enterprizes against her Majesty, both by stirring of Rebellion in her Majesty's Realm, and by provoking of foreign Power to enter into the Realm. Al which had been enterprized indeed, if God had not 'this last *August* given to her Majesty cause to stay it, by committing the Duke of *Norfolk* to the Tower of *London*: As none can trust, that her Majesty wil ever of herself suffer the said Queen of *Scots* to have Liberty with Power to attempt the like again. And therefore, without any further Question, for the Queen to rule alone by Restitution, or jointly with her Son; it must be answered, that the Expectation therof is in vain. And to imagine any other Government of such a Realm as *Scotland* is, but by the King, who is the native Prince in Bloud, and in Possession invested, is a mere fantastical Device, and not to be heard of. So as 'this Article must be clearly answered for the King; or else the 'rest are in vain to be treated.

The Queen's Agent's Letter to Grange and Liddington, to bring them off from her.

Now to bring over the abovesaid *Graunge* and *Liddington* from the *Scottish* Queen, Mr. *Randolph* wrote them a notable eloquent Letter in *March*, after divers Communications with them together, to little Effect. His Letter was pursuant to the Queen's Command to deal with them, to obey the King, and to acknowledge the Regent. Against which they alledged for themselves, Conscience, Honour, and Safety. For the satisfying them in the First, he urged, 'That that Queen was not worthy to live, whose Cause they defended, that 'had committed such horrible Offences. And that there was therefore no Matter of Conscience in putting her down, and less in obeying her. That this they knew themselves: this they had spoken

‘ken of themselves : and that they had wrote against her ; fought
‘against her ; and were the chiefest Cause of her Apprehension and
‘Imprisonment, and Dimission of the Crown : If at that Time there
‘was nothing done against Conscience, he asked, what moved them
‘to make it a Matter of Conscience now to leave her ; and to al-
‘ledge Conscience for setting up her, that had been the Overthrow
‘of their Country ?

‘Neither should the Point of *Honour* move them, in which the
‘World was chiefly respected. That might be solved, and them-
‘selves by al honest and godly Men better allowed of. That in re-
‘spect of their Country’s Weal, they should yield somewhat of their
‘own, yea, tho’ to their Disadvantage, than to see daily so much
‘Bloud shed. That Honour was to be respected, where Justice
‘proceeded. That if the Cause they defended were unjust, what
‘Honour could there be to maintain it ? But rather Shame to stand
‘so long by it, as they had done.

And as to the Third, *viz.* Their *Safety*, he applyed himself first
to *Liddington*. ‘They [the Queen and State of *England*] were
‘with him in Care of Mind ; had Compassion of his present hard
‘State and Extremities apparent to ensue : as Friends, they lament-
‘ed it. Thus far therefore they promised, that his State by Com-
‘position should be no worse than theirs presently was, that had
‘been of their Part and Mind with them. Safety to their Lives
‘they dared to promise : Restitution to their Lands and Livings
‘they dared assure them of : For the Recovery of their Losses, there
‘should be as much done as lay in them. That if they doubted of
‘the Regent, they seemed to know less now than beforetime they
‘had done : whose Honesty towards the World they had allowed
‘of in Time past : and whose particular good Wil towards them,
‘was wel reported and thought of. Of his Zeal and Love towards
‘the Word of God, and Love to his Country, no Man ever doubted.
‘And that such a Reverence he bore to *Q. Elizabeth*, to follow her
‘Advice, that neither should his Promise be broken unto them, nor
‘any thing be left undone by him, that was in his Power to per-
‘form. If they doubted the Lord *Morton*, they should have the
‘like Security of him. Further, they should have the Queen and
‘*England* their Friends, &c. faithful, and indifferent any Way that
‘they could, to do them good. But if nothing would do, he bade
‘them trust him upon his Word, they stayed to their Destruction.
But the whole Letter, as opening the Transactions at that Time be-
tween *England* and *Scotland*, and the Infamy the *Scottish* Queen then
lay under, I have put into the *Appendix*.

This *Randolph*, had been lately sent to bring the *Scottish* Queen’s
Party over to the King. And on the 25th of *March*, (which was
hard at hand) the Assembly of the Friends of either Party was to
be at *Leith* ; where *Randolph* was. And being to make a Judgment
of this Affair, he was not long to continue there after, as he wrote
to the Bishop of *Durham* : ‘And that they of the Castle attended
‘*La Croke*, a *Frenchman*, that was coming : thinking to find more
‘Comfort and Assistance at his Hands, than *England* could or would
‘give them, except they would acknowledge their Obedience to the
‘King and Regent : which hitherto they refused to do. But Eng-
‘land

ANNO
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Nº. IX.

*He comes in Fa-
vour of the
King’s Party.
Writes as much
to the Bishop of
Durham.*

ANNO 1571. land without that could do nothing for them ; as he added in his Letter to that Bishop.

He challengeth
the French
Ambassador.

MSS. Ran-
dolph.

Randolph's
Letters inter-
cepted.

While *Randolph* was here, *Viracque*, the French Ambassador, was also in *Scotland*, transacting the contrary Part. But he had, it seems, falsely reported of the said *Randolph*, in some private Intelligence ; and likewise of the Queen. Which coming to the Ears of that English Gentleman, he shewed an English Courage by a Challenge he sent *Viracque*, in these Words ; as I find it in *Randolph's* own MSS. ' Monsieur *Virac*, I have seen, as I am informed, some Writings of ' yours in Cipher, containing these Words, &c. Which toucheth me ' greatly in Honour, and I doubt to the Queen my Mistress ; as to ' have trafficked with Mr. *Ar. D.* for the Conveyance of the French ' Ambassador's Letters in *England* to you. Wherefore this I write, ' and signify unto you by these Presents, that if you have written ' the Words abovementioned, you have not done the Part of an ho- ' nest Man : and that in so writing, you have lyed falsly in your ' Throat. Which I wil maintain with my Body against him, you, ' or any Man living, of my Quality, or under the same, my Charge ' at this Time set apart. For that I never had any such Talk with ' him, or he with me. Answer hereunto, if you think good.

Randolph soon returned back to *London*. And from thence, on the 10th of *April*, he dispatched a Letter to the Earl of *Lenox*, [*Matthew Stuart*] Lord Regent of *Scotland*, (Grandfather to the King, and his Governour, and slain this Year by the adverse Party, that held for the Queen :) and on the next Day to Earl *Morton*. Both Letters had Respect unto a Conference at Q. *Elizabeth's* Court, for compromising Matters between *Mary* the Scottish Queen, and those that had the Government of the King's Person, (who was now but five or six Years old) by certain Commissioners on both Sides. Which brake up without any peaceable Issue : Especially those of the Scottish Queen's Side : Who required absolutely her Liberty. But both these Letters were seized : The Post-Boy delivering them to the Bishop of *Galloway*, one of that Queen's Commissioners, and was gone from *London* unto her. Which Letters should have been delivered to Earl *Morton*, being a Commissioner on the King's Side, that was also going to *Scotland*. The said intercepted Letters were brought to the Scottish Queen : and by her sent to Q. *Elizabeth*, with heavy Complaints of Mr. *Randolph*, by the French Minister ; notwithstanding the Letters were written by her Majesty's Commandment. These Letters, to aggravate some Passages in them, (having Lines drawn under them) had Postils, or Notes set in the Margin ; which were the Scottish Queen's, or made by some about her, to aggravate the Matter the more against him. This Complaint was written in a Paper that wrapt up these Letters. Both these Letters and the Notes, I shal exhibit, taken from the very Originals, late in my Hands and Possession.

To my Lord Regent's Grace of Scotland.

To the Lord Re-
gent.
Foxii MSS.

Y OUR Grace shal hear so much of the State of al Things here [at the English Court] by my Lord *Morton*, and other Lords in his Company, that I need not trouble your Grace with any long Letters : only testifying my Good-wil, and Desire to have

‘ have al Matters succeeded to your Grace’s Contentment. But see- **A N N O**
 ‘ ing that cannot be, I trust your Grace wil * *take the next Best;* **1571.**
 ‘ *having in the mean Time this Cause* to rejoyce, that your Grace’s
 ‘ Enemies have had † *mich less of their Wills than they looked for :*
 ‘ and by my Lord of Morton’s grave and wise Dealings, gotten unto
 ‘ your Grace mo Friends in your Actions than ever you had. In † *Here he med-*
 ‘ *whose Wil, if al Things were,* your Grace should find a short End *dleth with the*
 ‘ *to al these Cumbers* now your Grace is in. I am hartily glad of the *Queen’s Affairs.*
 ‘ good Success your Grace hath had in taking of *Dunbriton :* A hap- † *Herein he*
 ‘ py Turn to your Grace’s Country ; no smal Benefit to yourself, *promiseth the*
 ‘ and || *such a Displeasure to your Grace’s Adversaries, as none can be* *Queen our Mi-*
 ‘ *greater, except God should deliver you of her that is the Cause of your* *stres’s Destru-*
 ‘ *whole Troubles.* I doubt not but your good Grace wil see to the *ction, be the*
 ‘ keeping of it. And as God in this hath shewed a great good Be- *Help of her*
 ‘ ginning of his Favour towards your Grace and Country, so I *Unfriends in*
 ‘ doubt not, but he shal receive the worthy Honour due unto him, *this Country.*
 ‘ for so great a Benefit. God have your Grace in his Keeping. At || *Imagins heir*
 ‘ *London the x. of April, 1571.* *[here] the*
 ‘ *Queen our Mi-*
 ‘ *stres’s Death :*
 ‘ *puttis others in*
 ‘ *Hope thereof,*
 ‘ *and wishes the*
 ‘ *same himself.*

Your Grace’s humble at Commaundment,

THO. RANDOLPH.

That to Earl Morton, dated the Day following, was to this Tenor.

‘ **SINCE** your Lordship departed hence, we have had no News **To Earl Mor-**
 ‘ of any great Importance ; trusting and looking hartily to hear **ton.**
 ‘ from the Lord Regent, some Confirmation of that which was writ-
 ‘ ten to your Lordship touching *Dumbrition :* Which the Bishops of
 ‘ *Rosse and Galloway* in no Case wil admit to be true ; but give out
 ‘ that it is *Dumbar,* and not *Dumbrition.* And immediately after
 ‘ they heard the Novels, they sent a Post to their Mistres, not to
 ‘ believe any Report, until they came themselves.

‘ The Bishop of *Galloway* hath been among many of our Bishops,
 ‘ laying out his Learning to defend his Mistres’s Honour with great
 ‘ Eloquence. As also his Son hath written a Book in *Latin,* ap-
 ‘ proving her Authority, excusing the Murther, blaming the Diso-
 ‘ bedience of *her rebellious Subjects,* that deposed her from the Crown.
 ‘ * *Treat him ill when he comes home ;* and if it be possible, let a Copy
 ‘ of it be gotten. This Day they depart out of this Town [*London*]
 ‘ towards their Queen : and then † *what becomes of them I know not.*
 ‘ Now I must pray your Lordship to take al our Doings here in good
 ‘ Part. I trust that there is better meant than doth yet appear. I
 ‘ pray you, cast not the Cools with us over hastily. You see, how
 ‘ God blessed al your Actions unlooked for : and so wil from Time
 ‘ to Time prosper them, so long as they are guided under his Fear.
 ‘ With my very harty Commendations to both my other good Lords
 ‘ with you, I pray God send you a happy Journey, and safe to re-
 ‘ turn to your Country. At *London, the xi. of April, 1571.*

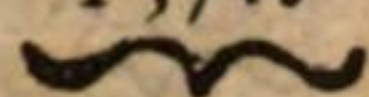
Your Honourable Lordships at Commaundment,

THO. RANDOLPH.

CHAP.

ANNO

1571.



C H A P. IX.

The Duke of Norfolk unhappily engaged with the Scottish Queen. The Discovery thereof: By French Money intercepted, sent to the Duke, for her Use in Scotland. A Letter in Cipher to him from that Queen. The Duke's Confession; and of his Servants. The Duke's Words at his Condemnation: The Execution put off by the Queen. And why. One Rolph a Concler executed. And why. Mather and Verney, hired to kil the L. Burghley; Executed. Dr. Story executed. Some particular Accounts of his Death; And of his Cruelty. His last Wil. Darbshire the Jesuit; his Discourse about the English Affairs.

Transactions between the Duke of Norfolk and the Scottish Queen, discovered.

L. Burghl. Let. to Walsingh.

THOMAS Duke of Norfolk, a Protestant, and one of the prime Nobility of England, and beloved of the People, was unhappily engaged with the Scottish Queen, that gave the Nation so much Disquiet, and the Queen so much Jealousy, as we have heard. But engaged he was in that Queen's Cause, out of Hope of marrying her. The first Discovery of the renewing of that Matter was in August or September. Of which the L. Burghley informed Walsingham, the Ambassador in France, viz. 'That some Matter was discovered, that my Lord of Norfolk should stil mind the Matter of the Scottish Queen. For that there was intercepted a good Portion of Money, that was by Letter in Cipher, directed to the Lord Hennis, (which, as appeared afterwards, was French Money, and delivered to the Duke by the French Ambassador) for Help of the Scottish Queen's Party in Scotland.' And that the same was sent by one Higford, the Duke's Secretary: Who was by Order from Audley-Inn (where the Court now was) taken and committed at London. And Sept. 2, was examined by Sir Tho. Smith, who the Day before went from Audley-Inn thither for that Purpose. The L. Burghley subjoyned, that he was sorry that Duke should be found undutiful: but if it were so, he was glad it should be known: Which caused him to enquire of Walsingham after another Servant of the Duke's, viz. one Liggons, that had long been about Paris, and the Court there.

Vehement Suspicions of him. E. of Leicester to Walsingh.

Of the same Matter about the same Time did the Earl of Leicester give Walsingham these Hints: 'That the Cause went hard against the Duke, even by his own Confession. And that vehement Suspicions were of more Evil than he ever thought could fal out in him. And he believed the Queen would procede according to Equity and Justice: and added, that she had Cause to use but smal Mercy.

The Duke's Crimes. Comp. Ambaf.

After a little while this Matter came more fully to Light. Which the L. Burghley declared, in his Correspondence with Walsingham, to this Tenor: 'That De Foix, the French Ambassador, delivered Money to the Duke or his Order. And that so Walsingham might aver the Truth of it. That the Money was taken being by the Duke's

‘ Duke’s Commandment (as he averred and confessed) received by *ANN O*
 ‘ *Barker* his Man, from the *French* Ambassador: and was to have *1561.*
 ‘ been sent to *Banister*, the Duke’s Man, dwelling at *Shrewsbury*, and
 ‘ so to one *Lowther* and others of the Duke’s Servants, secretly kept
 ‘ upon the West Borders. And by him should have been sent to the
 ‘ Lord *Harris*; and by him to *Liddington*. That there was also in
 ‘ the Bag Letters in Cyphers from the *French* Ambassador to *Virac*, the
 ‘ *French* Agent in *Scotland*, That hereof *Monsieur de Foix* (who was
 ‘ now gone) made Mention before his Departure; and thought there
 ‘ was no other Matter against the Duke, which I would, added the
 ‘ Lord that wrote this Letter, there were not. But it appear’d there
 ‘ was much more of great Danger: and that God was to be thank-
 ‘ ed that it was discovered; as now it was. For there was found a
 ‘ long Discourse about the Duke, sent from the Queen of *Scots* in
 ‘ Cypher to him the 7th of *February* last. By which the said Queen
 ‘ layeth before the Duke, how she was counsilled from *Spain* to fly
 ‘ thither: misliking utterly of the *French*, by Reason of the Doubt
 ‘ of the Queen’s Marriage with *Anjou*: That she used hard Words
 ‘ against the Queen-Mother, that she did in this Discourse conclude,
 ‘ that she would make a Semblance to the *Spaniard* of her liking of
 ‘ *Don John* of *Austria*, altho’ she assured the Duke of her Counte-
 ‘ nance. That she moved that *Ridolph* [an *Italian* Merchant here in
 ‘ *London*, and privy to these Concerns] might be sent to *Rome*: and
 ‘ to be directed wholly by the Duke of *Norfolk*.’ With many other
 ‘ Things of like Sort in that Letter.

The Lord *Burghley* added, that the Duke confessed the Receipt *The Duke’s*
 of this from the Queen of *Scots*. But denyed, that he was privy *Plea for him-*
 to *Ridolph*’s going, otherwise than that he was earnestly desired of *self.*
 the Bishop of *Ross* to instruct him, and to write by him to the
 Duke of *Alva*; to require Aid of Men and Money for the Queen’s
 Party in *Scotland*. But that in it, he refused to deal, because of
 the Peril therof. He confessed four Letters he had received from
 the *Scottish* Queen within these twelve Months; and did answer
 them by Writing; and all in Cypher. But that they were all of
 Thanks, and to move the Queen to depend only upon the Queen’s
 Majesty. But herein the Duke could make none of them [of the
 Queen’s Council] credit him. The Duke said also, that before the
 sending of this Money, he helped the *French* Ambassador to send his
 Packet to *Virac* in *July*. They had also found his Cypher between
 the *Scottish* Queen and him: But that all the Writings were convey-
 ed away: which he said were by him burnt. That now they had
 great Cause to think that he was privy to the dangerous Practice;
 in which they found *Ridolph* to have been with the Duke of *Alva*:
 In offering him that a Rebellion should be moved here this Summer,
 if that Duke would assist it. But of this the Duke of *Norfolk* would
 not be known.

The Duke’s Servants soon confessed, al. *Barker* one of them be- *The Duke’s Ser-*
 ing arraigned (as the Lord *Burghley* writ about the Beginning of *vants confess*
February) confessed the Treason, and said, that the Beginning of *the Treason.*
 the Offence was, in that he regarded more the Love and pleasing
 of the Duke his Master, than of his Prince and his Country: and
 so freely confirmed the Duke’s Guiltiness. The next, *Higford*,
 his

ANNO his Secretary, did also confesse, terming it a Concealment of his
 1571. Master's Treasons: And added, that he did oftentimes dissuade the
 Duke from the same. These open Acts fortified the Duke's Con-
 demnation.

The French
 Ambassador
 demands his
 Money seized.

In the Midst of these Discoveries, so much to the Shame of the
 French Ambassador, (and his Master too) he had the Confidence to
 send his Secretary to the Court, requiring to have his Money again:
 To whom the Lord *Burghley* answered, that it must be demanded of
 them, to whom he delivered it. And notwithstanding this Answer,
 he came again, desiring he might have his Majesty's Money inter-
 cepted, sent towards *Virac* to *Scotland*.

First Proceed-
 ings with the
 Duke. Cecill's
 Journal.

From a Journal of *Cecill's*, I have these Particulars of the Duke of
Norfolk's Business, set down by *Cecill's* own Hand. ' *July* the 1st. The
 Duke was Prisoner in his own House, called *Howard House*. ' *Aug-*
 ' *ust* 2. *Higford*, the Duke's Secretary decyphered the two Tickets,
 ' taken in the Bag, wherein was the Money, viz. 1606 l. that was to
 ' have been sent into *Scotland*. *September* the 4th, *Sir Ralph Sadleir*
 ' was sent to guard the Duke of *Norfolk* at *Howard House*. [Now
 ' called *Charter-House*.] *September* the 5th, the Duke, examined at
 ' *Howard House*, denyed al that *Higford* confessed. The 7th, the
 ' Duke committed to the Tower by *Sir Ra. Sadleir*, *Sir Tho. Smith*,
 ' *Sir Henry Nevil*, and *Dr. Wylson*. The 8th, the Duke confessed
 ' many Things, denyed before. The 10th, the Duke made Means
 ' to have the Lord *Burghley* come to the Tower to him. Who did
 ' so. Oct. the D. of *Norfolk* in the Tower confesseth the Receipt
 ' of a Message from the Earl of *Arundel*, and Lord *Lumley*. Oct.
 ' the Lord *Cobham* kept as Prisoner in the Lord *Burghley's* House at
 ' *Westminster*. These Particulars may not be unworthy the relating,
 taken out of such an authentic Paper. The whole Trial of this No-
 bleman, and his Condemnation and Execution I shal omit, our Hi-
 storian relating them at large. Only let me note, that among the
 Peers mentioned by *Camden*, at the Duke's Tryal, the Earl of *Wor-*
cester is omitted; who was present, according to a MS. in the *Cot-*
ton Library, where *William* Earl of *Worcester* stands immediately af-
 ter *Reginald Grey* Earl of *Kent*. And the Speech in another Volume
 of the said Library, as spoken by him at his Execution (which hap-
 pened not 'till the next Year) doth somewhat vary.

Camd. Eliz.

Julius F. 6.

Titus B. 2.

Words at his
 Condemnation.
 Julius F. 6.

The Relation of the Words spoken by the Duke after his Con-
 demnation, do somewhat vary also: unless perhaps *Camden* would
 not set down al that was spoken by him at that Time. The *Cotton*
 MS. relates it thus. That after his Condemnation he used these
 words: ' I have been found by my Peers worthy of Death: where-
 ' of I do acquit them. For I come not hither to justifie myself, nor
 ' to charge them with Injustice. In dealing in Matters Temporal to-
 ' wards the Queen of *Scots*, I dealt not as a good Subject; for that
 ' I made not the Queen privy thereunto. For this Offence I was
 ' committed to the Tower. But upon my humble Submission,
 ' I was delivered: Promising the Queen to deal no more in those
 ' Matters. But contrary to my Submission and Promise, I dealt there-
 ' in. For saving my Life and other Causes, I took my Oath upon
 ' that Matter. But I never received the Communion, as it hath been
 ' bruited. I had Conference with none but only with *Rodolpho*,
 and

and that but once: and that not against her Majesty. For it was known, I had to do with him, by Reason I was bound unto him by a Recognizance for a great Sum of Money. I saw two Letters which came from the Pope: but I never consented unto them, neither to the Rebellion in the North. I thank God, I was never a Papist, since I knew what Religion meant. But I did always detest Papistry in al the vain Toys thereof: embracing ever from the Bottom of my Heart the true Religion of Jesus Christ: trusting the full Assurance of my Faith in his Blood, that is only my Redeemer and Saviour. Indeed I must confess, I had Servants and Friends that were Papists. But if thereby I have offended God's Church, or any Protestant, I do desire God and them to forgive me. Yet perhaps these were only some short Collections of the Duke's Speech at his Execution, (where *Camden* placeth them) rather than what was said by him at his Condemnation.

The Queen put off the Execution of the Duke for some Months, out of Compassion to this unhappy Nobleman, and her Kinsman; and, out of Respect to his high Quality, was not easily brought to pass her Warrant. Of this her Mercy in delaying his Execution, her Statesmen did not much approve. The Lord Treasurer *Burghley's* Expressions, suggesting his Thoughts, were: 'The Queen's Majesty hath always been a merciful Lady. And by Mercy she hath taken more Harm than by Justice: and yet she thinketh, she is more beloved in doing herself Harm. God save her to his Honour long among us.' So he writ in one of his Letters, apprehensive of the Queen's Danger. And *Thomas Randolph*, the Queen's Agent now in *Scotland*, liked as little the deferring of the Duke's Execution. Who in a Letter to the Bishop of *Durham*, from *Leith*, dated *March* the 21st, (that is two Months after his Condemnation) writ thus: 'Out of *London* we hear yet no other, but that he remaineth yet alive [meaning the Duke] that is to be wished, that long since he had been dispatched. I fear, added he, the Bishop of *Lincoln's* Words in his Sermon before her Majesty grow true, alledged out of *Augustine*, That there was *Misericordia puniens*, and *Crudelitas parcens*. In Consideration wherof in Government great Evil did ensue.

In another of the Lord *Burghley's* Letters to *Walsingham*, dated *February* 11, he shewed him, how the Queen's Majesty was diversly disposed. Sometime when she spake of her Danger, she concluded, that Justice must be done. Another Time, when she spake of the Nearness of Blood, of his Superiority in Honour, and such like, she stayed. On *Saturday* she signed a Warrant to the Sheriffs of *London*, for his Execution on *Monday*. And so al Preparations were made, with the Expectation of al *London* and Concourse of many Thousands. But their coming was answered not with his, but another extraordinary Execution of *Mather* and *Berney*, [of whom by and by] for conspiring the Queen's Death, [and his own Death, he might have added;] and of one *Rolph*, for counterfeiting the Queen's Hand twice, to get concealed Lands. The Cause of this Disappointment was, that suddenly on the *Sunday* before, late in the Night, the Queen sent for him [the Lord *Burghley*] and entred into a great misliking, that the Duke should dye the next Day, and said,

ANNO
1571.The Queen de-
fers his Execu-
tion. her States-
men's Thoughts
therof.She hesitates
about it. Lord
Burghley's
Letter to *Wal-*
ingham.*Rolph*.

ANNO she was and should be disquieted: and would have a new Warrant
1571. made that Night to the Sheriffs, to forbear 'till they should hear
 further. And accordingly they did so. After that Lord had made
 this Relation of this sudden Stop, he only added his Fears, in this
 Ejaculation, *God's Will be fulfilled, and aid her Majesty to do herself
 good*; [which he thought this mild Course tended not to.] But
 tho' this Execution were deferred for some Months longer, yet in
 the Beginning of *June 1572*, he was beheaded at *Tower-Hill*, as we
 shal hear in due Place.

Mather and
 Berny, their
 Purpose to kil
 L. Burghley;
 Executed.

The said Lord *Burghley*, that wise Statesman and sound Coun-
 fillor of the Queen's in this dangerous Juncture, was so hated by
 her Enemies, but especially the *Spaniard*, that *Borgest*, that Amba-
 sador's Secretary had hired two desperate Men, viz. *Mather* and
Berny, [alias *Verny*] to murther him; nay, and the Queen too. For
 they at last confessed, that they intended to kill him; and after-
 wards plainly confessed also their Intention and Desire to have
 been rid of the Queen: (as the said Lord wrote in his Correspon-
 dence with the Queen's Ambassador in *France*) And added, 'But I
 think she may by Justice be rid of them.' And accordingly they un-
 derwent the just Pains of Death in *February* (as was hinted before)
 being drawn, hanged, and quartered. It is remarkable, that when
Mather had, in the Presence of *Leicester*, Mr. Secretary, and
Mildmay, charged that Ambassador's Secretary, that both his Ma-
 ster and he had enticed him to kil the Lord *Burghley*, that Se-
 cretary denyed it. Upon which *Mather*, offered to try it *Con La
 Spada*, i. e. By the Sword.

Dr. Story suf-
 fers for Treason.

Another Execution, in the Month of *June*, before, was done upon
John Story, LL. D. who suffered at *Tyburn* on *Friday*: and there
 refused to give Allegiance to the Queen's Majesty (as the Lord
Burghley wrote to *Walsingham*) and professed to dye as the King of
Spain's Subject, [being indeed a Pensioner of *Spain*.] And so having
 been arraigned on the *Tuesday* before, at the *King's-Bench*, he would
 not answer to the Indictment; alledging, that he was not a Subject
 of this Realm. Whereupon without further Tryal, he was con-
 demned as guilty of Treason, contained in his Indictment. For his
 Treason, inveterate Hatred to the Queen, and Cruelty exercised
 towards the Protestants, I refer the Reader to other Histo-
 ries. But some particular Passages of him, omitted by our Histo-
 rians, I shal here relate. In his Execution he is thus described by Dr.
Fulk, (in his *Retentive*; and in his Book against *Gregory Martin*, at
 the End of it, where he writ a Confutation of the Papists Quarrels
 against his Writings) 'Story for al his glorious Tale, in the Time
 'of his most deserved Execution by quartering, was so impatient,
 'that he did not only roar and cry like an Hell-hound, but also strake
 'the Executioner doing his Office; and resisted as long as Strength
 'did serve him, being kept down by three or four Men, until he
 'was dead. He used, saith the same Writer, (that lived at that very
 'Time) no Voice of Prayer in al the Time of his crying, as I heard
 'of the very Executioner himself, besides them that stood by, but
 'only roared, and cryed, as one overcome with the Sharpness of
 'the Pain; as no Martyr, as the Papists did mightily boast of him,
 'God, added he, for his Cruelty shewed against the patient Saints.
 [in

[in Q. *Maries* Days] had not only given him a Taste of such Torments as he procured to others; but also made him an open Spectacle of the impatient and uncomfortable State of them that suffer, not in a good Cause, nor with a good Conscience. This *Fulk* said, to vindicate himself against a Popish Writer, that had writ, that upon a little groaning [of the said *Story* at his Execution] *Fulk* had gathered, that he was no true Martyr.

Now, what a Sort of Man this *Story* was, and how addicted to Cruelty towards the Professors of the Gospel under Q. *Mary*, that short *Epitome* of him, drawn up by Mr. *Fox* his own Hand, and perhaps upon this Occasion, wil shew; which I have inserted in my *Annals* under the Year 1569.

I cannot omit here the reciting of some old Rhimes concerning this *Story*, and his Fellow-Bygotts: Which I meet with written by one *Lawrence Ramsay*, a Poet near about this Time, in a Book, entitled, *The Practice of the Devil*: Wherin the Devil is brought in, speaking thus to them:

*Stand to it Stapleton, Dorman, and Harding,
And Rastal, that Rakebell, to maintain my Order.
Boner and Gardiner are worth the regarding,
For keeping Articles so long in this Border.
O! Story, Story, thou art worthy of Recorder;
Thou stoodst to it stoutly against God and the King;
And at Tyburn desperately gav'st me an Off'ring.*

I have met with this Man's last Wil, made by him divers Years before his Death, viz. 1552, while he was at *Lovain*; fled thither in the Time of K. *Edward VI.* out of ill Will to the Religion then professed in the Nation. Wherin are some Passages that may be remarked. 'He gave Laud and Praise to God, for leading him out of his native Country, that was swarved out of the sure Ship of our Salvation, our Mother, the Catholic Church; and that he had Belief and full Trust in al and every Article, Clause, or Sentence, that his said Mother, Holy Church, from the Time of the Apostles, hath or shal decree, set forth, and deliver to be kept and observed by her Children. That for the breaking any Command, set forth by the Authority of the same Church, and for the non-observing of any of her Decrees; and especially for his Offence in forsaking the Unity of it, by the acknowledging of any other Supreme Head, than Christ's Deputy here in Earth, S. *Peter*, and his Successors, Bishops of the See of *Rome*, he did most humbly and penitently cry God Mercy, and desired al Christen People, remaining in the Unity of the said Mother Catholic Church to pray for him. Then he gave to his Daughter *Elen*, Six hundred and threescore *Florens*. But if by God's good Motion she entred into Religion, then he gave and bequeathed to the House and Company where she should be professed, 120 *Florens*; desiring them of their good Charity, to pray for the Souls of his Father and Mother, and for his Soul, and al Christen Souls. His Body to be buried in the *Grey Friars* in *Lovain*. And to the same Covent, for the Exequies done, and solemnized for the Wealth of his Soul, twenty

ANNO
1571.

Some Passages
of his Cruelty.
Foxii MSS.
Annal. Ch. 53.

A Rhime of
Dr. Story.
Pract. of the
Dev.

Dr. Story's
last Wil.
MSS. Guil. Pe-
tyt, Armig.

ANNO 1571. by *Florens*; and forty *Florens* more, that of their Charity, in their daily Celebration of Mass, they would pray for the Soul of *Nicolas* and *Joan* his Parents, and for his Soul, and al Christen Souls: And to appoint one devout Person of their Company, by the Space of three Years next after his Burial, daily to make a special Memory to God for his Soul, and for al Christen Souls. I refer the

N^o X. Reader to the *Appendix*, for his other superstitious Bequests; and to observe what Sort of Wills and Testaments were framed by Popish Zelots, acted by the Craft of Monks and Friars, to draw Treasure to themselves. And lastly, he charged his Wife *Joan* not to set Foot on the Land of *England*, or carry his Daughter thither, (according to a Promise she had made to God and him) until it were restored to the Unity of the Church.

Darbishire the
Jesuit's Hopes.
Walsingham. Let.
Mar. 2.

Darbishire, a *Jesuit*, may be mentioned next to this zealous, hot Civilian: Who was such another Persecutor in this Church under *Q. Mary*: Having been Canon of *S. Paul's London*, Archdeacon of *Essex*, and Chancellor to Bishop *Boner*, who was his Uncle by his Sister. *Walsingham*, understanding this Man was in *Paris*, found a Means to feel the Man and his Principles. He caused one, under Colour of a Catholic, to repair unto him there: knowing that there was a Concurrence of Intelligence between him and those *English* Papists of *Lovain*, and also with those of the *Scottish* Queen's Faction. The Party sent did seem very much to bewail the ill Success of the late Practices in *Scotland*; and now he feared that their Case would grow desperate. Especially, for that *Mather's* Enterprize was also discovered. To this the *Jesuit* answered, 'That the ill handling of Matters was the Cause, that they took no better Effect. But bade him notwithstanding to be of good Comfort; and assure himself that there were more *Mathers* in *England* than one: Which would not scruple, when Time should conveniently serve, to adventure their Lives in seeking to acquit us of that leud Woman (meaning her Highness.) For, said he, if she were gone, then would the Hedge lye open: whereby the good Queen, that is now the Prisoner; in whom rested, he said, the present Right of this Crown, should easily enjoy the same. For besides that, al the Catholics in the Realm of *England* were at her Devotion, there were, said he, (and thanked God) divers Heretics that were wel affected towards her. Which was no smal Miracle, that God had so blinded their Eyes, as that they should be so enclined to her, that in the End would yield unto them their just Deserts; unless they returned to the Catholic Faith.' And so went on in further Discourse, assuring the other, that that Queen would have no Harm. For that she lacked for no Friends in the *English* Court: and what Assistance she was like to have to deliver her, tho' they ventured their Lives for her, as others had done before; and that there were divers Ways to bring it to pass. And that chiefly considering, how this Matter would tend to the Good of the Catholic Cause, and utter Ruin and Extirpation of Heresy. And that this should be brought to pass ere a Year were at an End. And besides his villainous and undutiful Language of her Majesty, he used very loud bitter Speeches against the Earl of *Leicester*, and the *L. Burghley*. This, as that Ambassador concluded, was the Sum of their Talk.

By

By the Way, one might hence make an Observation, upon what a prejudiced Person the chief Evidence of the *Nagg's Head Ordination* doth depend. For the Popish Writers do alledge this *Darbishire's* Evidence with the greatest Confidence. ANNO 1571.

I add only one Thing more of *Darbishire*. That in his Conference with *Hawks*, (afterwards burnt for the Profession of the Gospel) he called the Bible, in Contempt, *His little pretty God's Book*.

CHAP. X.

The present Concerns of the Nation for the Queen's Safety. Her Marriage thought necessary. She falleth Sick. Her Verses upon the Scottish Queen, and her Favourites. She requires Liberty of Religion for her Merchants in France. Orders and Exercises of Religion in Northampton; with their Confession of Faith. The Ecclesiastical Commissioners sit at Lambeth. Christopher Goodman cited before them: His Protestation of Allegiance.

IF we now turn our Eyes to the Queen, about the Month of *March* her People had two extraordinary Concernments for her; whence they apprehended the Kingdom to be in great Danger.

The one was for her Marrying. Which the wisest of her Statesmen saw to be the only Way for Safety, as Things then stood. I alledge the Judgment of some of them. *Walsingham*, in *December* last, was in pursuit of some Ways to establish her Majesty's State; which was threatned, as he observed, with two Lacks, viz. The Want of Friendship abroad, and our doubtful State at home. Whom the Earl of *Leicester* seconded in their Correspondence, by acknowledging, that it fell out too manifest daily; and that without some Remedy, it would prove a Danger irrecoverable. But the Means, as he added, were easily seen and perceived; [meaning the Marriage with *Monseigneur*, and Peace with *France*] and which he supposed, not yet without Hope to be obtained. But now two or three Months were past, and little or no Hope appeared therof.

For tho' Sir *Tho. Smith* was lately dispatched to *France*, to renew the Treaty about it; yet the Queen herself seemed to have little or no Inclination that Way, as was wel perceived. Whereat *Smith*, in a Letter from *Blois*, thus writ: 'That al the World saw, that they [her People] wished her Majesty's Surety and long Condition. That her Marriage, and Issue of her Highness Body, should be the most Assurance of her Highness, and of the Wealth of the Realm, &c. What, doth her Majesty mean to maintain stil her Danger, and not procede for her Surety? I assure your Lordship, I can see no Reason. God preserve her Majesty long to reign over us, by some unlooked for Miracle. For I cannot see by natural Reason, that

The Queen's Marriage judged the only Way of Safety.

Sir Thomas Smith's Apprehension of the Queen's Backwardness.

ANNO 1571. 'that her Highness goeth about to provide for it.' And again, soon after, in another Letter, thus he expresseth his Thoughts: 'There is nothing wherof we are more forry, and do lament in our Hearts, than to see such uncertain, so negligent, and irresolute Provision for the Safety of the Queen's Majesty's Person, and of her Reign over us. God of his Almighty and miraculous Power, preserve her long to reign over us.' These Expressions shewed the dismal Apprehensions the best of Men, and most concerned, had for the Good of the Queen, the State, and the Religion of the Land. But the good Hand of God preserved al safe and wel, tho' this Marriage, so much desired and depended upon, took not Place. For a good Understanding with the *French King*, was thought then sufficient to ballance the mischievous Purposes of *Spain*: But the *French King's* Heart being disposed to a League with the Queen, that Way the *English* Security was provided for: as shal be shewn in the following Year, when the League was made.

The Queen falls sick. The Fears thereupon.

The other Terror upon the Nation now was the Queen's falling sick. In the Month of *December*, her Subjects took great Satisfaction, that notwithstanding their Danger in other Respects, she enjoyed perfect good Health. So *Leicester* in his Correspondence writes to *Walsingham*: 'That they had no News, but of her Majesty's good State of Health: Which was such as he had not known to to have been these many Years;' [as tho' she were none of the healthfulest Constitutions.] And this he the rather informed the Ambassador of, because that in *October* before, she was taken very ill. Of which Malady, thus did the *L. Burghley* write to the said Ambassador; 'That a sudden Alarm was given him, by her Majesty's being suddenly sick in her Stomach: but that she was relieved by a Vomit. You must think, said he, (speaking not only his own Sense, but of al that loved the present State of the Nation) Such a Matter would drive me to the End of my Wits. But God [as he comforted himself] is the Stay of al that put their Trust in him.' But now in *March*, the Queen fel sick again. Yet in a few Days recovered, to the great Joy of al. Of this Sicknes of the Queen, (sweetening it also with the News of her Restoration to perfect Health) the same Lord writ to the two Ambassadors then in *France*. They both read the Letter in a mervailous Agony; (as *Smith* expressed their Concern in his Answer.) But having the Medicine ready, that her Majesty was within an Hour recovered, it did in Part heal them again. And when the said Lord had wrote, That the Care had not ceased in him, *Smith* replied, 'That he might be sure it did as little cease in them; calling to their Remembrance, and laying before their Eyes, the Trouble, the Uncertainty, the Disorder, the Peril, and Danger, which had been like to follow, if at that Time God had taken from them the Stay of the Commonwealth, and Hope of their Repose: That Lanthorn of their Light, next to God: whom to follow, nor certainly where to light another Candle [they knew not.] But, added he, as to their present Negotiation, If her Majesty stil continued in Extremity to promise, and in Recovery to forget, what shal we say, but as the *Italians* do, *Passato il Pericolo, gabbato il faute*.

Queen

Queen *Elizabeth* would sometimes in the Midst of her Cares, divert herself by Study and Reading: and sometimes Versifying, as she did in composing a Copy of Verses upon the Queen of Scots, and those of her Friends here in *England* near this Time. Which Dr. *Wylson* hath preserved to us in his *English Logic*. For she, to declare that she was nothing ignorant of those secret Practices among her People, and many of her Nobility inclining too far to the *Scottish* Queen's Party, tho' she had long with great Wisdom and Patience dissembled it, (as the said Dr. *Wylson* prefaceth her Verses) wrote this *Ditty* most sweet and sententious; not hiding from all such aspiring Minds the Danger of their Ambition and Disloyalty. Which afterwards fell out most truly, by the exemplary Chastisement of sundry Persons, who in Favour of the said *Scottish* Queen, declining from her Majesty, sought to interrupt the Quiet of the Realm, by many evil and undutiful Practices: Her Verses were as follow:

A N N O
1571.

Q. Elizabeth's
Verses upon the
Scottish Queen
Wylf. Logic.

*That Doubt of future Foes exiles my present Joy;
And Wit me warns to shun such Snares, as threaten mine Annoy.
For Falshood now doth flow, and Subjects Faith doth ebb:
Which would not be, if Reason rul'd, or Wisdom wear'd the Webb.
But Clouds of Toys untry'd do cloak aspiring Minds,
Which turn to Rain of late Repent, by Course of changed Winds.
The Top of Hope suppos'd the Root of Ruth wil bee,
And fruitless all their grafted Guiles, as shortly ye shal see.
Those dazzl'd Eyes with Pride, which great Ambition * blinds,
Shal be unfeel'd by worthy Wights, whom Foresight Falsehood finds.
The Daughter of Debate, that eke Discord doth sow,
Shal reap no Gain, where former Rule hath taught still Peace to grow.
No foreign banisht Wight † shal anchor in this Port:
Our Realm it brooks no Strangers || Force: Let them elsewhere resort.
Our rusty Sword with Rest shal first the Edge employ,
To poll their Topps that seek such Chaunge, and gape for Joy.*

* That of the
Duke of Nor-
folk.

† The Scottish
Queen.
|| France and
Spain.

Another Thing deservedly to be related of the Queen was her Care she took to preserve her Subjects in that true Religion which was established by Law in her Kingdom. And that her Subjects not only at Home but abroad, might have the free Exercise of it; and not incur Danger in Popish Countries for it. In her Treaty with *France* now, she made that one of the Articles; namely, a Liberty of Religion for *English* Merchants in that King's Dominions. Sir *Tho. Smith*, with *Walsingham* and *Killebrew*, put the Queen-Mother in Mind thereof, for the said Merchants in the *Staple* or *Haunce*; that they might have the Exercise of Religion after the Manner of the *English* Church, and which the Queen their Mistress, also professed. The said Queen-Mother had promised them that they might have it in their House with the Doors shut; and in the *English* Tongue: But the King's Deputies appointed to treat with the Queen's Ambassadors, would not admit it. And both the King and his Mother (neither of them meaning sincerely) would not have it put as an Article in the Treaty, but that it should be allowed some other Way. As namely, by a Letter missive from the King to Queen *Elizabeth*; wherein he should promise it. Which when

Her Care of Religion for her
Merchants abroad.

Particularly in
France.

A N N O *Smith* and the others objected against; and since they could not too much insist upon it, to please the King and to go as far as they could, they were content, if he would, by another Article, or Treaty Declarative, made apart between his Majesty and the Queen of *England*, under the Great Seals of *England* and *France*, declare that in general Words he did mean also, in the Matter of Religion, to give her Merchants their Liberty. But the Queen-Mother upon this asked the Ambassadors, Whether they thought that the King her Son would deceive them? [But whether they then thought so, or no, it appeared afterwards that he went upon nothing but Deceit and Dissimulation.] And she would have persuaded the Ambassadors, the Queen their Mistress would be contented with such a private Letter from the King. But *Smith* told her he could not believe it of her Majesty for his Part: and that they, her Ministers, must do wisely, surely and substantially in such Affairs for her Majesty, as she did put in their Credit. But when the Queen-Mother still shifted this off, *Smith* said at last, 'That except there were sufficient Assurance for the Matter of Religion, they could not, nor durst subscribe the Treaty; until they were better certified, that the Queen would be so content with such a Letter, For his Conscience was against it, to leave so great a Point upon so little a Hold.'

Prophefying, or Exercises now used by the Bishops Appointment.

Prophefying, or Exercises were much used now throughout most of the Dioceses. Wherin the Incumbents in Livings, and Men in Orders were employed in explaining certain Places of Holy Scripture, in certain Parish Churches appointed by the Bishop of the Dioceses for that Purpose. Which were very acceptable to those of the People that favoured the Protestant Religion: and had also their good Use, both for the improving of the Clergy in their Studies of the Word of God, and for the Instruction of the Laity in the right Knowledge of Religion.

At Northamp. The Order thereof. Pap. Office.

These Exercises were used in the Church of *Northampton*, by the Consent of the Bishop of *Peterburgh*, *Scambler*, the Maior of the Town and his Brethren, and other the Queen's Majesty's Justices of the Peace within the County and Town: Who appointed these Orders for Religious Worship, to be set up and established therein.

I. The Singing and playing of Organs, beforetime accustomed in the Quire, is put down, and the Common-Prayer there accustomed to be said, brought down into the Body of the Church among the People, before whom the same is used according to the Queen's Book, with Singing Psalms before and after the Sermon.

II. There is in the Chief Church every *Tuesday* and *Thursday*, from Nine of the Clock, until Ten in the Morning, read a Lecture of the Scripture, beginning with the Confession in the Book of Common Prayer; and ending with Prayer and Confession of the Faith.

III. There is in the same Church, every *Sunday* and *Holy-Day*, after Morning Prayer, a Sermon, the People singing the Psalm before and after.

IV. The Service be ended in every Parish Church by Nine of the Clock in the Morning, every *Sunday* and *Holy-Day*; to the End

End the People may resort to the Sermon in the same Church. And that every Minister give Warning to the Parishioners in the Time of Common-Prayer, to repair to the Sermon there : except they have a Sermon in their own Parish Church. A N N O
1571.

V. That after Prayers done, in the Time of Sermon or Catechizing, none sit in the Streets, or walk up and down abroad, or otherwise occupy themselves vainly ; upon such Penalties as shall be appointed.

VI. The Youth, at the End of Evening Prayer, every *Sunday* and *Holy-Day* (before at the elder People) are examined in a Portion of *Calvin's Catechism* ; which by the Reader is expounded unto them : And holdeth an Hour.

VII. There is a general Communion once every Quarter, in every Parish Church, with a Sermon. Which is by the Minister at Common Prayer warned four several *Sundays*, before every Communion, with Exhortation to the People, to prepare for that Day.

VIII. One Fortnight before each Communion, the Minister with the Church-Wardens, maketh a Circuit from House to House, to take the Names of the Communicants ; and to examine the State of their Lives. Among whom, if any Discord be found, the Parties are brought before the Maior and his Brethren ; being assisted by the Preacher and other Gentlemen. Before whom there is Reconciliation made, or else Correction, or putting the Party from the Communion, which wil not live in Charity.

IX. Immediately after the Communion, the Minister, &c. returneth to every House, to understand who have not received the Communion, according to the common Order taken : and certifieth it to the Maior, &c. Who with the Minister, examineth the Matter, and useth Means of Persuasion to induce them to their Duties.

X. Every Communion Day each Parish hath two Communions ; the one for Servants and Officers ; to begin at Five of the Clock in the Morning, with a Sermon of an Hour ; and to end at Eight. The other for Masters and Dames, &c. to begin at Nine the same Day, with like Sermon ; and to end at Twelve.

XI. The Manner of this Communion is besides the Sermon, according to the Order of the Queen's Book ; saving, the People being in their Confession upon their Knees, for the Dispatch of many, do orderly arise from their Pews, and so pass to the Communion Table ; where they receive the Sacrament. And from thence in like Order to their Place : Having at this Time a Minister in the Pulpit, reading unto them comfortable Scriptures of the Passion, or other like, pertaining to the Matter in Hand.

XII. There is on every other *Saturday*, and now every *Saturday*, from Nine to Eleven of the Clock in the Morning, an *Exercise* of the Ministers both of Town and Country, about the Interpretation of Scriptures. The Ministers speaking one after another, do handle some Text. And the same openly among the People. That done, the Ministers do withdraw themselves into a privy Place, there to confer among themselves, as wel touching Doctrine as good Life, Manners, and other Orders, meet for them. There is also a Weekly Assembly,

ANNO every *Thursday*, after the Lecture, by the Maior and his Brethren, 1571. assisted with the Preacher, Minister, and other Gentlemen, appointed to them by the Bishop, for the Correction of Discord made in the Town: As for notorious Blasphemy, Whoredome, Drunkenness, railing against Religion, or Preachers thereof; Scoulds, Ribalds, or such like. Which Faults are each *Thursday* presented unto them in Writing by certain sworn Men, appointed for that Service in each Parish. So by the Bishop's Authority and the Maior's joyned together, being assisted with certain other Gentlemen in the Commission of the Peace, evil Life is corrected, God's Glory set forth, and the People brought in good Obedience.

XIV. The Communion Table standeth in the Body of the Church, according to the Book, at the Over End of the middle Ile; having three Ministers: One in the Middle to deliver the Bread. The other two at each End, for the Cup. The Ministers often do call on the People to remember the Poor, which is there plentifully done. And thus the Communion being ended, the People do sing a Psalm.

XV. The excessive ringing of Bells at forbidden Times by Injunction, (whereby the People grow in Discord to the Slaughter of some, and the unquieting of others, given to hear Sermons) is inhibited: allowing notwithstanding such orderly Ringing, as may serve to the calling of the People to Church, and giving Warning of the passing and burying of every Person.

XVI. The carrying of the Bell before Corpses in the Streets, and bidding Prayers for the Dead (which was there used 'til within these two Years) is restrained.

XVII. There is hereafter to take Place, Order that al Ministers of the Shire, once every Quarter of the Year, upon one Month's Warning given, repair to the said Town: and there, after a Sermon in the Church heard, to withdraw themselves into a Place appointed within the said Church; and there privately to confer among themselves, of their Manners and Lives. Among whom if any be found in Fault, for the first Time, Exhortation is made to him among al the Brethren to amend. And so likewise the second, and third Time, by Complaint from al the Brethren, he is committed unto the Bishop for his Correction.

The Order of the Exercise of the Ministers, with a Confession of the Faith.

Orders for the Exercises.

First, every one at his first Allowance to be of this Exercise, shal by Subscription of his own Hand, declare his Consent in Christ's true Religion with his Brethren; and submit himself to the Discipline and Orders of the same.

Secondly, The Names of every Man that shal speak in this Exercise, shal be written in a Table. For it shal be unlawful for any Man to speak in this Exercise, until he be admitted by the same, and his Name by his own Consent registred in the said Table. Neither shal it be lawful for any Man, to occupy the Room of the second Speaker, except he have spoken in the first Place, unless he be desired by the Moderators.

Thirdly,

Thirdly, The first Speaker beginning and ending with Prayer, *ANNO*
ought to explain the Text, that he readeth. Then he may confute any *1571.*
false or untrue Expositions, if he know that the Place have been
abused by any sinister Interpretation. Then he may give the Com-
fort to the Audience as the Place ministreth just Occasion. But he
shal not digress, dilate, nor amplify that Place of Scripture wherof
he treateth to any Common Place, further than the Meaning of the
said Scripture.

Fourthly, whatsoever is left of the first Speaker, either in ex-
plaining the Text, either in confuting, &c. he or they that speak
afterwards, have Liberty to touch, so as they observe the Order
prescribed to the first Speaker. And that without repeating the
self same Words, which have been spoken before, or impugn the
same, except any have spoken contrary to the Scriptures.

Fifthly, The Exercise shal begin immediately after Nine of the
Clock, and not exceed the Space of two Hours. The first Speaker
shal fully finish whatsoever he hath to say, within the Space of three
Quarters of an Hour. The Second and Third shal not exceed (each
one of them) one Quarter of an Hour. One of the Moderators shal
always make the Conclusion.

Sixthly, After the Exercise is ended, the President for the Time
being shal cal the Learned Brethren unto him: and shal ask for their
Judgment concerning the Exposition of the Text of Scripture then
expounded. And if any Matter be then untouched, it shal be there
declared. Also, if any of the Speakers in this Exercise be infamed,
or convinced of any grievous Crime, he shal be there and then re-
prehended.

Seventhly, After this Consultation it shal be lawful for any of
the Brethren of this Exercise to propound their Doubts or Que-
stions, justly collected out of the Place of the Scripture that Day ex-
pounded, and signify the same unto the President for the Time be-
ing, and the other Brethren; and deliver the same in Writing unto
the first Speaker. And Order shal be taken by common Consent
for the satisfying of the said Questions against the next Exercise.
No Speaker shal move publicly any Question *Extempore*; but which
he shal satisfy himself presently. And this Consultation shal be end-
ed with some short Exhortation, to move each one to go forward in
his Office, to apply his Study, and to encrease in Godliness of Man-
ners and Newness of Life.

Eighthly, When this Exercise is finished, the next Speaker shal be
appointed and named publickly. And the Text which he shal ex-
pound, shal be read.

Ninthly, when the last Man, whose Name is written in the Tables,
hath kept his Turn in this Exercise, then the first Man written shal
be required to keep the next Exercise. If that Man be absent, so as
he cannot keep that Day and Time, the next written in the Table
shal be required to satisfy the Place of the other, when his Turn is.
so as the Exercise decay not for any one Man's Absence.

Tenthly, If any Man take upon him to break these Orders and
Rules, or seem to be contentious; let the President of the Exercise
presently command him, in the Name of the Eternal God, to silence.
And after the Exercise, let that unadvised Person be judged before
the

ANNO the brethren there gathered for the said Exercise: That he, and
 1571. others by his Example, may learn Modesty thereafter.

Then followed a *Confession*, which these Exercisers were to subscribe: which was to stand to the Scriptures alone, and not to any humane Authority, for Doctrine, in Opposition to Papistry: And was as followeth:

The Confession in the Exercises.

*A Confession to
 be subscribed.*

WE E whose Names are hereunder written, as wel to declare unto the World, according to the Commandment of the Lord, the Confession of that Faith, which in our Consciences we hold, as also to cut off al Occasion of Quarrelling and slanderous Reports of our dissenting among ourselves in Matters of Faith and Religion, to the wounding and Hurt of the Simple; do shew our Judgments and Consent in Sum, as followeth: Being ready further and more particularly to explain the same, to the satisfying of our Brethren, when and as Occasion shal be therunto offered:

First, We believe and hold, that the Word of God, written in the Canonical Scriptures of the Old and New Testament, (which Books contain in them sound, perfect, and sufficient Doctrine, as wel for the Trade of al Mens Lives, as also for their Faith) are and ought to be open, to be read and known of al Sorts of Men, both Learned and Unlearned. And we esteem this written Word, as the infallible Truth of God, ful of Majesty; and the Authority thereof far to exceed al Authority, not of the Pope of Rome only, (who is very Antichrist, and therefore is to be detested of al Christians) but of the Church also, of Councils, Fathers, or others whosoever, either Men or Angels.

Then, We condemn as a Tyrannous Yoke, (wherewith poor Souls have been oppressed) whatsoever Men have set up of their own Inventions, to make Articles of our Faith, or to bind Mens Conscience by their Laws and Institutes. In Sum, al those Manners and Fashions to serve God, which Men have brought in without the Authority of the Word, for the Warrant thereof; commended either by Custom, by the Title of Unwritten Verities, Traditions, or other Names whatsoever. Of which Sort are, the Doctrines of the Supremacy of the See of Rome, Purgatory, the Mass, Transubstantiation, the Corporeal Presence of Christ's Body in the Sacrament, Adoration thereof; Man's Merits; Free Wil, Justification by Works; Praying in an unknown Tongue, to Saints departed, for the Dead, upon Beads; Extolling of Images, Pardons, Pilgrimages, Auricular Confession; Taking from the Lay-People the Cup in the Administration of the Sacrament; Prohibition of Marriage; Distinction of Meats, Apparel, and Days; Briefly, al the Ceremonies and whole Order of Papistry: Which they cal the *Hierarchy*; Indeed, a Devilish Confusion, established as it were in despite of God, and to the Mockery and Reproach of al Christian Religion. These, I say, with such like, we abjure, renounce, and utterly condemn.

And we content ourselves with the Simplicity of this pure Word of God, and Doctrine thereof. A Summary Abridgment of the which, we acknowledge to be contained in the Confession of Faith,
 used

used of al Christians, which is commonly called, *The Creed of the Apostles*: Holding fast, as the Apostle warneth, that faithful Word, which serveth to Doctrine and Instruction: and that both to edify our own Consciences withal unto Salvation in *Christ Jesus*, as the alone Foundation, wheron Christ's true Church is built, He himself being the chief Corner Stone; as the same Apostle witnesseth in in another Place; And also, to exhort others with the same sound and wholesome Doctrine; and to convince the Gain-sayers: Finally, to try and examine, and also to judge thereby, as by a certain Rule and perfect Touchstone, al other Doctrines whatsoever.

And therefore to this *Word of God* we humbly submit ourselves, and al our Doings; willing and ready to be judged, reformed, or further instructed thereby, in al Points of Religion.

This Method of Devotion, agreed upon and used for the public Practice of Religion in this Town, and for the better improving both Clergy and Laity in Christian Knowledge and Godliness, had such Notice taken of it, that it seemed not to escape without the Censure of Men of looser Principles. And this being a Year wherein the Archbishop and several other Bishops sat in an Ecclesiastical Commission; and they by a special Letter from the Queen commanded to look narrowly into any Novelties introduced into the Church, and to set an effectual Stop therunto; This Scheme might have been sent up from *Northampton* to them: it being said in the Title to it, *To have been taken and found* [as by some Inquisition] *the 5. of June, 1571. Anno xiii^o. Reg. Regin. ELIZAB.* But I do not find this wel minded and religiously disposed Combination of both Bishop, Magistrates, and People, received any Check from that Commission.

Before these Commissioners sitting at *Lambeth*, were several Puritans, that were Preachers, cited; as hath been elsewhere shewn. And among these was *Chr. Goodman*, the Preacher, a Man famous for his Book, written against the Government of Women, in Hatred to *Q. Mary*, the great Persecutor of her Protestant Subjects, and for the lawfulness of resisting Princes in some Cases. This gave great Disgust to the Queen, and to the Governours of this Church: Inso-much that he was brought to a Revocation of that Book, as hath been also shewn. Now he is required to make a Protestation of his Obedience to the Queen's Majesty. Which at length he did, with the Subscription of his own Hand to the same. The Original whereof is stil extant: And bears this Title, *A Copy of the Protestation willingly made by Christopher Goodman, Preacher of God's Word, the 23. Day of April, 1571, at Lambhith, before the Reverend Fathers in God, my Lords of Canterbury, Ely, Salisbury, Worcester, Lincoln, and Bangor: Concerning his dutiful Obedience to the Queen's Majesty's Person, and her lawful Government, being therof demanded by the said Lords; as also requested to put the same in Writing, as followeth:*

' I Christopher Goodman, Preacher of God's Word in this Realm of
' *England*, have protested, the Day and Year above written, before
' the Reverend Fathers aforesaid, and in this present Writing do un-
' feignedly protest and confes before al Men, that I have esteemed
' and taken *ELIZABETH*, by the Grace of God Queen of *Eng-*
' *land, France, and Ireland*, Defender of the Faith, &c. evermore
' fithence

1571.

Life of Abp. Parker. Book IV. Ch. 6.

Annal. of Reformat. Ch. ix. p. 126.

Goodman's Protestation of his Obedience to the Queen.

Pap. Offic.

A N N O 1571. *fithence her Coronation, as now, and shal during Life, and her Grace's Government, for my only Liege Lady, and most lawful Queen and Sovereign. Whom I truly reverence in my Heart, love, fear, and obey, as becometh an obedient Subject, in al Things lawful; and as I have at fundry Times in open Pulpit, willingly and of mine Accord, (never constrained by any, otherwise than Occasion of Time and Matter have offered) declared in great Audience. Who can and wil bear me sufficient Record. Exhorting and perswading al Men, so far forth as in me did lye, to the like Obedience to her Majesty. For whose Preservation and prosperous Government, I have earnestly and daily prayed to God, and wil, being assisted by his Holy Spirit, during my Life. In Witness wherof, I the said Christopher, have subscribed this Protestation with mine own Hand, the 26. Day of April, 1571,*

Per me Christopherum Goodmanum.

*His Perverseness noted.
Letter of Abp. Whitg.*

I find him in *Cheshire*, Anno 1584, a Refuser of Subscription to the Articles, and a Dissuader of others thereto. Of whom Archbishop *Whitgift* complained unto the Lord Treasurer, That it was Mr. *Goodman*, a Man that for his Perverseness was sufficiently known; and some other evil disposed Persons, that instilled these Things into Mens Heads, that is, Objections against subscribing to all the Articles of Religion, and to the Book of Common Prayer.

CHAP. XI.

Zanchy writes to the Queen concerning the Habits. And to Bishop Jewel. His Advice. Blackal a pretended Minister, does Penance. Popish Priests officiate in the Church. Bishop Jewel's Death. His Answer to Harding. His Apology. Friendship between him and Bishop Parkhurst. William Kethe. Loans. Walsingham's Diligence: Earl of Rutland. Sir Tho. Smith Ambassador. Victory over the Turks.

Zanchy writes to the Queen against imposing the Habits.

ZANCHY, the learned *Italian*, public Professor of Divinity in the University of *Heidelberg*, this Year interposed with the Queen, in the Behalf of the *Puritan* Ministers; that she would not enjoin wearing of the Surplice. In his Letter to her he said, 'There were many Bishops then alive in the Kingdom, greatly renowned for al kind of Learning, that chose rather to leave their Offices and Places in the Church, than against their own Consciences to admit of such Garments, the Reliques of Popish Idolatry and Superstition, or at least, Signs and Tokens of it: and so to defile themselves, and give Offence to the Weak by their Example. And that by these Means the Seed of Dissension was cast among the Bishops. He added, that this Letter he wrote by Command of the

‘ the most noble Prince, one of her Majesty’s most special Friends, *ANNO*
 ‘ the Prince Elector *Palatine.*’ The Letter being very long, is extant *1571.*
 in Print among *Zanchy’s* Epistles, and was translated into *English* in a
 late Book called, *A fresh Suite against Humane Ceremonies.* The Let- *Lib. Epist. 1.*
 ter was sent to Bishop *Grindal*, by his Hand to be presented to the *P. 242. Tom. 8.*
 Queen. But upon serious Deliberation, and Consultation with other
 Learned and Wise Men, he declined to deliver it; and gave his
 Reasons to *Zanchy* in a Letter, mentioned elsewhere. But *Zanchy*
 was misinformed, as appeared by his Letter to the Queen, in the *Life of Arch-*
 true State of the Controversy; and particularly concerning the Bi- *bishop Grindal.*
 shops; who were not upon the Point of leaving their Bishoprics, *Book I. Ch. 11.*
 rather than to wear their Habits, but did al unanimously comply
 with the Ecclesiastical Order, as Bishop *Grindal* assured him.

But to relate the Occasion of *Zanchy’s* Letter. *Mount*, (a German *By Mount’s*
 by Birth; but much employed formerly in Messages out of *England* *Instigation.*
 to the German Princes and States) coming into Germany in June this
 Yeay *1571*, shewed unto *Zanchy* and others, how the Contest about
 the Apparel was revived in *England*; and that the Queen required
 the Bishops and Ministers duly to wear the Habits enjoyned, in the
 Administration of the Word and Sacraments. And withal, he
 added, that there were not a few, even of the Bishops themselves,
 that were minded rather to resign their Office, and depart from
 their Places, than yield to wear the Garments. He begged *Zanchy*
 therefore, that he would address a Letter to the Queen, and admo-
 nish her of her Duty. And that in Case she would not be brought
 to relent, and revoke her Orders, that then he and the Brethren at
Heidelberg, should write to some of the chiefeft and prudentest Bi-
 shops, howsoever not to forsake their Function. The foresaid Re-
 verend Man, after denyal and Excuse of himself, in Regard of his
 own Inability for such a Work, being over-persuaded by Friends,
 and at last by the Counsil of the Prince Elector himself, composed
 a Letter to the Queen, as was touched before. Wherin he beseech-
 ed her, that she would not harken to such Counsils, as certainly re-
 pugned the Office of a good Prince: Which he made to consist in
 three Things. I. To take care that true Religion and the Worship
 of God be restored; and being restored, to be preserved pure.
 II. That al her People live honestly and godly. III. That public
 Peace and Friendship be kept. And then he fel upon the Habits at
 large, marshalling up al his Arguments against them. And another
 Letter he also wrote to Bishop *Jewel*; and yet another to Bishop
Grindal.

The Bearers of these Letters were *Ralph Gualter*, Jun. and *Ralph*
Zuinglius, Grandchild to *Zuinglius* the great Reformer of *Helvetia*. *The Substance*
 The Substance of that to Bishop *Jewel* was, ‘ That having heard *of his Letter to*
 ‘ from *Mount* lately returned from *England*, that many godly Bi- *Jewel.*
 ‘ shops were determined to lay down their Offices, and leave their
 ‘ Places, rather than to wear the Habits; he was earnestly called
 ‘ upon by the Brethren there, to persuade the said Bishops not so to
 ‘ do. And that he wrote to him, being a Person of so great Lear-
 ‘ ning and Sway in the Church, to use his Interest with them to
 ‘ continue in their Places; seeing that Satan sought nothing more
 ‘ than to dissipate the Church, by scattering away the true Bishops.

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Nunquam enim propter res sua natura adiaphoras defendenda est Vocatio legitima & necessaria.
Zanch. Ep.
Tom. 8. p. 391.

Blackal a scandalous Churchman does Penance.

For there seemed to be no Reason, why a Pastor should leave his Flock, so long as he might freely teach and administer the Sacraments according to the Word of God, altho' he be compelled to do something which is not wholly approved of, so it be of the Nature of Things, which of themselves and in their own Nature are not evil, but indifferent, being commanded of the Queen: and when one of these two must happen, either to depart his Place, or obey such a Command, he should rather obey; but with a lawful Protestation; and the People to be by him taught, why, and upon what Account, he obeyed that Command. And that this Opinion was so plain and clear, both by Scriptures, the Fathers, and Ecclesiastical Historians, that it would be needless to bring any Proof to them which were anything exercised therein. For a lawful and necessary Vocation is never to be forsaken by reason of Things in their own Nature indifferent.

As for the Papists, many of the Popish Priests stil kept their Parishes, and their old Inclination to Superstition too. But among the scandalous Churchmen in these Days, the greatest surely was one *Blackal*, born at *Exeter*, who did Penance at *S. Paul's Cross*, Aug. 6. and then and there, before al the Congregation, cryed and breathed out against *Northbroke* many foul and slanderous Reports, to the Grief of the Godly, and Joy of the Wicked. For this *Northbroke* had detected his horrible Vices, and manifested them to certain of his Friends, to the end he might be the better reclaimed. Upon this Slander, the Queen's Commissioners sent for *Northbroke* to come before them. But when he appeared, *Blackal* stole away from his Keeper, to the Prisoners then in the *Marshalsea*; knowing that he had falsly accused him. So that he could not have him Face to Face before the Commissioners. The Crimes which brought him to this Penance were, That he had four Wives alive: and also that he had intruded himself into the Ministry for the Space of twelve Years, and yet was never lawfully called, nor made Minister by any Bishop. Four Days after his Penance at the Cross, he was set in the Pillory in *Cheapside*, with Papers on his Head, for taking the Archbishop of *Canterbury's* Seal from one Writing, and setting it to a counterfeit Commission. He was a chopper and changer of Benefices, little passing by what Ways or Means, so he might but get Money from any Man. He would run from Country to Country, and from Town to Town, leading about with him naughty Women. As in *Gloucestershire* he led a naughty Strumpet about the Country, named *Green Apron*. He altered his Name, wheresoever he went; going by these several Surnames, *Blackal*, *Barthal*, *Dorrel*, *Barkly*, *Baker*.

Priests conformable, but Papists.

A brief and pithy Sum, &c.

And what sort of Popishly affected Priests stil officiated in the Church, the forementioned *Northbroke* wil tel us, in his Epistle to a Book entitled, *A brief and pithy Sum of the Christian Faith*. Therin he spake, 'of certain Men, then Ministers of the Church, who were Papists, and so gave out themselves to be in their Discourses. Who subscribed and observed the Order of Service, wore a fide Gown, a square Cap, a Cope and Surplice. They would run into Corners, and say to the People, Believe not this new Doctrine: It is naught; It wil not long endure: Altho' I use Order among them outwardly,

‘ outwardly, my Heart and Profession is from them, agreeing with *ANNO*
 ‘ the Mother Church of *Rome*. No, no, we do not preach, nor yet *1571.*
 ‘ teach openly. We read their new devised Homilies for a Colour,
 ‘ to satisfy the Time for a Season.

‘ Several now-a-days of the Popish Priests, he said, were Thieves, *Popish Priests.*
 ‘ Perjurers, Murderers, Buggerers, [I blush to repeat the rest] and
 ‘ some of them were arraigned at the Bar for it in *Exeter*, and else-
 ‘ where.

This *Northbroke* was Minister of *Redcliff* in *Bristol*, and was one
 of the first Persons that *Gilbert* Bishop of *Bath* and *Wells* ordained.

This Year put a Period to the Life of the singularly learned and *Bp Jewel dies.*
 most eminent Bishop, *JOHN JEWEL*. His Discourse and Prayer on *His last Words*
 his Deathbed, a little before his Death, was very Devout and edi- *and Prayer.*
 fying; and therefore worthy recording to Posterity: as it was taken *Pref. to a View*
 from his Mouth by *John Garbrand*, who was always about him, and *of a Seditious*
 then present, (as wel as divers others) and set down by him. The *Bul.*
 Day and Night before his [the Bishops] Departure out of this World,
 he expounded the Lord’s Prayer, and gave short Notes upon the
 LXXI. Psalm, [the suitable Psalm appointed to be read in the Office
 of Visitation of the Sick] to such as were by him. He thought
 good to say somewhat at that Time, of the Books written by him, *His Books.*
 and set forth in Print; and also of his Preaching. In both which
 Services done by him to the Glory of God, he made Protestation of
 his good Conscience; which even then, he declared, witnessed, and
 should witness with him before God, that he dealt simply and plainly,
 having God only before his Eyes, and seeking the Defence of the Go-
 spel of Christ, and that the Truth thereof might be opened and main-
 tained. And further, he gave Thanks to God, that made him his
 Servant in so great a Work. And then visited him by this Messen-
 ger of Death, whilst he was doing the Message of God in visiting
 his Diocess. That then he called him to rest from his Labours,
 when his weak Body was spent and worn out in setting forth the
 Glory of God. For which he many Times prayed, it would please
 God to let him be offered in Sacrifice.

He was at that Time very fervent in Prayer, which he poured out *His last Words.*
 before the Lord abundantly, and in great Faith; crying often, ‘ Lord,
 ‘ let thy Servant now depart in Peace: Lord, let thy Servant now come to
 ‘ thee. I have not so lived, that I am ashamed to live: Neither am
 ‘ I afraid to dye. For we have a gracious Lord. There is laid up
 ‘ for me a Crown of Righteousness. Christ is my Righteousness:
 ‘ Thy Wil be done, O Lord: for mine is frail: with many other such
 godly Speeches. In the Extremity of his Disease he shewed great
 Patience; and when his Voice failed, that he lay Speechless, he
 lifted up his Hands and Eyes, in Witness of his Consent to those
 Prayers which were made. Thus being vertuously occupied, and
 wholly resting himself upon the Mercies of God through Jesus
 Christ our Saviour, he rendred up his Soul to God.

This *John Garbrand*, who gave the foregoing Account of Bishop *MSS. of Bishop*
Jewel’s Holy End, had a Legacy in the said Bishop’s Last Wil, of al *Jewel be-*
 his Papers, Writings, and Notes of his Travails in God’s Vineyard, *queathed.*
 and other his Devices of Learning whatsoever. And from this rich
 Stock of Manuscripts, he set forth the Bishop’s Answer to the Pope’s
 Bul

ANNO 1571. Bull against Queen *Elizabeth*, called, *A View of a seditious Bull*: with *Garbrand's* Preface: wherein the former Relation of his Death is mentioned. Published Anno 1582. He was Master of Arts of *Oxford*, and a Prebendary of *Sarum*. Dr. *Tho. Wylson*, Master of St. *Katharine's*, (whom we have Occasion to mention sometimes) had writ a learned Book against *Usury*: Which this Bishop having perused, sent the Writer a Letter, signifying his Judgment and Allowance therof. Which excellent Letter *Wylson* now sent to *Garbrand*; that he might treasure it up among the rest of those valuable Papers in his Possession.

His Book against *Harding*.

• Holy Table, Name and Thing, p. 208.

His Apology comes forth the second Time.

What was done in the Reformation, Ep. Dedic. to the Queen.

Sets out his Book in the Name of the Bishops.

Concerning his Book against *Harding*, three great Princes successively, viz. Queen *Elizabeth*, King *James*, and King *Charles*, and four Archbishops, were so satisfied with the Truth, and Learning contained in it, that they enjoined it to be chained up and read in al Parish Churches throughout *England* and *Wales*. Which the Author of the Book, called * *The Holy Table, Name and Thing*, had noted in Honour of that Prelate's Works, upon Occasion of the Disatisfaction that his Antagonist had expressed concerning something written therein, concerning the antient Standing of the Altar, or Communion Table.

And this Year of the said Bishop's Death, the second Impression of his *APOLOGY of the Church of England* came forth, dedicated by him to the Queen. And was again reprinted with the rest of this excellent Bishop's Works, Anno 1611, dedicated to King *James I.* In the said Dedication to the Queen, I cannot but insert here, *ob remembrance*, what is there told to have been done in the Reformation.

Neither have we, (said he) in the public Reformation of our Church, Doctrine, and Service, changed or purged out any thing, taught and approved by the Fathers; but only such Errors, Superstitions, and Abuses, as beside and contrary to this Rule or Sense, crept into the Church, by adding of Things that formerly were not, or detracting of them that were, or otherwise altering or perverting them from the right Sense, Meaning and Use, wherein they were instituted, taken and used by the said godly Fathers: As also through the foolish Imitation of *Jews* or *Gentils*, wanton Curiosity of Men's Inventions, Blindness of Devotion, Emulation for the Continuance and Encrease of such Vanities once begun: But chiefly through the Envy and Malice of that Wicked one: who while the Husbandman slept, sowed Tares in the Lord's Field, to the corrupting and choaking of that good Corn sown by our Saviour Jesus Christ's holy Apostles. Which lawful Reformation of our Church, and necessary Repurgation of such Enormities, is so far from taking from us the Name or Nature of true Catholics and Christians, or depriving us of the Communion and Fellowship of the Apostolic Church, or from overthrowing, endangering, or any whit impairing the right Faith, Religion, Sacraments, Priesthood, and Government of the Catholic Church, [as the Papists then charged the Reformers with] that it hath cleared and better settled them unto us; and made us a readier and surer Way to the true Knowledge, right Use, and happy Fruit of them.

This *Apology* he set forth in the Name of al the Bishops, as a Book containing their professed Judgment and Doctrine. So *Parkhurst* Bishop

shop of *Norwich*, one of those Bishops, wrote to *Johannes Wolphius*, one of his Correspondents in *Helvetia*, Is [*Fuellus*] *omnium nostrorum nomine edidit*. And so wel approved of was this Work of his, not only here at Home, but by the Reformed Divines abroad, that the said *Wolphius*, a learned Divine of *Zuric*, translated it into the *German Language*: which the said Bishop took Notice of and commended him for doing. And not his *Apology* alone, but al the rest of his Labours in Vindication of the Reformed Church, had been put into the learned Language by himself probably, had he lived. For the said Bishop had earnestly excited him so to do, for the public Good, and for the exposing of the Errors and Superstitions superinduced upon the Christian Religion. For so in one of his Letters he relateth; That tho' at first he refused upon his Motion, to set upon that work, yet afterwards he made no Doubt, had he lived, he should (for the great Interest he had with him) have persuaded him to have done it. But however, he resolved to put some one of his learned Friends to undertake it. And at length, *William Whitaker*, D. D. performed it wel.

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There was a dear Affection between the said Bishop *Parkhurst* and him, which began in the University; where *Parkhurst* was his Tutor as wel as his Friend. Some Marks of this Intimacy appear in a Letter (stil extant) written by *Jewel* from *Oxford* to him, now shifting for himself in obscure Places, and deprived of his rich Benefice of *Cleves*, soon after the Access of *Queen Mary* to the Crown; in these Words: *Parkhurste mi, mi Parkhurste, Quid ego te nunc putem agere? Morine, an vivere, in fletione esse, an in Fleta? &c.* 'My *Parkhurst*, mine own *Parkhurst*, What may I think you now do? 'Are you dead, or alive? Are you a weeping, or are you in the 'Fleet? [in which Prison many of the Professors of Religion, were 'now committed.] Certainly such ever was the Equity of your 'Mind, that you take al these Afflictions (whatsoever they are) in 'good Part ——— News with us there is none. We have old 'Things enough and too much: [Meaning the old Superstitions 'brought in again among them at *Oxford*.] And then he prayed *Parkhurst* to write to him, what was become of *Harley*; [late made Bishop of *Hereford*] and in what Condition his own Affairs were, and what were his Hopes, what his Fears.

Jewel's Letter
from Oxon.
to Parkhurst.
Ann. 1559.
MSS. R. Joh.
Ep. Eliensis.

And in another Letter wrote a few Days after to him, he hath these Expressions; '*Quid ego nunc ad te, Parkhurst, scribam, vel quid potius taceam? &c.* 'What shal I now, *Parkhurst*, write to you? 'Or rather, What shall I be silent in? 'Tis now a great while that I 'have desired to hear, How you do, how you have done, and where 'you are. And altho' *Cleves* [your Living] be taken from you, and 'al things be changed with you, I hope, that Mind of yours can 'neither be taken away from you, nor changed. But I refer the Reader to the Letters themselves, exemplified in the Appendix.

Nº. XI.

The Divines of the Church of *Zuric* in *Switzerland*, had a very great Veneration for Bishop *Jewel*; who had sometime sojourned with them there. And therefore of his Death his Friend, Bishop *Parkhurst*, sent the News to *Rodolphus Gualter*, after this Manner; 'My *Jewel*, my Treasure, yea, the Treasure of al *England*, 'dyed September 23.' And so to *Lavater*, another learned Man there;

Bp. Parkhurst
sends the News
of his Death to
Zuric. MSS.
Johan. nuper
Epif. Elien.

ANNO there; *Jewel*, the learnedest of al the Bishops in *England* is dead.
1571. He also writ, that *Lawrence Humphrey*, President of *Magdalen Col-*
lege, Oxon, (whom they also knew wel) was commanded to write
 his Life. And that he had accordingly wrote two Letters to him,
 the said *Parkhurst*, beseeching him, (*Jewel* having been his Scholar,
 and always most dear to him) to furnish him with what he knew
 concerning him. And that accordingly he had prepared and sent
 Dr. *Humphrey* several Notices concerning him, *ut Justa persolvam* (as
 he wrote) *amicissimi Juelli*. For indeed, as he added, he could relate
 more of Bishop *Jewel*, than al *England* beside.

A Sermon
 preached by
 Wil. Kethe,
 against Pro-
 faning the Sab-
 bath. Lambith
 Libr. Vol. xxv.
 8. 13.

I wil make a short Mention here of another Divine, and an Exile,
 as *Jewel* was, but by Nation, a Scot: namely *William Kethe*. He was
 with *Coverdale, Whittington, Gilby*, one of the chief Exiles at *Geneva*,
 noted for his Learning, and one of those that were employed there
 in translating the Bible into *English*; which Bible was therupon
 commonly called the *Geneva Bible*; and who put some of the Psalms
 into Metre; viz. those noted with the two capital Letters *W. K.*
 This Year or the last, was printed a Sermon preached by him at the
 Sessions holden at *Blandford Forum* in the County of *Dorset*. Which
 he dedicated to *Ambrose Earl of Warwick*. In this Sermon he invey-
 ed against such as profaned the Sabbath. The Earl, he acknow-
 ledged his special good Master and Lord, and under God and the
 Queen, one of his chief Protectors and Defenders against such as
 would offer him Injury. He was with that Lord at *Newhaven*, (which
 the Queen held against the *French*, Anno 1563) to discharge the
 Office of a Minister and Preacher there. Which he also spake of in his
 said Epistle: And was with him likewise the last Year [viz. 1570]
 in the North Parts, one of the Preachers unto the Queen's Army
 there against the Rebels: Saying also, that he practiced there a Kind
 of Discipline, even upon those that by Birth and Parentage were
 far above him: meaning as it seems the *Geneva* Discipline, that he
 had learned at *Geneva*. This Letter was dated from *Childokford*, the
 29th of *January*, 1570.

I add one Notice more of this Man. There be at the End of
Goodman's Book, intituled, *How superior Powers ought to be obeyed by*
their Subjects, some Verses of his to the Reader, (for he was Poetical)
 on the Subject of wicked Princes: viz.

Whose Fury long fostred by Suffrance and Awe,
Have right Rule subverted, and made Will their Law.
Whose Pride how to temper this Truth wil thee tell;
So as thou resist may'st, and yet not rebell, &c.

Loans repayed
 by the Queen.

It is worth observing the Substance of a Proclamation, set forth
 by the Queen, *November 24*, to keep up an assured Credit with her
 Subjects, that had lent her Money. For as she sent Privy Seals
 for Loans to them sometimes in her Need, so she was most exact
 in the just and easy Repayment of them again. The Purport there-
 fore of this Proclamation was, to declare, How she had caused Know-
 ledge to be given to the Parties that lent her Money the last Sum-
 mer, at what Time the same should be certainly repaid to every
 of them, having Respect to the Time of their first Payment made to
 the

the Collectors. And now she notified by this Proclamation, (mean- *ANNO*
ing to observe the said Determination) that the Payment should be *1571.*
made in this Sort: to every Person, that should in respect of the
Time of their Payment made, receive any Sums of Money in the
Month of *November*, should have the same freely and full payd, be-
fore the End of the present Month of *November*. And whosoever
should have Payment according to the aforesaid Signification in the
next Month of *December*, should have the same also freely and full-
ly payd, immediately after the 20th of the same Month. And so
consequently every Person, every Month afterward. So punctual
was the Queen to keep up her Credit with her People, whereby she
obtained such a Degree in their Love, and Readiness to serve her
with their Estates.

In the same Proclamation she took Notice of some Abuses hereto-
fore in some of her Ministers, who had Charge to make Payment of
like Sums lent to her Majesty, contrary to her Meaning: And that
in some Parts of her Realm, some of her good Subjects had been,
by sinister Dealings, induced to make Payment of Parcel of the
Money, demanded by Privy-Seals. Which Sums had been returned, *Abuses of some*
and not payd over to her Use. And some also had been payd, or *of her Ministers*
lent by Way of Reward, to procure a Forbearance to lend any to *in the Loans.*
her Majesty. These Abuses, she declared, she meant to cause to be
searched, tryed, and punished. And for more Surety, that none
of her Subjects, that had lent to her upon her Privy Seal any Sum
of Money, should be delayed or misused in the Payment, she gave
Commission to the L. Keeper of her Great Seal, the Earl of *Leicester*,
the L. *Burghley*, and Sir *Walter Mildmay*, Knt. to direct the Repay-
ment thereof.

So that whosoever should bring her Majesty's Letters of her Pri-
vy Seal, with the Subscription, or Bil of the Collector; testifying
the Receipt of any Money, demanded or contained in the said Privy
Seal, and shew the same to the Lord Keeper, &c. should have Order
immediately to receive the whole Sum due to him at *Westminster*,
without paying any manner Reward to any Officer or Person for
the Payment, or any manner Colour for Expedition therein.

And if any such Person were not able, or should not be disposed
to come personally, by some Letter of Attorney, or other Assigna-
tion, authorizing another Party to receive the Money, he should
have present free and full Payment, without Delay or Reward, in
any Sort or Manner. For such was her Majesty's Intent, that her
loving Subjects should be thankfully and freely payd. Which also
should have been to their proper Hands in the Countries, but for
more Delays and Uncertainties, that therof many ways might fol-
low, to the Hindrance of her Subjects.

Finally, her Majesty most earnestly desired, that if any Person
had been misused, by Pretence of demanding any Money upon any
such Privy Seal, to give any thing in Reward, or lend any Portion
to be spared from lending to her Majesty; that the same Persons
would speedily notify the same, either to the Sheriff of the Shire,
or to any such Person as had Charge in these last Years to be Lieu-
tenants of the Shires, or to, &c. Whom her Majesty chargeth to
make Certificate to the said L. Keeper. That upon the Certainty
therof

ANNO thereof known, the Parties should have full Repayment thereof. Given at her Manour of *Greenwich* the 24th of *Novemb.* 1571, in the xiv. Year of her Reign.

Walsingham
Ambassador in
France, his Dil-
igence.

Comp. Ambaf.
p. 184.

His Need, occa-
sioned by his
great Expences.

Earl of Rut-
land goes to
France.

His noble Li-
neage.

Walsingham was still in *France*, the Queen's active and most useful Ambassador at that Court: so faithful and diligent, that he stuck at no Pains or Charge in her Service. He had Intelligencers of all Sorts. So that his News and Informations sent into *England*, were large and important. One of these was an *Irishman*, named Captain *Thomas*; who seemed to be his Spy for *Irish* Affairs. And another a *Spaniard*. Of whom he gave Secretary *Cecil* this Character, (which was somewhat extraordinary for Men in this kind of Employment) that he was *wise and religious, honest and learned*. This Gentleman he sent over from *Paris* to the Secretary with News. He knew well the Office of an Ambassador: Which made him use these Words in one of his private Letters, written this Year to *Cecil*, (having writ something to him contrary to what the Queen was doing, and saying that nothing could be more fit in his *poor Opinion*, added) This I am bold to write as a private Man, in a private Letter, having *No Opinion*, as an Ambassador, [*i. e.* No Opinion of his own] but according to the Will of his Prince. But in this public Service he ran himself much in Debt: and had done Injury to his own Patrimony. Of this with no little Concern he acquainted the Earl of *Leicester* and Sir *Walter Mildmay*, his Friends; and likewise the Secretary: Shewing him more particularly his Case, *viz.* 'That her Majesty's Allowance did not by 10*l.* in a Week, defray his ordinary Charges of Household. And yet neither his Diet was like to any of his Predecessors, nor yet the Number of his Servants so many, as they had heretofore kept. And that of 800*l.* that he brought in his Purse into that Country, he had not left in Money and Provision, much above 300*l.* Far contrary to that Account he made. Who thought to have had 500*l.* always aforehand, to have made his Provisions. So that, as he concluded, unless there were, by his Lordship's good Means, some Consideration had of him, he could not but sink under the Burthen.' And in another he repeats the same Complaint; Desiring that he might have some Consideration from the Queen, that he might with the better Courage employ himself in her Service. And that he craved no Recompence, only required to return home in no worse State than he went forth. The Secretary acquainted the Queen with this Condition and Suit of his. And she well knowing his Merits, meant to do somewhat for his Relief.

The noble Earl of *Rutland*, *Edward Manners*, in the Month of *January* travailed into *France*. Whom the said Secretary desired our said Ambassador, to present as soon as he might, to the *French* King. And that in expressing of his Lineage, he might boldly affirm him to be a kin to the Queen's Majesty, both by *K. Henry VIII.* her Father, and also by the Queen's Mother. And that he was of the Blood Royal in the same Degree that the Earl of *Huntingdon* was; the Difference being only, that the Lord *Huntingdon* was of a Brother of King *Edward IV.* and the Lord *Rutland* of a Sister of the same King, [*viz.* *Anne* Dutcheffs of *Exeter*; and so bears on a Chief quarterly two Flowers de Luce of *France*, and a Lion of *England*]

And

And thereby was indeed as near in Blood; tho' further in Danger *ANNO* of Fortune's Wheel, (as the said Secretary writ) which was busy *1571.* with Carriage of King's Crowns to and fro. This Lord, besides his own Quality, had many good Parts to recommend him.

Great Matters being now in Hand with *France*, in the Beginning of the Month of *December*, Sir *Tho. Smith* was appointed to go into *France*, in Quality of the Queen's Ambassador: but went not before *February* following; in order to the making of a firm Treaty, Offensive and Defensive, between that King and her Majesty: And to speak with the King secretly concerning the Marriage between the Queen and the Duke. The Instructions are preserved in the *Compleat Ambassador*. Secretary *Cecil*, (by this Time created Lord of *Burgh-ley*) writ hereof to *Walsingham*, and gave this Character of *Smith*: That he was one, whom they thought of such Dexterity in his Actions, and of such dutiful Good Wil hitherto, as no Advice or Direction should be given by him to the Prejudice of her Majesty and her State. The particular Transactions of *Smith* and *Walsingham* with the *French* King in this Embassy, have been shewn before. Smith goes Ambassador to France.
Comp. Amba.
P. 154.
His Character.
Chap. vi.

The *Christians* in the *Levant* had the latter End of this Year, given a notable Defeat to the *Turks*, and destroyed abundance of their Ships. Of this the Duke of *Alva* gave the Queen Intelligence. Which being of such publick Concern to *Christendom*, she ordered publick Acknowledgments to be made therof to Almighty God, in the Churches of her Metropolitan City, and al Tokens of Joy. Whereby she might also, taking this Occasion, wipe off those slanderous Popish Aspersions cast upon her, as tho' she held Friendship and Correspondence with the Infidels. A Letter to that End was dispatched from the Privy Council to the Bishop of *London* in the Month of *November*; to cause Common Prayers, Praises, and Thanksgiving to be solemnly used, for a Victory gotten against the *Turks*: And Notice to be taken of it in the *Paul's Cross* Sermon. The Minutes wherof were as follow: Thanksgiving appointed for Victory over the Turks.

AFTE R our hearty Commendation to your good Lordship. The Queen's Majesty, having Intelligence given her from the Duke of *Alva*, of a great Victory lately given by God's Goodness to the Christian Army, serving in the *Levant* Seas, against the *Turk*, to the Destruction and Ruine of many of their Gallies, and great Numbers of their People: And being thankful and joyful therefore, as for a singular great Blessing sent by Almighty God, to the Benefit of the universal State of *Christendom*; hath thought it necessary, as wel by Common Prayers, as otherwise, to have a publick Demonstration within her Highness Household, of the Comfort that her Majesty conceiveth of so general a good Turn. And having commaunded to the Lord Maior of *London* a like joyful Signification, to be expressed throughout the City by common Bonfires, and other Tokens of Joy and Thanksgiving to Almighty God to morrow at Night, being *Friday*; her Majesty hath likewise thought convenient, and so her Pleasure is, that we should signify unto you, that you give Order, not only within your Cathedral Church, but also throughout al the other Churches throughout the City, The Queen's Command to the Bishop of London for that Purpose.
MSS. Whitg.

ANNO 1571. City, and near abouts, that the People may be solemnly assembled at some Common Prayer of Praise and Thansgiving at some convenient Time to morrow in the Forenoon. And for that so great and beneficial Favour of Almighty God ought to be deeply imprest in the Hearts of the People, to provoke their Thankfulness the more, to the Continuance of God's great Goodness towards us, and the State of *Christendom*; it shal be very necessary that he, who shal preach at the Cross on Sunday next, be prepared to say something on this Behalf. And the same also being no less than her Majesty's Pleasure, that we should signify unto you, we doubt not but your Lordship wil be careful that every Part therof shal be effectually performed, according to her Majesty's godly Intention. And so we bid your Lordship right hartily farewell. From *Greenwich*, the 8th Day of *November*, 1571.

And these also were Minutes (corrected and enlarged by the Pen of Secretary *Cecil*) of the Council's Letter, by the Queen's Command, as abovesaid, to the Lord Maior of *London*, for the giving al public Demonstrations of Joy at this good Success, by making Bonfires, and the like, viz.

The Council to
the Lord Maior
for Bonfires.
MSS. Whitg.

THAT the Queen's Majesty being lately advertised of a most happy and glorious Victory given by God's Goodness to the Christian Army, in a Conflict by Sea against our Common Enemy, the *Turk*, to the Destruction of a great Number, both of their Gallies and Armies, in the Sea, to the Benefit and Comfort of al *Christendom*; Like as the same is to be acknowledged to have proceeded of God Almighty's Power, and Omnipotent Hand, who is therefore to be thanked, praised and magnified accordingly; So her Highness, to make Demonstration of her own Household, how joyfully her Majesty received the News of so general a Benefit, hath Commaunded, that Order be given, that to morrow at Night, being Friday, there may be a general Signification of like to be given throughout her City of *London* by such solemn Manner of Bonfires in every Ward; and such other Joy and Thankfulness to God, as hath been in such Cases accustomed upon a Victory, or any other Benefit received.

And for that Purpose, we require you earnestly, in her Majesty's Name, that you do forthwith appoint, that the same may be performed accordingly, throughout the City and Suburbs of the same. And that also you give presently Notice to al Franchises, and Places exempted, within or near the City, that the like Order may be used there, at the same Time, as is in your Jurisdiction. And that while the same Fires are, there may be a good Watch to continue the greater Part of the same Night used.

CHAP.

ANNO
1561.

C H A P. XII.

Campion the Jesuite persuades the Bishop of Gloucester to renounce his Religion. Many now leave off coming to Church. Of this Sort were some Gentlemen in Norwich Diocess. The Bishop's Letters therupon, moved by Orders from the Privy Council. The said Bishop's Sermon for Satisfaction of Puritans. Their Exceptions to it in divers Articles. A Case of Matrimony. The Earl of Suffex to the Bishop of Norwich, about buying and selling an Advouson. The Dutch Church in Norwich.

TO compleat my Relation of Affairs falling out this Year, especially with Reference to Religion, I shal first make a Remark upon *Edmund Campion the Jesuite*: Who wrote a very earnest Letter this Year in the Beginning of *November*, to *Cheny*, Bishop of *Gloucester*, to return to the *Roman Church*; Superscribed, *Ornatissimo Viro Ricardo Chenco, Episcopo Glocestriensi, Edmundus Campion. S. P. D.* (not as it is now abusively printed in his *Opuscula*) *Pseudoepiscopo Glocestriensi*. That Bishop had entertained, and been kind to *Campion*, when he was an *Oxford* Scholar, and afterwards at *Gloucester*. And upon the Occasion of that Cloud the Bishop now lay under, *viz.* that of Excommunication, (as may be seen elsewhere) the *Jesuite*, (being now turned a Zelot for Popery) presuming upon his old Acquaintance with the Bishop, directed his Epistle to him. And to make him the more disaffected to the Reformed Church, whereof he was at present cut off from being a Member, he put him in mind of a former Accusation of him, brought by certain learned Men of *Oxford*, *viz.* *Cooper, Humphrey, and Sampson*. Who had sometime charged him with false Doctrines, and made Complaints of him on that Account. Against whom he stil justified himself by appealing to Antiquity, and the antient Fathers and Councils. In this Epistle he took the Advantage of the Bishop's Years, and Constitution of Body; being aged threescore Years and upwards, and but weakly. He also took the Advantage of the State in which he stood at that present; being neither esteemed by the Reformed, nor the Catholics; calling him, *Hæreticorum Odium, Catholicorum Pudor, Vulgi Fabula, tuorum Luctus, Inimicorum Ludibrium: i. e.* The Hatred of Heretics, the Shame of Catholics, the Talk of the People, the Grief of his Friends, and the Sport of his Enemies. He urged moreover to him his own Judgment, That he was an Enemy to *Calvin*, and *Zuinglius*: that he did not approve of this pestilent Sect, [as he stiled the Reformation] and yet by holding his Peace, he did in Effect recommend it.

Campion writes to the Bishop of Gloucester, to return to the Roman Church.

Printed at Antw. 1631.

Life of Archbishop Park. Book iv. Ch. 5.

His Arguments to the Bishop.

Further, he reminded him, how he used to advise with him, when he was young, being with him privately in his Study at *Gloucester*, that he should go plainly and uprightly as it were in the

ANNO
1571.

Councils.

Council of
Trent praised
by Campion.

His Threat-
nings.

beaten Road, and follow the Steps of the Church, of Councils, and Fathers. And that he should believe there could be no Spot of Falsehood layd to the Charge of these. He remembered him, how being to dine with Mr. *Tho. Dutton* at *Skirburn* about three Years past, and meeting with a *Cyprian*, he [*Campion*] took Occasion to object to the Bishop the Synod of *Carthage*, which erred about the Baptism of Heretics. And that therefore it seemed, that Councils were not always to be relyed on. Which he said on Purpose to get out the Bishop's Answer. Which was, That the Holy Ghost was not promised to one single Province, but to the Church, [meaning the Occumenical Councils were only to be regarded; and that they only could not err.] And that the Universal Church was represented in a full Council: And that it could not be shewed, how such a general Council was ever deceived in any Doctrine. And that it was upon this Ground, that he believed the real, Corporeal Presence in the Sacrament, and the Freedom of the Will. And finally, he urged to the Bishop his Opinion, that the antient Bishops were to be the Interpreters to us of the Scriptures. Those who were *Custodes Depositum*, i. e. Those that were the Keepers of the antient Faith.

He took this Handle to make a great Flourish with the most famous Fathers (as he stiled them) and Patriarchs and Apostical Men of the late Council of *Trent*; who strove together for the Faith of the antient Fathers. There were Legates, Prelates, Cardinals; Bishops, Ambassadors, Doctors of most Nations, all Men of great Age and singular Wisdom, Princes for Dignity, for Learning admired; gathered together from all Countries, *Italians*, *French*, *Spaniards*, *Portuguese*, *Greeks*, *Poles*, *Hungarians*, *Flemings*, *Illyrians*; Many from *Germany*, some from *Ireland*, *Croatia*, *Moravia*, and one from *England*.

And being so near to the Catholick Truth, *Campion* thought to have persuaded him by this and the foregoing plausible Arguments to have fallen quite off from the Reformed Church of *England*. And then least all that he had said before might not serve to reclaim him, he proceeded to Threatnings: That he had now one Foot in the Grave: and perhaps presently might be hurried away by Death, be set before the dreadful Tribunal, to hear that Word, 'Give an Account of thy Stewardship.' Then those Hands of his, which had admitted so many miserable young Men into spurious Orders, should beat and pierce his sulphurous Body with Anguish: Then that impure Mouth of his, defiled with Perjuries and Schism, should be filled with Fire and Worms, and the Spirit of Whirlwinds. Then that Ambitious Pomp of his Flesh, his Episcopal Chair, his Yearly Revenues, his spacious House, his honourable Salutations, his Retinue of Servants, his Plenty and Abundance, (wherin the foolish Common People reckoned him a happy Man) should all end in horrible Weeping and Gnashing of Teeth, in Stench and Filth, and Prisons: Where the Ghosts of *Calvin* and *Zuinglius*, with whom he then contended, should continually vex him, together with the rest of those Heretics, *Arius*, *Sabellius*, *Nestorius*, *Wickliff*, and *Luther*; in a Word, with the Devil and his Angels of Dark-

Darkness. That there with them he should be tormented and belch out Blasphemies. *ANNO 1571.*

But yet he could not but commend him, that he put out no Roman Catholics in his Diocess, but was favourable to those of that Persuasion: That he kept good Hospitality: entertained the Citizens of Gloucester, and other honest men; and that he did not as some other Bishops in his Time, diminish and wrong his Bishopric, his Palace, nor his Farms. I have set down this Matter the more largely, because both the Bishop and the Jesuit were of Note about these Times.

This is the Sum of a *Latin* Epistle written by *Campion* to that Bishop: Printed at *Ingolstadt*, with other Letters and Orations, of the said *Campion*, published, Anno 1602, by *Robert Turner*, a Jesuite, his Scholar.

And indeed by this Instance, as well as by the Defection from the Established Church, since the late Rebellion in the North, the Diligence of the *Roman* Missionaries appeared. For many now were wholly departed from the Communion of the Church, and came no more to hear Divine Service in their Parish Churches, nor received the Holy Sacrament, according to the Laws of the Realm. This was especially taken Notice of, in the Diocess of *Norwich*. Whereupon, Letters were directed from above to that Bishop; shewing their Dislike therof, and requiring him to make a Reformation therein, by putting in Execution those Rigors as by his Authority he might. The Bishop, had, before this came to his Hands, endeavoured to set a Stay to this Disorder. And therupon had wrote to his ten Commissaries, who were his Eyes (as he said) in his Bishopric, to view and take Notice of the Behaviour of such in his Diocess, and to inform the Bishop of them that did amiss. But ever since the Rebellion, they gave him no Answer. Whereupon, and upon the receiving of this Order from the Court, he dispatched his Letters to all his said Commissaries: Which ran to this Tenor:

Many leave off coming to Church; in the Diocess of Norwich.

AFTER our hearty Commendations. I have received Letters from them in Authority: wherein it is much misliked, that in this Diocess there are divers, which neither come to their Parish Church to hear Divine Service, or to receive the Communion, as by the Laws of God and the Realm, they are straitly bounden. The Fault wherof resteth in you, as the Eye of the Bishop within your Circuit; unto whom I have written ere this: that I might be certified who they were, that did not perform their Duty in that Behalf. But therof was I not answered, since the Rebellion in the North. These are to require and charge you, that you use all lawful Means to understand of such Persons so disobedient, within your Circuit. And the same to call before you: and either to reform them, or to use such Punishment towards them, as in Law and Right is due to their Offence, without Respect of Persons. And if any shal shew himself more wilful, or obstinately disposed, than that you can by your Authority reform them, I would you should advertise me therof, that I may take Order, as shal ap-

The Bishop of Norwich to his Commissaries MSS. Joh. number Epist. Elien.

Pertain.

ANNO 1571. 'pertain. Herein requiring you to use al Diligence and Fidelity,
I leave you to God. At *Ludham*, this 27th of *December*.

Job. Norwich.

Townsend
and Hare, in
the said Dio-
cese, Papists.

There followed now a diligent Search for Papists throughout the Kingdom. And many were taken up. For the Nation was awakened not only by the Insurrection in the North, but also more lately by the Practices of the *Scottish* Queen and her Friends. In the Diocese of *Norwich* there were two Persons of Eminence taken Notice of, viz. Mr. *Townsend* and Mr. *Hare*. The former with his Wife had before come to Church, and partook of the Prayers and Sacrament: but more lately absented, and forbore both. But upon Admonition he did again resort to the Church: but his Lady would not. This caused the Bishop to write this careful Letter to him:

The Bishop of
Norwich's
Letter to Mr.
Townsend.
Epist. Joh.
Epist. Norw.

AFTER my harty Commendations. I have been often advertized, that you, and my Lady your Wife, do absent yourselves from Church, and hearing Divine Service, and the receiving of the Sacrament. I have hoped stil that my favourable forbearing, together with your Duties in this Behalf, would have moved you to have conformed your selves. And yet I hear, and thank God for it, that for your own Part you come on very wel, and shal by God's Grace increase daily. But touching my Lady, I hear, she is wilfully bent, and little Hope as yet of her Reformation, to the Displeasure of Almighty God, the Breach of the Queen's Majesty's Laws, my Danger and Peril to suffer so long, and an evil Example and Encouragement to many others. And because I am sharply called upon by some in Authority, to see speedy Reformation of such Abuses; either else to certify such Disobedience, that it may be reformed elsewhere; I have thought good at this Time by my friendly Letters to admonish you and your Wife: That for her own Part chiefly, she be more diligent from henceforth to come to the Church, to hear the Word of God, and receive the Sacrament according to the right Institution of the Gospel of Christ, to her Comfort; as she hath done beforetime, as I have heard, in the Time of King *Edward*, and since, in the Days of Queen *Mary* in Popery and Blindness, where that Sacrament was abused; and yet the Half thereof taken away from the People: and where Prayers were made in a strange Tongue; neither edifying to the Hearer, nor to the Utterer for the most Part.

St. *Austin* saith, *Set apart the Understanding of the Mind, and no Man hath Fruit or Profit of the Thing he perceiveth not.* And again, *What Profit is there in Speech, be it never so perfect, if the Understanding of the Hearers cannot attain to it?* St. *John* saith, *This is the Condemnation of the World, that Light is come into the World, and Men love Darknes more than Light.* I could use many Authorities and Ensamples; but at this Time I forbear to be tedious. The Fault is great in a Subject to disobey the Laws established, and to give Example of Disobedience to others, in keeping a Form in honouring God to his Dishonour, under a vain Colour of Zele, but contrary to Knowledg.

'My

‘My Duty and Place of Calling, together with my Conscience
 ‘to Godward, cannot suffer me to know such Disorder, and to suf-
 ‘fer the same any longer. And therefore I desire you both from
 ‘henceforth to frequent the Church, and the receiving of the Sacra-
 ‘ment, as becometh Christians. So as I may be certified forthwith
 ‘both of the one and the other: which I look for. Otherwise,
 ‘this is most assured, I wil not fail to complain of you both, to her
 ‘Majesty’s Council. Wherewith neither of you shal have just Cause
 ‘to be offended, since you are so friendly admonished of your Faults;
 ‘and have so long a Time to amend. And thus I bid you hartily
 ‘farewel. At *Ludham*, this 12th of *February*, 1571.

To Mr. Townesend of *Braken Ashe*.

Sir *Thomas Cornwallis*, another Backslider or Recusant, upon this
 Method now on foot against them, complied. But Mr. *Hare* before-
 mentioned, was more stubborn. Wherupon he was cited in the
 Month of *February*, to appear before the Bishop’s Chancellor. But
 it being such an unseasonable Time of the Year for taking a Jour-
 ney, (or at least on that Pretence) endeavoured rather to come to
 the Bishop. And so the said Sir *Tho. Cornwallis* (who was his Rela-
 tion) signified to him, and entreated it as a Favour from him. But
 the Bishop thought convenient not to yield thereto. But advised
 rather, that he should do as Sir *Thomas* had done: and then al fur-
 ther Trouble would be at an End. Otherwise, he was determined
 to certify up to the Council his Disobedience, since he had himself
 been severely checked for his Negligence in this Behalf. These
 were the Contents of his Letter to the said *Cornwallis*: which was to
 this Purport:

Sir *Tho. Corn-*
wallis comes to
Church.
Mr. Hare cited
to appear.

‘THAT touching his Request for his Kinsman, Mr. *Hare*, as the
 ‘same was not altogether unreasonable, the Weather consider-
 ‘ed, so could he be perswaded for a Week or twain to defer his Re-
 ‘pair to Mr. Chancellor. That as for his coming before him, it was
 ‘but so much the more Travail; and no Whit the more Favour to be
 ‘found. For that since he and such other, after so long a Time to con-
 ‘form themselves, [had refused] Why should any such, said he,
 ‘look for Favour from henceforth? That his Conscience toward
 ‘God, his Duty to the Queen’s Majesty, and the sharp rebuking
 ‘Letters which he had received from Men in Authority, al these
 ‘bound him to be more diligent herein.

The Bp. of Nor-
 wich his Ad-
 vice concerning
 him. MSS.
 Joh. Episc.
 nuper Elien.

‘And that therefore he might be advertised, that Mr. *Hare*, and
 ‘al others did frequent the Church and Common Prayers, with
 ‘the receiving of the Sacrament, as they were most dutifully boun-
 ‘den, then might such spare to take any Journey to him. Other-
 ‘wise, that they must be contented to feel of Justice, without al
 ‘further Favour or forbearing. And surely, added he, this is the
 ‘Conclusion; that he would not fail to complain of al such disobedi-
 ‘ent ones, unto the Queen’s most Honourable Council: and that
 ‘without further deferring of Time. And that it was high Time, or
 ‘rather more than Time: The Examples of the late Rebellion and
 ‘traiterous Conspiracies of Papistry, even against her Majesty’s most
 ‘Royal Person, were most apparent Witnesses. Subjoining, that his

[Sir

ANN O' [Sir Tho. Cornwallis's] Kinsman should do better to follow his good
 1571. Example, in resorting to the Church, hearing of Sermons, and
 otherwise conforming himself. So should he procure to himself
 the Favour of God, and al that be godly, and avoid the Danger
 provided for al that be so wilfully obstinate. And so he hartily
 left him to the keeping of the Almighty. At Ludham, the 25th
 of February, 1571. Subscribing,

Your assured loving Friend,

JOH. NORWICH.

Offence taken
 by Puritans a-
 gainst the Bi-
 shop of Nor-
 wich's Sermon.

In several Ar-
 ticles, MSS. Joh.
 nuper Episc.
 Elien.

From the Papists let us turn to the other Party disaffected to the Church of England, and the Practice and Worship used in it. About this Time, or therabout, Parkhurst, the said Bishop of Norwich, had preached a Sermon, (whether at his Cathedral, or at St. Edmund's-Bury, or elsewhere in his Diocess, is to me uncertain.) Wherin he endeavoured to satisfy and bring over to Conformity to the Church established those of the Discipline. But instead of having that good Effect, many of that Party that heard him, were offended; and taking Exceptions at divers Passages in that Sermon, digested their Scruples and Objections under certain Heads and Articles, and sent them unto him by Way of Letter. One was, That he having quoted a Passage out of the Prophecy of *Jeremiah*, (*viz. What is the Chaff to the Wheat, saith the Lord*, Jer. xxiii. 28.) persuaded them to be content with the Chaff, as long as they had the Wheat with it. And that seeing they had the Wheat, they should not strive about the Chaff. And that those that were not content therewith, were wanton and ful, and had not the Spirit of God. That it was therefore the Obligation of the People to submit peaceably to them; and added Examples of *Paul*, circumcising *Timothy*, and of shaving his Head.

Another Passage they excepted against was, That alledging several Places of Scripture for his Purpose, to shew, as it seems, the Indifferency of the Things prescribed, he had said, he came not to defend those Things; neither would he deceive one Child of God for al the Good in the World. But they took hold of this, and charged him with great Deceit, in alledging Scriptures and Examples, which seemed to make for him, and to omit such as were directly against him. Again, that whereas he said in his Sermon, that some had been offended, because in giving Orders he used to say, *Receive the Holy Ghost*, whose Sins ye forgive, &c. he proved it by the Words used in Baptism, and by the Words which our Saviour spake to his Disciples concerning Absolution: That the Minister might say in Baptism, *I baptize thee in the Name of the Father, Son and Holy Ghost*. Therefore they [the Bishops] might say in giving Orders, *Receive the Holy Ghost*: And perceiving a Man to be truly penitent for his Sins, the Minister may certify him, that his Iniquities are before the Face of God in Jesus Christ forgiven him. Therefore Bishops in ordering Ministers, may say, *Whose Sins ye remit, they are remitted*. Which they said were slender Proofs.

Again,

Again, he wished, that if he were the Cause of this Rent in the Church, he might with *Jonas* be cast into the Sea. But they, in their Animadversions, wished not so, but wished that God would stir him up from his Slackness in doing his Duty, as he did *Jonas*: And that he would move him and the rest of the Bishops from their offensive States, pompous Livings, and Lordly Titles.

ANNO
1571.

Again, they carped at that Passage of the Bishop; where from *1 Cor. iii. I am for Paul, and I am of Apollos, &c.* he made it applicable to such who refused to follow the Prescriptions of the Church. They said *S. Paul* there only blamed those that preferred one with the Dispraise of another; they al teaching one sincere Truth, without any *Pharisaical* Mixture. And not fitly applied to them, who would not follow those that coupled their own Devices, and Antichristian Remnants with the Gospel of Christ. Another Expression excepted against by them was, that the Bishop had said, as Meat was for the Belly, and the Belly for Meats; yet God would destroy both: Even so (as he went on) the Back was for Apparel, and Apparel for the Back; but God would destroy both. But they said, Apparel was for Warmness, and not for Pride and Superfluity; as Woollen upon Linnen, and Linnen upon Woollen, and Silk upon Silk, &c. The Bishop had said, that Meat commendeth us not to God. And that if we eat, we were not the worse; nor if we eat not, were we the better. And this the Bishop also applied to Apparel. But they replied, that Excess or Pride in Apparel, or delight to wear *strange Apparel*, as was the Habit of Antichrist, Men did wear the same to the Hurt of their Brother, and so offend the Weak, grieve the Strong, encourage the Obstinate, confirm the Hypocrite; and by defending the same, make glad the Heart of God's Enemies, &c. And then farther, they added, Apparel so used made a Man worse.

And whereas he had said, What is white? What is black? What is square? What is round? They said to this, That if he had but a Spark of that Love that *St. Paul* had, he would have said with him, he would never wear White, Black, Round, nor Square, as long as the World stood, that he might not offend his Brother. He said, These were Trifles, and of smal Importance. They asked him then, What should move him to maintain them so stoutly? Neither ought he, if they were of no more Moment, to have deprived so many from their Livings, thrust them into Prisons, and stopped the Mouths of so many learned and godly Preachers, as he had done. And whereas, lastly, he had said, that White, Black, Round, Square, were al but the good Creatures of God; they said, that these as they then wore them, were not God's Creatures, as he created them, but as Antichrist had formed them. From thence they received both Fashion and Form: and so the Creatures of Antichrist. But I refer the Reader to the *Appendix*, for the whole intyre Answer, whether the Bishop thought fit to make Reply to al this, I cannot tel. Perhaps he thought it needed not.

Nº XII.

I shal here subjoyn two or three other Things, relating to this Bishop, and this Diocess of *Norwich*.

A notable Case of Matrimony happened this Year. One Mr. *Minn* had married a young Gentlewoman, Widow to Mr. *Gray*, a Child scarcely twelve Years old, and dying within a few Days after

A Case of Matrimony brought before the Bp. of Norwich.

A N N O 1571. **ter** his Marriage with her. The Question was, Whether she should by Right have a Dowry, as Widow to the said Gray. This Case was referred from the Court of *Common Pleas* at *Westminster* to the Bishop of *Norwich*, in whose Diocese the Parties lived. He was earnestly solicited by Dr. *Wylson*, one of the Masters of *Requests*, and his great Friend, to give it in Favour of *Minns*. But he, resolving to be sway- ed by Truth and Right only, sent to the Arches, to Dr. *Gibbon*, Dr. *Dale*, and Dr. *Huick*, three of the learnedest Civilians there, for their Judgment in this Matter: writing to them *March 4*, to this Tenor:

The Bishop
writes to cer-
tain Civilians
for their judg-
ment.
MSS. Joh. nu-
per Ep. Elien.

A F T E R my harty Commendations. These are to let you un- derstand, that I being troubled with a Matter of your Skil, am desirous, and by reason of an old Acquaintance, am bold ther- in to request your Judgment. There was in my Diocese a Face of Matrimony solemnized between a Couple; the Man (being not fully twelve Years of Age, and departing this Life within 3 or 4 Days after) to the Woman now claiming in Common Law a Dow- ry, by reason of the said Marriage. It is replied, that none is due: *Quia nunquam fuerunt legitimo Matrimonio copulati*. And her Party affirming the contrary, hath procured a Writ, to me directed: Whereby I am willed to cal such as are in this Case to be called, to search the Truth, and to certify, *Utrum legitimo Matrimonio sint copulati, necne*. I am persuaded by some learned both in the Com- mon and Civil Laws, that this Writ, the Nature wherof you know better than I, may be satisfy'd to the Benefit of the Woman: and that Certificate may be made according to the Ecclesiastical Laws, *Partes prædictas legitimo Matrimonio copulatas fuisse*. My Chancel- lor persuading me otherwise. For that the Matter is of some Weight, and I am willing to pleasure the Gentlewoman in this Case, Law and Conscience not offended. I earnestly pray you to write unto me your learned and conscionable Opinion, what I may or ought to do, for the satisfying of this Writ, and the Laws spiri- tual in that Behalf provided. For the which I shal remain to you beholden.

The Answer the Civilians gave to the Bishop's Letter was as fol- lows.

Their Answer.

A F T E R our humble Commendations. It may please your Lordship to be advertised, that immediately upon the Re- ceipt of your Letters of the 4th of *March*, we have Conference together, how you might with Safety of Conscience and Estima- tion, make your Certificate in the Case propounded. And to the Intent we might deal the more substantially in the Matter, we have gotten into our Hands a Copy of the Writ unto you directed: Where it doth appear of certain Faults and Imperfections noted to be in your former Certificate. And considering the same to stand in two Points, upon the Word *Circiter*, and upon the Word *Procu- raverunt*, we think that your Lordship may wel certify as you did before; leaving out, for supplying of the said Fault or Imper- fection, the Word *Circiter*, making the Age certain. And for *Pro- curaverunt*,

curaverunt, to say, Inter se solemnizaverunt: And to declare the A N N O
 Fact as it was in troth: Leaving the Judgment upon this Declara- 1571.
 tion of the Fact, to the Court. Which we take to be most agree-
 able to Law, Equity, and Conscience. For it may be, (and so we
 have been informed) that the Determination of the Common Law
 differeth in this special Case, from the Law Ecclesiastical.

For by the Law Ecclesiastical, there was not properly *Matrimo-*
nium between the Parties named in the Writ; yet it hath been gi-
 ven us to understand, that by the Common Law, in allowance of
 Dowry, it is otherwise. Therefore, to certify in Form as afore-
 said, it seemeth meetest. For thereby no Party shal be prejudiced.
 And the Words of the latter Writ seems to direct therunto. And
 thus being ever at your Lordship's Commandment, we wish to the
 same long Life, with the Encrease of Felicity, to God's Honour.
 From London, the 18th of March, 1571.

John Gibon. Valen. Dale. T. Huick.

Then followed the Form of the Certificate to be sent from the
 Bishop to the Common Pleas Court: *viz. Venerabilibus & egregiis Viris,*
Jacobo Dyer, Militi, &c. Comperimus, &c. ex dict. Testimoniis, quod
prædict. Tho. Gray, ætatis duodecim annorum, & prædict. Elizabetha,
ætatis sexdecim, ab omni Contractu matrimoniali, sive Sponsalicio liberi
& immunes, respective existen. nec ullo alia impedimento Ecclesiastico
subsisten. Matrimonium per Verba de presenti contraxerunt. Ac illud in
facie Ecclesie apud Baconthorp. in Comit. Norf. legitime inter se solemp-
nizarunt.

But this Certificate was objected against, as insufficient, by four Other Civilians
to the Bishop
about the same
Cause.
 other learned Civilians, (who were engaged in the Cause) because
 it was the Bishop's Part to declare, not so much the Matter of Fact,
 as whether the Matrimony were lawful, or not. Which they as-
 serted was not, because one of those Years could not legally give
 Consent. And of this those Civilians explained their Opinion in
 another Letter to the said Bishop, the Month after. Which take
 also as I found it among that Bishop's Papers; with this Title,

A Letter to the Bishop of Norwich, from Dr. Yale, Dr. Jones, Dr. Har-
vey, and Dr. Hammond, concerning the Controversy between Mr. Ni-
colas Mynne and Mr. Gray.

OUR Duties unto your Lordship premised. Where our Opi- Their Letter,
importing the
Marriage not
lawful.
 nions are required in the Case before you, between *Mynne*
 and *Gray*, both touching the Lawfulness or Validity of the Mar-
 riage therein alledged, and also of the Nature and Form used
 by the Ordinaries, in certifying in the like Cases. Wherin, God
 willing, without Respect, we wil lay down that we think to be
 true, discharging therby our Consciences towards God, our Fide-
 lity towards our Client, our Credit towards the World, and our
 Duty towards your Lordship; of the Marriage between *Thomas*
Gray, and *Elizabeth Drury*; the said *Thomas* being at the Time of
 his Marriage not past twelve Years of Age, and departing this
 World within six Days after the same. We say, that we take the

ANNO 1571. Law to be plain in this Point, that the said Marriage can no ways be called *Legitimum Matrimonium*: because it had not *Legitimum Consensum*, on the Behalf of the said *Thomas Gray*, being not of lawful Age to consent. Which *Legitimus Consensus* can never be given, but of him that is *Legitimæ Etatis* for Marriage. And your Lordship knoweth, that *Ætas Legitima* in that Case, is in a Man fourteen Years compleat, and not under. And if the said *Thomas Gray* had lived until his lawful Age, yet without some other special Ratification, either by expresse Declaration of his Consent, or some Fact amplifying the same, the Marriage could not have been accounted lawful.

What Certificate the Ordinary should make in this Case to the Queen's Writ, thus for our Skill and Experience we take it: That the Ordinary must answer the Writ and the Court, only to that which is commanded to do by the Writ; and not other Matter, or other Terms. For in this Case the Ordinary hath only to answer to the Law, and not the Fact. For the Fact were tryable by the Country, and not by the Ordinary. So that the Ordinary must say, that the Marriage is *Legitimum*, or not *Legitimum*. Other kind or manner of Certificate in the like Case we never learned, nor never heard of. And if your Lordship should make other Certificate, by Declaration of any Fact or Circumstance, leaving to expresse the Lawfulness or Unlawfulness of the Marriage by direct Words, the Court may, at their Discretion, amerce your Lordship from Time to Time, until you have answered the Writ directly, by Yea, or No.

And forasmuch as a Copy of a Certificate sent unto your Lordship by learned Council, as to be made by you in this Case, is shewed unto us by our Client, we cannot in Conscience and Duty but discover to your Lordship certain Words, as we take them, not wel nor plainly placed in the said Certificate, but covertly, to make White Black, and Black White. As to say, *Nullum aliud Impedimentum Ecclesiasticum subsistebat*; when the said Certificate declareth the Age of *Thomas Gray* to be not above 12 Years, which is *Impedimentum Ecclesiasticum*, utterly avoiding the Marriage. And then colourably to knit it up at the End with *Legitimum inter se solemnizarunt*. Which Words are *multiplikes*, and rather a *Sophism*, than a plain Report of a Truth. For if *Legitimum* referred to the Matrimony, then it was untrue; if it be referred to the Act of Solemnization, or to the Ceremony, then it is impertinent, and answereth not the Writ, as we have aforesaid.

Thus, as we trust, we neither abuse our Duty towards your Lordship, our Client, nor our selves; as knoweth the Almighty: who ever preserve your Lordship. From London, the 13th of April, 1572.

Your Lordship's to command,

Tho. Yale. Henry Harvey.
Henry Johns. John Hammond.

I do not find the Proceedings consequent hereupon.

This

This Bishop shewed his Care of his Diocess in respect of a Living, called *Wetherden* in *Suffolk*, now vacant for near six Months. The Fault wherof he had learned lay in a corrupt Patron. Who kept it so long in his Hand, to make the better Bargain for himself, with him who should get the Presentation from him: that is, who should bid most: he, and such like Patrons, never considering the greatness of that Trust reposed in them, viz. to provide an able, godly Person for the Guidance of a whole Parish committed to his Charge; nor regarding the Peoples Want of Divine Service, Preaching and Administration of the Sacraments, for some Months together. Such a Matter happened this Year in the Benefice aforesaid, remaining void from *Easter* last, to the latter End of *October*; the next Advouson being granted from Sir *Nicolas Bacon*, Lord Keeper, to Mr. *John Bacon* his Kinsman. The Bishop upon this wrote to the said Lord Keeper, to this Purport; shewing him, 'How the People of that Parish were destitute of Service: And that he upon whom the said Benefice should be bestowed, was like to fall into the Danger of Perjury. [That is, be guilty of *Simony*.] Of which he knew (as he writ to that Lord) his Honour had special Care; as might appear by such Articles, as he had appointed to be ministred to such as entred any Cure.' This was dated from *Ludham* the 25th of *October*, 1571. This was the Bishop's seasonable Monition, to prevent this Abuse.

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The Bishop of Norwich informeth concerning a Simoniackal Patron.

Epist. Joh. Ep. Norwic.

Simony was too common in this Diocess, occasioned often by buying and selling Advousons. Near about this Time, the Bishop was concerned again about such a Matter. An Advouson of the Earl of *Suffex*'s Patronage was past to and fro, from one Person to another. This the Earl hearing of, and it looking like buying and selling, thought it reflected upon him. Which put him upon writing to the Bishop, declaring his Mislike therof; and requiring him to deal, and provide in that Matter, as that neither Earl nor Bishop might be blotted with allowing of *Simony*.

The Earl of Suffex to the Bishop of Norwich about selling an Advouson.

To this the said Bishop, 'That altho' he did utterly disallow all such Corruption too commonly used in Ecclesiastical Matters, and did put in Use for the avoiding therof such Provisions as he could devise, and more indeed than his Predecessor had done: Yet having used some Conference herein with such as were Doctors of the Civil Laws, and other wel learned, he understood, that the old Civil Laws allowed not that buying and selling of Advousons. But that took no Place in the Laws of this Realm. By the which all Controverties about the Title of Right of Patronage were ruled and decided, making Patronages meerly temporal: and by common Use were bought and sold: That it was not therefore in his Jurisdiction, as he supposed, to examine every Man's Right that presenteth to a Benefice. But the Presented performs an Oath, that he hath not procured his Presentation by any Pact *Simoniackal*, or other Means unlawful. So as his Conveyance must be very cunning, and his Conscience large, (as the Bishop added) except *Simony* touch him, if he have committed any.

His Endeavours to prevent it. His Answer.

The Bishop of Norwich

The Bishop of Norwich

The Bishop of Norwich

The Bishop of Norwich

There was a Church allowed in the City of *Norwich*, for Strangers that fled thither for Religion from the Parts of *Flanders*. Which Church was supplied with three Ministers, named, *Anthonus*, *Theophilus*,

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Contest among
the Ministers of
the Dutch
Church in Nor-
wich. The Bi-
shop interposes.

Life of Arch-
bishop Parker.
B. iv. Ch. 7.

philus, and *Isbrandus*. These, falling in their Sermons upon particular Doctrines controverted among themselves, preached so earnestly in Answers and Confutations one of another, that the Congregation was al in Confusion, and the Peace of the Church broken. Whereupon the Bishop interposed, and enjoined them to forbear that Manner of preaching one against another. But they would not obey, looking upon it as an Infringement of the Privileges of their Church, for any but the Members therof, with the Ministers, to make any Orders for them. So that at length the Business was brought up to the Commission Ecclesiastical at *Lambeth*. And the three Ministers were al silenced; and others put into their Rooms. And since they were excluded, there was great Peace and Concord in that Church. This was some of the News that the said Bishop wrote to *Bullinger* at *Zuric*, concerning the Affairs of Religion here. See more of this Matter in the Life of Archbishop *Parker*. The said Bishop related in his Letter concerning some Members of the same Church, that there were 17 of them, *Novemb. 1.* expelled the City for Drunkenness.

C H A P. XIII.

The Queen's Progress this Year. Treaty with France about the Match, renewed. Sylva an Italian Physician in London. The Lord Burghley's Troubles, by Means of the Spanish Ambassador. Who charges him before the Council. Falls Sick. Marries his Daughter to the Earl of Oxford. Whose Behaviour creates great Trouble to the Lord Burghley. An Adulterer brought before the Commission Ecclesiastical in York. Does Penance at Bury in Suffolk.

NOW let us turn to the Court. We shal find the Queen this Summer in her Progress into *Essex*. The *Gests* wherof were as followeth.

The Queen's
Progress.

Aug. the 7. At Hatfield.	Sept.	At Hunsdon.
Sept. the 2. At Audley Inne.	Sept.	At Theobalds.
Sept. the 14.—17. At Markhal.		At S. James's.
Sept. the 18. At Lees.	Oct.	At Richmond.

The Queen sud-
denly sick.

Which last Place finished her Progress. Soon after her Return to this Place, she was, *October 19.* taken suddenly sick at her Stomac; and as suddenly relieved by a Vomit. And from thenceforth, and so in *December*, continued in as good a State of Health, as she had been for many Years: as the Letters from the Court reported.

Treaty about
the Match with
France renewed
again.

There were now, in the Beginning of *October*, Endeavours used of bringing on again the Match between the Queen and *Monsieur* the French

French King's Brother; the Wisest then in the Court concluding it the best (nay the only) Course for the Peace and Safety of her Majesty and her Dominions, to enter into a strict Amity with *France*. And some able Man was thought most necessary now to go thither in Quality of Ambassador for that Purpose. And none was judged more sufficient than the Lord *Burghley*. And he was the Man nominated (*October*) for this great Business of a Treaty with *France*. But he declined it al he could possibly; disabling himself, there being many Impediments, why he could not go thither; but the Principal was, as he modestly said, because he was far unmeet to treat of any Thing out of *England*, being, as he was known, only meet to speak as his Mother taught him: As he signified to *Walsingham*, still in *France*, but in very ill State of Body; and retyring from that Court for his Cure. And so he procured that his Brother in Law, *Henry Killigrew*, should go in that Quality, and supply *Walsingham's* Absence, while he was seeking Remedy for his Malady.

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L. Burghley
nominated to
go, declines it.

Sylva an Ita-
lian Physician
in London.

For whom the said Lord shewed his great Concern, knowing how useful a Man *Walsingham* was. There was now in *London* one *Sylva*, an *Italian* Physician of great Note, and thought to be more experimented in Surgery than Physic. The Lord *Grey* of *Wilton* was his Patient at this Time; who was afflicted with the like Disease with *Walsingham*, that required Chirurgical Skil rather than Medicinal; and seemed to have been cured, or eased this Summer by *Sylva's* Industry and Ability. The Lord *Burghley* advised *Walsingham* of this: and desired him to send him some Note or Description of his Distemper, and therewith the Method there taken in curing him; and then he would confer with *Sylva*, and advertise *Walsingham* of his Opinion.

The Queen de-
pends upon the
Friendship of
the French
Admiral in her
Treaty with
France.

The Queen was ful of Thought about the weighty Affair now taking in Hand with the *French*: and deliberated whom she might depend upon as her sincere Friends there, by whose Advice and Assistance she might proceed. And she concluded it to be those of the Religion there. This was the Cause, that she gave secret Instructions to her Ambassadors to confer first with the Admiral *Coligni*, a pious and wise Man of the Religion, and not to proceed without making him acquainted with their Message. And that in Case the Admiral were not at the *French* Court when they came, they should appoint some trusty Messenger, fully intrusted with al the Proceedings already past in the Matter, to be sent to him, and to impart the same to him, with Demonstration of the Queen's Trust and Affiance in him; and to give her the best and friendliest Advice: and to let him know upon what Points they stuck, [which was the granting *Monsieur* the Exercise of the Mass.] And that if upon this, they should perceive that he seemed to be earnest, and to allow of the Matter, and to have it go forward, that it should be told him, that it was the Queen's Desire, that he should be at that Court, when *Sir Tho. Smith* was there, that he might the better, from Time to Time, be privy to their Dealings, and her Determinations also. For that she did mean freely and frankly to impart al Things to him that should concern her therein; not doubting but he would have Regard to her Majesty's Honour, and especially to see that she were not abused, or ill handled by sinister Practices of some that were

ANNO 1571. were great Enemies to this Matter. She also opened this her Mind to another Nobleman of France, Count *Montgomery*, a Protestant, then at the *English* Court.

Troubles to the
L. Treasurer by
the Spanish
Ambassador.

The Queen's chief Counsellor, the Lord *Burghley*, was, about the Month of *December*, in great Danger of his Life by some of the *Spanish* Faction. Who had procured an *Englishman* to kil him: nay and to kil the Queen too. But the horrible Treachery was discovered, as hath been shewn before. Other Troubles of this prime Minister from that Faction, were, that the *Spanish* Ambassador, in the Month of *December*, as he had used himself very crookedly, perniciously, and maliciously against the State, so openly against him: and not forbearing, but in open Council, he directed his Speech to him; and said, that he had been and was the Cause of al the Unkindness that had chanced between the King his Master and the Queen's Majesty. Wherunto, as it became him for Truth's Sake, [as that Lord related the Matter himself in his Letter to *Walsingham*] he answered with more modest Terms, than he deserved, and referred himself to al the Lords in Council, to report of him, Whether any Thing had been said or done of him from the Beginning of these Broils, concerning him or his Master, or the Arrest, that had not been ordered and directed by her Majesty in Council. Al which al the Lords did then affirm. And the Earl of *Suffex* in the *Italian* Tongue did very plainly, and very earnestly confirm it. But yet that *Spanyard's* Choler would not be so tempered. And so he was dismiss. And Mr. *Knolls* was appointed to attend on him at his House, [as though under some Restraint] and so he departed the Kingdom; being (as it seems) sent away.

That Ambassa-
dor commanded
to depart the
Realm.

Of this Matter, thus did *Parkhurst* Bishop of *Norwich* write to *Bullinger*, by Way of News, about the Middle of *December*. 'A *Spanish* Ambassador carried himself so peremptorily and indiscreetly, and was such a Spy, instead of Ambassador, that he was commanded within three Days to depart the Realm, upon Pain to have his Head cut off. But whether this were true or no, he could not tel, as he added. But true it was, that he was gone.

L. Burghley
sick of a Fever.

Besides these Troubles from without, the Lord *Burghley* was in the next Month oppressed with several Fits of a Fever. But yet, such was his Concerns for the Public, that he said, that Fear occupied him more in the Queen's Cause, [that is, about her Marriage with *Monseigneur*] seeing God had suffered her to lose so much Time, than for the next Fit. And yet (as he added) that he had more Cause than before Time. For that it came of a great Cold, and a Rheum fallen into his Lungs: where it was lodged, and so remained without moving. But in respect of other Things, which I see and suffer, (said he, as anxiously careful for the Public) I weigh not with mine own Carcase.

L. Burghley
marries his
Daughter to
the Earl of
Oxford.

This Lord, in the *Christmas* Holydays, married his beloved Daughter, *Anne Cecil*, to *Edward* Earl of *Oxford*; to his present (but not future) Joy, and made great Feastings with his Friends. The Queen honoured the Marriage with her Presence, and great Favour. She was a most vertuous Lady, bred up at Court, and instructed in good Literature by one *Lewin*, afterwards a learned Doctor of the Civil Law. Who in a Letter to the Lord her Father speaks of her

Ingenii

Ingenii & natura bonitas; i. e. Goodness of Wit and Nature, derived from him her Father. She had been desired in Marriage before this by Sir Henry Sidney, for his only Son, that most accomplished Man, Sir Philip Sidney; and afterwards by the Earl of Shrewsbury, for his Son: which for some Reasons shewed before, was declined. The Earl of Oxford was bred up in *Burghley's* Family. But proved an Humourist and unkind, and a great Embeciller of his Estate. And not long after his Marriage, absented himself from his Wife, and went over to *Calais*, and so to *Flanders*, without Leave or Knowledge of the Queen.

ANNO
1571.

That Earl going abroad without Leave, sent for Home.

But the Queen displeased at his Absence, and doubting whether his Purpose was to joyn himself with her Rebels, sent for him forthwith into *England*. To which he sent Word, he would obey. Upon which the Queen was graciously enclined towards him. Whose Peace by the Lord *Burghley's* Means, was the more easily and speedily made. For that she conceived that his Obedience in his Return had fully satisfied the Contempt of his Departure. And the rather, through his honourable and dutiful Carriage of himself in Respect of those Rebels and other undutiful Subjects in that Country. Which was an Argument of his approved Loyalty: as the Lord *Burghley* himself related to a Friend of his.

It is necessary here to vindicate the Lord *Burghley* from an Imputation given out in some of our later Historians concerning him; viz. That the Reason of the Extravagances of this Earl, and his squandering away of his Patrimony, was a Distaste taken against his Father in Law, for refusing, when it lay in his Power, to save the Life of his beloved and intyre Friend, the D. of *Norfolk*, condemned for Dealings with the *Scottish* Queen. And this Story is taken up in a Book not long ago printed; and from thence in the Book called *The Baronage of England*. Whereas this is a Surmise and Imagination, borrowed from the Papists; as smelling of their Malice to blurr the Memory of that excellent wise Statesman. They that know any thing of those Matters, know that that Lord did what ever he could to bring that Duke into Favour. And did it; 'til again imprudently meddling in that Affair, the Treason being so apparent, he was condemned by his Peers. And the Queen would not pardon, since her own Crown and Life was in such Hazzard thereby.

A surmised Cause of that Earl's Prodigality. Falsely attributed to L. Burghley.

Athen. Oxon. Fasti. p. 727.

The Earl's disobliging Carriage, and his wild Way of living, was a great Affliction to the Lord *Burghley*, his Father in Law, who had deserved so very wel of him. On which Occasion, Sir *Tho. Smith*, the Secretary, his Friend, in the Year 1576, wrote thus to him, 'That he was sorry to hear of the undutiful and unkind Dealing of the Earl of *Oxford* towards his Lordship, which he was sure must very much grieve his Honour, since he had such a Love towards him from his Childhood, being brought up in his House. That his Lordship's Benefits towards him, and great Care for him, deserved a far other Recompence of Duty and Kindness.' And he charged this Evil upon his Counsellors and Persuaders, whosoever they were. And concluded with this sound Advice, *Sed hæ sunt procellæ domesticæ sola Prudentia sustinende.*

Afflicted for the Earl's Behaviour. Smith's Letter thereupon.

ANNO
1571.

L. Burghley's
Vindication of
himself to the
Earl.

To which I will add, what the said Lord *Burghley* divers Years afterwards, (the Earl stil following his old prodigal Courses, and discontented for want of Places and Preferment, the Fault wherof he laid upon his Father in Law) told him in his own Vindication, (when the Earl in a Letter had used these plain Words to him, *That he found himself but little strengthened in Estate by him, and nothing in Friendship*) that he took it very ill at his Hand, being unjustly charged by him, as having (as he replied) often propounded Ways to prefer him to Services, tho' his Motions took not Place, but were hindred. And for this he appealed to the Queen's Counsellors to bear him witness. Tho', as he added, he thought not fit to name the Hinderers, or to offend him, in shewing the Allegations to impeach his Lordship of those Preferments. And then further, he avowed of his Faith before God, that at al Times, when Occasion served, he had him in Remembrance to be used in Honourable Service. And to clear himself from a Report, that one *Wotton* had made of him, as tho' he had used Speeches in Council to the Earl's Disgrace, he was so stirred at this, that he tells the Earl, that he affirmed, that *he lyed*, that so reported. And that he was sorry, that his Lordship should put him in a Balance of Credit against him.

Two living in
Adultery,
brought before
the Commission
Ecclesiastical.

I meet this Year with an exemplary Piece of Justice executed by the Ecclesiastical Commissioners at *York*, upon a wicked Adulterer and Adulterers; He, one *Ambrose Stone* of *St. Edmund's-Bury* in *Suffolk*, and She, the Wife of one *Page* of *Horninger*; *Grindal* being then Archbishop, and Dr. *Hutton*, Dean of the Cathedral. It was plotted between these two Sinners, that she should get Leave to go away for some Time from her Husband; and to repair to her Friends at *London*, or elsewhere; upon Pretence to gather Money among them, to answer a Loss of 10*l.* that her Husband had sustained by some Default of hers. Which 'tis likely she had embezziled, or stollen; and then to pacify him, offered to go abroad to her Friends, to beg of them to make it up. And that she might pass up and down where she pleased, with the more Liberty, it was so contrived, that she should get a Certificate or Testimonial under her Husband's Hand, of Leave and Consent to depart from him, which ran to this Tenor:

By a Deceit she
gets her Hus-
band's Consent
to depart.

AL Men shal know by these Presents, That *John Page* of *Horninger* in the County of *Suffolk*, Yeoman, one of the Queen's Majesty's Servants, for divers and sundry Causes, especially me moving, have licensed one *Katherine Page*, my Wife, to repair over to her Frinds in *London*, or elsewhere; for so long a Time as she shal think good; and to demand their gentle good Wills for a certain Loss of 10*l.* which the said *Katharine* did negligently lose: and with her Friends there to remain, as long as she shal think good. And for that no Man shal hinder her in her Journey and Travail, I have caused this Bil of Testimonial to be made: And do al Men to understand that she departed with my good Will; and this Bil of Testimonial to be her Discharge: Willing al Justices, Maiors, Bailiffs, and Constables that she may quietly pass. And also I have given her in Purse 40*s.* and a Gelding, to travail withal. In Witness of this Truth,

' Truth, I have caused this Bil to be made, Aug. 27, in the 13th Year ANNO
' of the Reign of our Sovereign Lady the Queen, &c. 1571.

And so by this deceitful Trick invented by Stone, Page allowed his Wife to depart, and supplied her to bear her Charges. Then did these two wander about, even as far as York. Where after some Months, they were taken up, and brought before the Archbishop and the Commission; and imprisoned. And at length he gave Bond to appear before his Diocesan, the Bishop of *Norwich*, there to bear due Punishment to be inflicted on him for his Crime, and obtained one in those Parts to be his Bail for Appearance.

The Commission binds him to appear before his Bishop.

The Condition of which Bond was, ' That if the above bounden *Ambrose Stone* do present himself and Personally appear, as wel before the Reverend Father in God, the Bishop of *Norwich*, as also before two or three at least of the Justices of Peace of the said County of *Suffolk*: and before them do confess and acknowledge his Fault, in using unlawful Company with *Katharine Page*, the Wife of *John Page*: Submitting himself to their Order and Correction; and wel and truly in every Behalf perform, do, fulfil, and keep such Punishment, and Order, as they or any of them shal enjoin or assign unto him: If also he doth from henceforth utterly abstain from the Company of the said *Katharine*, with whom he hath lived in Adultery in al Places wheresoever, except in Church and Market, and other open and used Places, in the Day-time, between Sun and Sun, and that in the Presence of other honest Persons without al Suspicion: and if he do bring true Certificate under the Hands and Seals of the Bishop of *Norwich*, and two of the Justices of the Peace aforesaid, to the City of *York*, the 3d Day of *March*, next coming, of his Appearance before the said Bishop and Justices, and of their ful Proceedings or Orders taken with him: and that Day exhibit the same Certificate to the most Reverend Father in God, *EDMOND*, by the Permission of God, Archbishop of *York*, Primate of *England*, and Metropolitan, and other his Associates, the Queen's Majesty's Commissioners for Causes Ecclesiastical within the Province of *York*, or three of them, and also content, pay, or cause to be contented and paid unto *John Mudd*, Servant to Mr. *John Eynns*, Esq; to the Use of the said *John Page*, the Sum of 3*l.* of lawful *English* Money, in ful Payment of 5*l.* due to the said *John Page*, on this Side, and before the Feast of the *Epiphany* of our Lord next coming. That then, &c.

A Parliament
The Lord
Respect's Speech
to the House

Concerning
Deduction

Capta & recognita Caram Venerabilibus Viris, Magist. Matt. Hutton, D. D. Dean of the Cathedral Church of York, Tho. Eynns, and Tho. Bomton, Esqrs. Commissioners for Causes Ecclesiastical, within the Province of York.

Stone did accordingly deliver this Writing to the Bishop of *Norwich*, *Novemb. 28, 1571.* And Penance was accordingly enjoined him for his Sin, by the Bishop's Commissary, Mr. *Brome*. Which was, to do his Penance in *Bury Church*, and also at *Horninger*. And also on the 10th of *February* following, he was adjudged by the said Commissary, to stand in the Market the whole Time of the Market.

He does Penance.

ANNO 1572. For some Remission of this, Mr. *Ambrose Jermyn*, a Gentleman in those Parts, and probably related to this *Stone*, bearing his Name, wrote to the Commissary, That since he had so gently used himself, as he had done, his Trust was, that he would remit a great Part of that Penance for that Day. After al this, *Page* intended to have the Good a-bearing against him.

C H A P. XIV.

A new Parliament. The Lord Keeper's Directions to them, from the Queen: particularly relating to the Doctrine and Discipline of the Church. Bills for Rites and Ceremonies brought in: which gives the Queen Offence. Her Message therupon. Severely reflected upon by one of the Members, viz. Peter Wentworth. For which he is sequestred. The Parliament earnest upon a Bill against the Scottish Queen. Dashed by the Queen. Duke of Norfolk; His Vertues. His Fall. The Practices of the Scottish Queen. The Parliament's Proceedings against her: The Queen's Directions to them in that Matter.

*A Parliament.
The Lord
Keeper's Speech
to the Houses.*

*Concerning
Doctrine.*

A NEW Parliament the next Year, (*viz.* 1572. 13, *Eliz.* May the 8th) began. And herein the Lord Keeper made a long Speech by the Queen's Commandment; directing the Houses with Affairs to enter upon. And they were of two Sorts, *viz.* Matters of Religion, and Matters of Policy. Under the Matters of Religion, (which he called *God's Cause*) he recommended to them both *Doctrine* and *Discipline*. Under the Head of *Doctrine*, he directed them to have an Inspection on the Ministry: namely, for the providing, that the Ministers of God's Law and Doctrine should preach and teach, as purely and reverently, so with Diligence and Application: and that al Officers, having Spiritual as well as Temporal Government, should be preserved in Credit and Estimation. Because many of the Laity did not give that Esteem and Countenance unto the Ministers of God's Doctrine, as they ought of Right to have. And further, that in Respect of the want of Ministers at that Time, and the Insufficiency of many of them, he exhorted, that Bishops should do in this Scarcity of fit Men, what could possibly be done in that Behalf: and that with what Diligence and Speed and Care they could. And further, that Ministers that shewed any strange Doctrines contrary, or varying from that which by common Consent of the Realm, was published, be sharply and speedily reformed. Thus much said the Lord Keeper for *Doctrine*. But not a Word, suggested to the Parliament, to examine and look into or determine any particular Matters of Faith, and the Doctrines of Religion.

Then

Then he proceeded to *Discipline*, directing them to take Care of *ANNO* that: namely, that where Laws were imperfect for the Countenance *1572.* of Religion, and sundry Ordinances made for that Purpose, were *Directs them* disused, or otherwise had not their Force; or where the Laws re- *about Disci-* mained, but for their Softness few made Account of; that the Par- *pline.* liament would consider wel for the Regulation of both. And like- wise in Regard of the Slothfulness and Corruption, or Fearfulness of Ecclesiastical Ministers and Officers, in the due Execution of those Laws that were good, to provide for the due Execution of them. That so Men might not live dissolutely and licentiously, as they listed. Another Point of Discipline to be regulated by the Parliament, was the better keeping and better esteeming of the laudable Rites and Ceremonies of the Church, or pertaining to the Ministers of the same, agreed upon by common Consent; the very *Ornaments* of our Religion, as the said Lord Keeper called them: mentioning also under this Head the great Neglect in the Country, universally, of coming to Common Prayer and Divine Service.

Now for the remedying of this, besides the good Examples of the chief Personages both in Town and Country, he particularly left it to the Bishops: that they should divide their Dioceses into Deanaries [meaning I suppose, those called *Rural Deanaries*] and committing these Deanaries to Men wel chosen, and the keeping of certain ordinary Courts at prescript Times, for the wel executing the said Laws of Discipline,

And because the Proceeding in Matters of Discipline and Doctrine chiefly concerned the Lords, the Bishops, both for their Understanding and Ecclesiastical Function; therefore he added, that the Queen looked, that they being called together in Parliament, should take the chief Care to confer and consult of these Matters. And that if in their Conference they found it behoofful to have any Temporal Acts made for the amending or reforming of any of these Lacks, then they should exhibit them in Parliament to be considered upon. And so *Gladius Gladium juvabit*; as beforetime had been used.

May the 19th, A Bill for *Rites and Ceremonies*, was read the second Time, and on the next Day read the third Time; and referred (with another of the same Nature) to be considered by Mr. Treasurer, Sir Tho. Scot, Mr. Attorney of the Dutchy, and others, saith the Journal. [Mr. *Peter Wentworth* I think, one of them, of whom more by and by.] This seemed to be a Bill for calling into Examination such Rites and Ceremonies as were established in this Church, and used in the public Service of God. This Bil gave such Offence to the Queen, that two Days after [*viz. May 22.*] the Speaker declared from her Majesty unto the House, that her Pleasure was, that from henceforth no Bills concerning Religion should be preferred or received into the House, unless the same should be first considered and liked by the Clergy, [*i.e. in Convocation.*] And further, that it was her Majesty's Pleasure to see the two last Bills, read in the House touching Rites and Ceremonies. Whereupon it was ordered by the House, that the same Bills should be delivered unto her by al the Privy Council, that were in the House, *viz. Mr. Heneage, Dr. Wylson, &c.* or by any four of them.

Bill for Rites and Ceremonies. D' Ew's Journal, p. 207.

The Queen's Message to the House hereupon.

The

ANNO
1572.

Reported.

Wentworth's
undutiful
Speech; he is
sequestered the
House.

D'Ew's Journ.
p. 236.

The Sum of
his Speech.

The next Day, being *May* the 23d, Mr. Treasurer reported to the House the Delivery of the said two Bills to her Majesty; together with the humble Request of that House, most humbly to beseech her Highness not to conceive ill Opinion of that House, if it so happened that her Majesty should not like wel of those Bills, or of the Parties that preferred them. He reported further, that her Majesty seemed utterly to dislike of the first Bill, and of him that brought the same into the House. And that her express Wil and Pleasure was, That no Preacher or Minister should be impeached or indicted, or otherwise molested, or troubled, as the Preamble of the said Bil did purport; yet adding these comfortable Words further, 'That she, as the Defender of the Faith, would aid and maintain al 'good Protestants, to the discouraging of al Papists.

The next Sessions, after divers Prorogations, was on *Wednesday* the 8th of *February*, 1575. Begun 18. *Eliz.* (that I may bring these Matters together.) When *Peter Wentworth*, Esq; one of the Burgeses of *Tregony* in *Cornwal*, for irreverent and undutiful Words uttered by him in the House concerning the Queen, was sequestred, that the House might proceed to Conference and Consideration of his Speech. The Speech is set down by *D'Ews*, transcribed by him out of a Copy he had by him. Towards the Beginning wherof, he saith expressly, that he was never of any Parliament before the last, and the last Sessions of it. Which must be this of the 13th of the Queen; wherein she checked those that brought in the Bills about the Rites and Ceremonies, as was shewn before. In his Speech he spake of the Liberty of free Speech, that was so many Ways infringed, and of the many Abuses offered to that Honourable Council; [reflecting upon what the Queen had done the last Sessions, viz. this in 1572] as it grieved him, he said, of very Conscience and Love to his Prince and Country. And (to manifest what he drove at in his Dissatisfaction about the Liberty of Speech, and that it was indeed the Message she sent by the Speaker, for no Bills of Religion to be preferred or received in the House, unless they were first considered and approved by the Clergy) thus he spake, 'That two 'Things did great Hurt in that Place; the one, a Rumour which 'ran about the House; and this it was, Take Heed what you do; 'the Queen liketh not such a Matter: Whosoever preferreth it, she 'will be offended with him. And the other, that sometime a Message was brought to the House of Commons, either commanding 'or inhibiting, &c. And he told Mr. Speaker, that he would to 'God, both these were buried in Hel. He meant, as he explained 'himself, Rumours and Messages. For wicked undoubtedly they 'were, and the Devil the first Author of them.

And by what followed, it evidently appeared, it was his Offence taken at the Queen for stopping the Bil for Rites and Ceremonies, which the hot *Puritans* were the great Managers of, for the overthrowing of the established Constitution of the Church, viz. the Liturgy and Orders of it; and also such of the thirty-nine Articles, which they thought most touched them. For in the Process of his Discourse, he gave his Reasons to prove these Rumours and Messages wicked. 'Because (said he) if they of the House, were in Hand 'with any thing for the Advancement of God's Glory, [as the
'*Puritans*

Puritans usually called their Labours, to overthrow the Matters *ANNO*
 Ecclesiastical which they disliked] were it not wicked, said he, to *1572.*
 say, the Queen liketh not of it? Or commandeth, that we should
 not deal in it? Greatly were these Speeches to her Majesty's Dis-
 honour. Much more wicked and unnatural were it, that her Ma-
 jesty should like or command any Thing against God, or Hurt to
 herself and the State. That it was dangerous, always to follow
 a Prince's Mind. Manytimes it might fall out, that a Prince might
 favour a Cause perilous to himself, and the whole State.

Then after, to put al out of Doubt, that he referred to the Session
 in the Year 1572. he makes mention of the Message that Mr. Spea-
 ker brought that last Sessions into the House, *viz.* That they should
 not deal in any Matter of Religion, but first to receive it from the
 Bishops. On which he makes this severe Reflection, 'Surely this
 was a doleful Message. For it was as much as to say, Sirs, ye shal
 not deal in God's Causes: No, ye shal in no wise seek to advance
 his Glory: [This was Freedom of Speech indeed] I assure you,
 Mr. Speaker, there were divers of this House, that said with grie-
 ved Hearts, immediately upon the Message, that God of his Mer-
 cy could not prosper the Session. Wel, God, even the great and
 mighty God, &c. was the last Session shut out of Doors. But
 what fel out of it? Forsooth, his great Indignation was therefore
 poured out upon this House. For he put into the Queen's Maje-
 sty's Heart, to refuse good and wholesome Laws, for her own Pre-
 servation. Which caused many faithful Hearts for Grief to burst
 out with sorrowful Tears; and moved al Papist Traitors, &c. who
 envy good Christian Princes, to laugh (in their Sleeves) al the
 whole Parliament House to Scorn.

*Charges the
 Queen to hin-
 der God's Glory.*

He proceeded in this Manner, 'So certain it was, that none was
 without Fault; no, not our Noble Queen. Sith then her Majesty
 had committed great Fault, yea, dangerous Faults to herself.' That
 Fault was, that she would not yield to the Tryal, much less Execu-
 tion of *Mary* Queen of *Scots*, her Prisoner; which in this same
 Session they were very busy about. He went on freely and con-
 fidently charging the Queen of dealing unkindly, and abusing
 her Nobility and People; and opposing and bending herself against
 them in the last Parliament. And by divers Questions, making
 and representing the Queen as not as good as her Word to them,
 and leaving them open to their Enemies. Then he asketh, 'Is this
 a just Recompence in our Christian Queen, for our faithful Deal-
 ings? The Heathen do require Good for Good: how much more
 then is it to be expected in a Christian Prince? And wil not this
 her Majesty's Handling, think you, Mr. Speaker, make cold Deal-
 ing in any of her Majesty's Subjects towards her again, &c. And
 prayed God to send her Majesty a melting, yielding Heart unto
 found Counsil: That Wil might not stand for a Reason.

And then, as a further Proof of God's Judgment upon that Session
 of Parliament [*viz.* this in 1572] he brought in the Bishops: Whom,
 he asserted, God's Spirit did not descend upon, al that Session: be-
 cause, as it appeared, they were not for the Bil about Ceremonies,
 drawn up by the Innovators. 'But was this al, proceeded he? No,
 for God would not vouchsafe, that the Holy Spirit should al that
 Session

ANNO 1572. Session descend upon our Bishops. So that in that Session nothing was done to the Advantage of his Glory.

Reflects on the
Bishops, as
backward in
Reformation.

Chap. vii.

He is sequestered
for his
Speech.

D'Ews Journ.
p. 241.

Examined by a
Committee of
the House.

Then he proceeded with much shew of Bitterness and Disaffection to that Holy Order; to disparage them as Spiritual Men, that did no Good in the Church, but rather Harm. 'I have heard, said he, of old Parliament Men, that the Banishment of the Pope, and Popery, and the reforming of true Religion, had their Beginning from this House, and not from the Bishops. And I have heard, that few Laws for Religion, had their Foundation from them. And I do surely think, (before God I speak it) that the Bishops were the Cause of that doleful Message: [which the Treasurer, Sir Francis Knowles, brought from the Queen.] And then gave his Reason for his Conjecture, viz. Because in the last Parliament, when he and other Members appointed, repaired to the Archbishop of Canterbury, some Words had passed between him and the Archbishop. Wherin the Archbishop expecting that such Matter relating to Religion should be left to them, the Bishops, to reform and regulate, he roundly replied, 'That that would be to make them Popes. And that for his Part, he would make them none, whoever would; as it hath been related before. And he feared, as he added, lest the Bishops attributed that of the Pope's Canon to themselves, *Papa non potest errare*. For otherwise they would reform Things amiss.' And so with a great deal more Spight against them, blamed them particularly for spurning against God's People, that writ for reforming of Things amiss in the Church. Al which shewed him to be a zealous Follower of those Innovators, Cartwright and others, who then were in the Midst of their writing *The Admonition to the Parliament*. And then he flings at the Queen's Message again: Saying, 'That the Acceptance of such Messages, and taking them in good Part, offended God highly, and was the Acceptation of the Breach of the Liberties of that Honourable Council.

This Speech of Mr. Wentworth's was so illy taken of the House, out of the reverend Regard they had of her Majesty, that they stopped him before he had finished his Speech. And first they sequestered him; and after sundry Motions and Disputations had, it was agreed, that he should be committed to the Sergeant's Ward, as Prisoner: and so remaining, to be examined upon his Speech by al the Privy Council, being of the House, and many others. The Report is set down of what was done with him; related by himself. For which I refer the Reader, to the Journal of this Parliament.

On Thursday February the 9th, Mr. Treasurer in the Name of al the Committees, appointed for the Examination of Wentworth, declared, that they al met yesterday Afternoon in the Star-Chamber, according to their Commission: and there examined him touching the virulent and wicked Words (as they are called) the same Day, pronounced by him in the House touching the Queen's Majesty: and made a Collection of the same Words. And he could say nothing for his extenuating of his said Fault and Offence: and took al the Burthen therof upon himself. Then the said Mr. Treasurer moved for a Punishment and Imprisonment in the Tower, as the House should think good. Wherupon, after sundry Speeches and Debates, it was ordered, That he should be committed close Prisoner to the Tower

Tower for his Offence. And immediately he was brought to the Bar by the Sergeant, and received the said Judgment accordingly, by the said Speaker. And so the Lieutenant of the Tower was presently charged with the Custody of him. But by the Queen's special Favour he was restored to his Liberty and Place in the House *March* the 12th, that is, three Days before the Prorogation of that Parliament: namely, the Parliament sitting 1575.

One of the Particulars wherein Mr. *Wentworth* was so sharp upon the Queen (as was hinted before) was her Favour to the *Scottish* Queen, after al the Endeavour of this Parliament to secure the Realm against her. For about *June* they had, indeed, with full Consent, brought a Bil to full Perfection, to make that Queen unable and unworthy of Succession to this Crown. But to this the Queen neither consented, neither rejected; but thought fit to put it off. This Disappointment al her Parliament took very heavily.

And what just Cause the Parliament had to be jealous of the *Scottish* Queen, appeared by many Things that now came to Light.

For to give some fuller Relation of this Business. The Apprehension of the Nation from the Queen of *Scots*, was one of the great Matters that took up the Cares of the Queen and Parliament this Year, after the Business of the Duke of *Norfolk* with her, had so opened their Eyes. That Queen was the Cause of bringing to his End that very worthy, useful, and beloved Peer of this Realm. I shal not rehearse his Tryal, Condemnation, or Execution, our Historians having set those Things down at Length. Only I shal recommend to the Reader a true Report of the Words and Confession of that Duke at his Death, taken by me from a MS. in the *Cotton Library*, *Nº XIII. Camden* having but a short Account therof, as much as he could carry away in his Memory, being present; and *Hollingshed's* Report therof being larger, but not so exact.

The Queen of Scots the Cause of the Duke of Norfolk's Ruine.

It was now five Months since he was condemned, the Queen hitherto, out of her Love to him, being loth to give her Warrant for his Execution. *May 16*, The House joyned to signify to her, that it was their general Resolution, that Execution was necessary to be done upon the Duke, and that it should be propounded unto her, not by way of Petition to move her therunto, but as their common Opinion. This *Leicester*, in his Correspondence with *Walsingham*, mentioneth; and that great Suit was made by the nether House to her for the Execution: but he addeth, as knowing her Inclinations, that he saw no Likelihood therof. Yet, tho' she stayed for some Time, she yielded to it at last: And *June 2.* the Duke was executed, in Compliance with her Parliament, and the Necessity of Affairs, to her great Grief. And when but a Day after, (the Execution being on Monday) Letters on Tuesday from her Ambassador in *France*, were brought to her by the Lord *Burghley*: and he telling her, that he thought his Purpose in those Letters was only to shew her the Opinion of wise Men, and her Majesty's Wel-wishers in *France*, both for the Queen of *Scots*, and the Duke of *Norfolk*: She bade him open the Letters. And so he did in her Presence. And in his reading them, observing the Queen somewhat sad, and discomposed at the Duke's Death, he took Occasion to cut off the reading therof; and so entered into Speech concerning the Queen of *Scots*. Which she did

His Execution judged necessary by the Parliament, and so propounded to the Queen.

ANNO not mislike; and commended her said Ambassador's Care and Diligence, in what he had writ concerning her.

1572. This fatal stroke was of the more public import to *England*, seasonably to prevent greater Dangers to the Kingdom, in that, 'He was, (as a wise Man and wel known in the public Affairs of those Times, wrote in his *Memoirs*) one of the greatest Subjects in *Europe*, not being a free Prince. For he ruled the Queen, and al that were most familiar with her. He also ruled (saith he) the Council, and ruled also the two Factions in *England*, both Protestant and Papist, with the City of *London*, and whole Land. The Great Men, who were Papists, were al his near Kinsmen: Whom he entertained with great Wisdom and Discretion. And the Protestants had such Proof of his godly Life and Conversation, that they loved him intyrelly. So that he was taken and secured, when he thought al *England* was at his Devotion.' This Author tells us further of the Duke's plain Language in Behalf of the *Scottish* Queen; boasting and speaking out, 'That he would serve and honour the Queen his Mistress, so long as she lived. But after her Decease, he would set the Crown of *England* upon the Queen of *Scotland's* Head, as lawful Heir.' And this he avowed to Secretary Cecil, bidding him to go and prattle that Language again to the Queen. The Secretary answered, that he would be no Tale-teller to the Queen of him, but would concur with him in any Course, and serve him in any Honourable Thing wherein he would employ him.

The Duke's Ambitious Designs.

Further, that he told Earl Murray, Regent of *Scotland*, that he was resolved to marry the Queen [of Scots.] And that he would never permit her to come to *Scotland*: nor yet that he would ever rebel against the Queen of *England*, during her Time. Also, that he had a Daughter, who would be better for the King than any other, for many Reasons.

The Duke religious.

Upon the Death of Men of Rank and Figure, we commonly are inquisitive into their Character. This Duke, among his other Qualifications, was himself endued with Religion; and had a Care for the Education of his Children therein. And as that Part of it which consisteth in Devotion and Prayer is proper to keep up a Sense and Awe of God, so he provided that they might be conversant therein. And for that Purpose, in the Year 1569, he recommended to one or two of his Chaplains, namely Dering and Hansby, to instruct them in this Duty of Prayer, and in order therunto, to draw up some proper Forms for their Use. Which they did, suiting them to divers Occasions, according to our various Needs and Wants, to be supplied from Almighty God. And when they had finished this Book of Prayers, they presented it to the Duke fairly written, al of Mr. Dering's own writing, with an Epistle in *Latin* before it, signed with both their Hands. Wherin they observe and commend his good Inclinations to Religion, and exhort and stir him up with much good Advice to encrease and make more and more Progress therein. And according to their Duty, being most bound to him and his Merits, in the Service of his Religion, they beseeched the God of al Grace and Father of Mercy, that he who first put those Counsils in his Mind (those true Tokens of his Piety) would confirm and cherish

rish the same: and that from those holy Roots of Immortality, *ANNO*
might spring up in Time ripe Fruits, which would grow unto eter- *1572.*
nal Life. They put him in Mind of those mighty Benefits and
Blessings God had adorned him with: in what Place he had set
him, with what great Grace, and in how great Benevolence God had
furnished his Mind: that he had al Things bestowed on him above his
Age, above Custom, nay, above Mortality. And so they went on,
expatiating upon God's Goodness to him: and therefore, what Re-
turns of Gratitude he was to make to him. And further, they ad-
ded their Christian Counsil, that whensoever God, or Prayer, or Pie-
ty, Vertue, Religion, or Mortality came into his Mind, that they
should not be cursory Thoughts, but that he should more accurate-
ly and closely apply them; and not be drawn from such Purposes
and Meditations, until he found and knew himself better. And so
at length to shew himself, in Mind and Wil most thankful to God,
the Author of his Salvation, that had so exceedingly wel deserved
of him. And then these good Thoughts of his would not be
indeed sure Testimonies of the Honours of this World, that are
but the Mockeries of a short Day, but of his eternal Felicity: to
the great and wonderful Peace of his Mind here, and after his De-
parture hence, would assure to him Immortality. Much more such
pious Advice and Admonition did these his Chaplains, both Fellows
(I think) of *Christ's College in Cambridge*, give to this noble Duke:
which may wel deserve therefore a Place in our *Appendix*.

[N^o XIII.]

The excellent Qualities of this unhappy Duke, rendered him dear
to al the honest Nobility and Gentry. Among the rest to Sir *Roger*
Mannours, of the Right Noble Family of the Earls of *Rutland*.
Whom I mention, because the Queen, tho' he had been her Ser-
vant ever since she came to the Crown, did suspect to be too familiar
with him: and (as a Consequent of that) not so wel affected to Reli-
gion, nor to her. Which when he came to understand, by some Men-
tion therof after, from the Mouth of the Lord *Burghley*, he, under a
great Concern, conscious of his sound Religion, and unspotted Loy-
alty, protested his Mind thus unto that Lord: requesting him
to make it known to her Majesty; 'That he had gathered by
'his Lordship's Speech, that he should seem to stand somewhat
'suspected both in Religion, and for the good Wil he bore to the
'late Duke. For the one it behoved him, he said, not to dissemble;
'and for the other, he would say Truth. He protested to him, that
'he abhorred al Superstition, and Popish Idolatry, as much as any
'Man living. And that he judged little better of these Bul-Papists
'[meaning those that sided with the late Pope's Bul against Queen
'*Elizabeth*] than he did of Rebels to her Majesty. For that he
'thought they carried the same Mind. And not much otherwise
'did he account of those new fond *Puritans*. Neither could he
'judge, why any Man should mistrust him in Religion, but one of them.
'Touching the said Duke, he confessed he loved him while he
'was good: yet was he never beholden to him for any Benefit.
'But that he honoured him for those Vertues, which he thought
'to be in him: and for that he believed he was a true and faith-
'ful Subject to her Majesty, and as it were a very Pillar of her
'Realm. And that herein he deceived not him only, but the wisest

Sir Roger
Mannours,
intimate with
the Duke, sus-
pected.

His Letter to
the L. Burghl.
in Vindication
of himself.
MSS. Burghl.

ANNO
1572.

and the most Part of this Realm: who then, he was sure, so believed of him. But that after he had been at his Arraignment, and heard, how he was charged, and what his Answers were, if I (as the said Sir Rogers Mannours added) said not to your Lordship, I am sure I said to some others of great Calling, that then asked me, what I thought, that if his Peers had acquitted him, or that the Queen's Majesty afterwards should pardon him, I would never keep him Company: And since that Time, I am sure no Man heard me any ways excuse any Part of his Faults. For surely, my Lord, I never meant to love any Man longer, than I thought he loved the Queen's Majesty: Whom God preserve ever, as our only Safety. How desirous I have been to understand Matters of State, or intermingle in that which appertained not unto me, I appeal, my Lord, to your own Conscience. For you can best judge of me in that Cause, my Lord. I have served her in the Office, which I now hold, full fourteen Years; and I trust, hitherto undetected of any dishonest Dealing towards any Man. Blame me not, if now it grieveth me to be suspected in that wherein I did only glory, my Truth to her Majesty, in which, if I once fail in Deed or Thought, I crave Extremity of Justice. In all other Things I desire her Mercy, but not in that, &c. In these Lines and many more, did that noble Person and Courtier, labour to vindicate his own steady Loyalty to his Royal Mistress and unshaken Adherence to the true Religion, however he had loved the noble Duke; as most of the Nobility had done.

Twenty five of
the Nobility
ready to make
Mary, Queen
of England.

Melv. Memoirs.
p. 112.

Now as to the *Great Cause*, as the Business of the *Scottish Queen* was called, that justly created so much Apprehension to the Queen, and the State of Religion in this Kingdom: I shall rehearse some Things that our Records, Letters and Advices, and Manuscript Papers do inform us of it. When Sir Robert Melvil returned Home from his first Ambassage in *England*, he brought the Hand-writing of twenty-five Earls and Lords in *England*, that were ready to set the Crown of this Realm upon that Queen's Head. The Captains in the particular Shires were named, and by those Lords set down in that Paper: only they wanted that Queen's Opportunity and her Advertisement, when to stir. And upon this Intelligence that Queen presently writ to *France*, to her Uncle, the Cardinal of *Lorain*. Who upon her Desire, sent her his Secretary. To whom the Melvils, Sir James and Sir Robert, by her Command, declared the State of *England*, and the great Party she had there, to espouse her Interest: desiring her Uncle to send his Advice, when it would be the fittest Time for her to stir; and to send what Help he and his Friends could procure. When the Cardinal understood this, he acquainted the Queen-Mother of *France* with it; and how prejudicial to the Crown of *France* the Union of this Isle of *Great Britain* would be. That therefore it was her Interest to oppose it. And advised her therefore to advertize the Queen of *England* concerning the said intended Plot, as the only and most effectual Way to prevent it.

The Queen in-
formed therof;
how she took it.

But whatsoever the Queen of *England's* Thoughts were therof, she appeared to give no Credit therunto: as though she looked upon it as an *Italian* Fetch, [that *French Queen* was an *Italian*] to put her in

in Suspicion with her Nobility. This Account *Melvil* writes he *ANNO*
had from the Queen herself. *1572.*

This was then the Cause of the Parliament's meeting: namely, the *Scottish* Queen's Practices with the said Duke, and also with other the Queen's Enemies abroad: intended for the Invasion and Destruction of the Realm. Therefore, a few Days after the Parliament met, the Lord Keeper sent for the Lower House, and declared to them, that it was the Queen's Pleasure, that a certain Number of the Upper House, and of the Lower, should the next Morning meet together in the *Star Chamber*, to consult and debate upon the Queen of *Scots* Matters. A Committee accordingly was appointed of Commons, to meet with the Lords, to consider, how to proceed in that great Cause. And after the Conference, Mr. Attorney of the Court of Wards made Report of that Conference. And at length it was resolved, for the better Safety and Preservation of the Queen, and the present State, to proceed against the *Scottish* Queen in the highest Degree of Treason. And therein to touch her, as well in Life, as in Title and Dignity: and that of Necessity, with all possible Speed, by the Voice of the House.

The Parliament resolve to touch that Queen as well in Life as Title.

There be *Reasons* set down in the Journal of the House of Commons (which the Publisher of that Journal met with in some of his Papers; and concluded that they were presented to the Queen, *May* the 28th) to prove the Queen's Majesty bound in Conscience, to proceed in Severity in this Cause of the *Scottish* Queen, as being guilty in two the highest Crimes; both concerning God's Religion, and the Disinheriting and Destruction of their Prince. Shewing, how she was the only Hope of all the Adversaries of God, throughout all *Europe*, and the Instrument wherby they trusted to overthrow the Gospel of Christ in all Countries, &c. That she had heaped up together all the Sins of the licentious Sons of *David*, Adulteries, Murthers, Conspiracies, Treasons, and Blasphemies against God also, &c. And that she, with her Allies, by the pretended Title, and other like devilish and traitorous Devices and Workings, was like to bring Confusion to this Realm of *England*, and the People thereof. Then another Reason was offered, persuading, that the Queen ought to have, in Conscience, a great Care of the Safety of her own Person.

D'Ew's Journ. p. 207.

On the 28th of *May* abovesaid; it was signified to the House by the Speaker, that it was the Queen's Pleasure, that the Committees for the *Great Cause* should attend her. When they were come, they presented their humble Petition to her; and (besides the Reasons aforesaid) Reasons gathered out of the Civil Law by certain appointed by Authority in Parliament, to prove, that it standeth not only with Justice, but also with the Queen's Majesty's Honour and Safety, to proceed criminally, against the pretended *Scottish* Queen. But the Queen, tho' she liked not of these Proceedings to be taken with the *Scottish* Queen, yet received their Message very graciously, and said, she thought the Course chosen by the House, and wherein the Lords had joyned with that House, to be the best and surest Way for her Preservation and Safety; yet for certain Respects by herself conceived, she thought good for this Time to defer, but not to reject that Course of Proceeding. And that in the mean time they should go forward

Which the Queen dislikes. Her Directions to them how to proceed.

ANNO forward in the great Matter against that Queen: but that her Majesty therein would not have that Queen, by any Implication or Drawing of Words, to be either enabled, or disabled, to or from any Manner of Title to the Crown of this Realm, nor touched at all. And therefore that the Bil should be first drawn by her learned Council, and by them penned, before it were treated of, or dealt with in the House.

1572.

Their Answer.

The Bil of Treason against the Scottish Queen.

The Queen then further declared her Judgment to the House that she, the *Scottish* Queen, should be disabled from enjoying any Pre-eminence or Dignity in this Land: and that, not seeking to deal with her according to her Deserts, she was contented only to have her made incapable of Princely Dignity. But the Committee answered, That as to the Disabling of that Queen for any Clause or Title to the Crown, they took it for a known Truth, that by the Laws and Statutes of the Land, then in Force, she was already disabled.

But notwithstanding the House finished a Bil, and sent it up to the Lords, *June 26*, wherein that Queen was declared guilty of Treason; and they solicited earnestly with the Queen that she might be executed. But the Queen not intending to proceed after that rigorous Manner, the next Day adjourned that Sessions. And the Parliament met not again 'till Three Years after, viz. *Anno 1575, 18 Eliz* after divers Prorogations.

CHAP. XV.

The Thoughts of the wisest Men concerning the State, by Reason of the Scottish Queen. Her Crimes under five Articles. The Queen's Instructions to her Ambassador going to France, concerning that Queen. Walsingham's Fears of a Bartholomew Breakfast. Talk of putting the Scottish Queen to Death. Account given of her by the Earl of Shrewsbury, her Keeper. Linnen sent to her, with secret writing on it.

NOW while these Things were thus earnestly transacting in Parliament, I wil subjoyn the Judgments and Opinions of the wisest and gravest Men, and the Observations that were then made by them.

The Judgment of divers Noblemen concerning the Proceedings with the Scottish Queen.

'The Parliament now assembled, both Nobility and People had considered, that the Queen's Majesty's Surety could not be preserved, without some severe Proceeding against the Queen of Scots. 'Wherunto her Majesty had not yielded in such Extremity. And 'so that Queen had more Favour indeed, than either she deserved, 'or than was thought meet by the whole Realm.' So the *English* Commissioners delivered themselves to the *French* Commissioners, who required, she might have some Favour upon the Conclusion of a Treaty.

a Treaty. These Commissioners were, The L. Keeper, the Earls of *ANNO*
Sussex and *Leicester*, the L. Chamberlain, L. Treasurer *Burghley*, Ma- 1572.
ster Comprowler, Sir *Ralph Sadlier*, and Sir *Walter Mildmay*.

That the Queen was so dilatory in this great Concern with her
Parliament, mightily troubled the L. *Burghley*; Opening his Mind
thus to *Walsingham*, the Ambassador in *France*, 'That the Parlia-
ment was earnest; and that there could not be found more Sound-
ness in the Commons House, and no Lack in the Higher House;
'but in the Highest Person such Slowness, in the Offers of Surety,
'[i. e. The Surety of the Queen and Realm offered by the Parliament
'in securing both against the *Scottish* Queen's Practices] and such
'Stay in Resolution, that it seemed God was not pleased, that the
'Surety should proceed. That he could not forbear to lament this
'secretly. And that thereby with it, and such like Events, he was
'overthrown in Heart, so as he had no Spark almost of good Spirit
'(he said) left in him, to nourish Health in his Body; being every
'third Day thrown down to the Ground, so as he was forced to
'be carried into the Parliament House, and to her Majesty's Presence.
'And to lament it openly, was, (as he added) to give more Com-
'fort to the Adversaries.

The L. Bur-
leigh's judg-
ment, and Dis-
couragement.

'These (as he proceeded) are our Miseries, and such as I see no
'End thereof. And among other, Shame doth as much trouble me
'as the rest: that al Persons shal behold our Follies, as they may
'think: imputing these Lacks and Errors to some of us, that are
'accounted Inward Counsellors: where indeed the Fault is not.
'And yet they must be so suffered, and so to be imputed, for saving
'of the Honour of the Highest.

Again, in another Letter the same Lord thus expressed his Trou-
ble about this Emergence, soon after the Parliament broke up.
'For the Parliament I cannot write patiently. Al that we laboured
'for, and had with ful Consent brought to Fashion, I mean a Law,
'to make the *Scottish* Queen unable and unworthy of Succession to the
'Crown, was by her Majesty neither assented to, nor rejected, but
'deferred until the Feast of *All Saints*. But what al other wise and
'good Men may think of it, you may guess.' He added, that some,
as it seemed, abused their Favour about her Majesty, to make
herself her most Enemy, [viz. by disuading her to countenance
these Proceedings in Parliament for her Safety.] He prayed God to
amend them. But he would not write, who these were that were
suspected: he was sorry for them: and so would you also (writing
to *Walsingham*) if you thought the Suspicion to be true: meaning
probably the Earl of *Leicester*.

L. Burghley to
Walsingham.

Yet that great Courtier and Favourite used these Words to the said
Ambassador in the Month of *May*, when this weighty Matter was
earnestly debating in the News, 'Our News is, we are presently in
'hand to attain the *Scottish* Queen of Treason. And yet we fear
'our Queen wil scant agree to it.

Earl of Lei-
cester's
Thoughts at
this Juncture.

The Thoughts of that grave Statesman, *Walsingham*, shal take up
the next Place: Who upon Consideration hereof used these Words,
'That when he considered, how Things of Moment, tending to
'Safety proceeded at Home, he knew not what to judge necessary,
'unless it were for every Man to provide for the Cross.' And again,
upon

Walsingham's
Fears. Letter
to Leicester.

A N N O upon the Solicitations made in *France* about this Time for that Queen
 1572. and for her Re-establishment in her Government, he brake out into
 these Words, ' That he feared, that as long as that Woman lived,
 ' there would never grow good Accord to *Scotland*, nor continuance of
 ' Repose in *England* : nor perfect and sound Amity between her Ma-
 ' jesty and the Crown of *France*.

Walsingham
 to Sir T. Smith.

And when al that had been endeavoured in Parliament was not
 only ineffectual, but soon after she was enlarged, and had more Li-
 berty granted, the same *Walsingham* thus discovered his Mind to a
 Friend in *England*, in the Month of *August*, ' That if her Majesty
 ' had accepted the Provision for her Safety by her Subjects in Par-
 ' liament, and not so soon have yielded to any Enlargement, those
 ' *Scottish* Matters (then in Debate) had been ere this accorded. [*viz.*
 ' the Civil Wars among the *Scots*, occasioned by that Queen.] But
 ' we use (said he) to build with one Hand, and overthrow with
 ' another: Concluding, That he could rather lament it, than hope
 ' after a Remedy. And therefore to God he committed it.

It was the quick Apprehension of the imminent Danger that stil
 hung over both the Queen and People of *England's* Heads at this
 Time, that so pressed the Necessity of removing the *Fomes* of Con-
 tention round about. Which caused the same Wise Man to utter
 himself and his Fears thus to the same Friend a little after, in the
 Month of *October*, ' That until such Time as the Root of the Evil
 ' [meaning that Queen] were removed, it was rather to Dream of
 ' Remedies than to apply such as the Disease required. And there
 being now some Hopes of Matters growing to an Accord in *Scotland*,
 by the Means of Queen *Elizabeth*, he added, ' That if the Postern
 ' Gate were shut up, [meaning *Scotland*] and other inward Medi-
 ' cines applyed, she [the Queen] would be more esteemed and fear-
 ' ed. And again, That the Tempest that hung over our Heads, was
 ' to Man's Judgment so apparent, as if she over-slipped any Remedy
 ' that might be used, she must not long look to keep the State that
 ' she then enjoyed. And that if *England* and *Scotland* were united,
 ' and such unsound Members cut off as had been the Cause of in-
 ' ward Corruption, both her Enemies should have less Wil to attempt
 ' any thing against her Safety, and she remain in less Peril of such
 ' Mischiefs as otherwise were like to fall upon her: Adding, that
 ' violent Diseases must have violent Remedies.

Queen of Scots
 accused under
 five Articles.
 Cotton Librar.

I find that Queen's Crimes reduced to five Articles, of dangerous
 Import to her Majesty, and to the State of *England* : Which by cer-
 tain Commissioners sent to that Queen by Q. *Elizabeth*, were charged
 upon her. First, Her Claim to the Crown of *England*. Secondly,
 Seeking a Marriage with the Duke of *Norfolk*. Thirdly, The Pro-
 curement of the late Rebellion in the North. Fourthly, The Re-
 lief of the Rebels after they fled. Fifthly, The practising of an
 Invasion of the Realm by Strangers. This Paper at length transcri-
 bed from a *Cotton* MS. I have repositied in the *Appendix*.

N^o XIV.

But further, to enlighten this singular Piece of History, wherein
 not only *England*, but the other neighbouring Kingdoms had their
 Shares; especially, since our Historians, and chiefly *Camden*, have so
 briefly slipit it over. The Reasons of the *Scottish* Queen's Restraint and
 Troubles, Q. *Elizabeth* gave in her Instructions to the L. Admiral,
 going

going Ambassador into *France*, to declare the same to that King; who had interceded for her Restoration: 'That it was wel known that she [the Queen] was often wel disposed to have obtained an Accord betwixt her and her Subjects of *Scotland*. And that al-ways, when she was most earnest to have done her Pleasure therein, she was most ready to practice against her, [the Queen] as it seemed, not satisfied with the Recovery of her own Country, without the Practice to have also this of *England*, as by manifest Proof they, the L. Admiral and Sir *Tho. Smith*, could avow, to be ready to be shewed. And that therupon she was forced, both for her own Safety, and the Weal of her Realm, to take another Course. That is, to continue her Favour towards the King [the *Scottish* Queen's Son, now King of *Scotland*] having been accepted by the three Estates in ful Parliament.

ANN O
1572.

The Practice of
the *Scottish*
Queen against
Q. Elizabeth.

'That she [the *Scottish* Queen] had of late, by sundry her own Letters to the Duke of *Alva*, and by her Ministers to the King of *Spain*, laboured to oblige that King to attempt to break the Amity between the *French* King and the Realm of *Scotland*, with plain Assurance, that she would not in any wise depend upon the *French* King. But had wholly given herself, her Son, and Realm, so far forth, as she could, to the said King of *Spain*. And to that End had done her utmost to move the same King to send Forces into *England*, to joyn such as she promised should be aiding therunto, to surprize her Son, and to carry him into *Spain* by Sea. And according therunto, the Duke of *Alva* had sent several Men to peruse the Ports in *Scotland* for that Enterprize.

Her Message to
Spain.

'That as for the *Scottish* Queen, she was wel treated for her Diet, and other Things meet for her Health, however the contrary seemed to be reported. She might at her Pleasure take the Air on Horseback; so she did it in Company with the Earl of *Shrewsbury* [her Keeper.] For her Diet, it was such as her own Ministers did, and would prepare without respect of Charge. Only it was prohibited, that no Stranger should come to her, to practise with them, as she had long Time used. And yet it was found daily that she did not cease, by Letters and Messages, to solicit al manner of Things for her Purpose: as by Interception now and then of Letters and Messages was to be seen. Among which were found her continual Labours, to procure her Son to be stolen, and taken away into *Spain*; besides her Attempts against the Queen herself, and her Realms.

The *Scottish*
Queen, how
entertained in
her Confinement.

The Estates then (assembled in Parliament) did solicit, as before they had done, her Majesty, both in respect of herself, and whole Realm, to proceed against the *Scottish* Queen, by Order of Justice. Wherin her Majesty was so perplexed with incessant Clamour, and Request of her People in that Behalf, as she was marvailously therewith troubled. As of her own Nature she had been found, (even in her most private Causes, and where her Person had been in Danger) not given to shew any Vehemency, or to pursue Revenge; so to refuse the universal Motion, the general Advice and Exhortation of her States, she thought it no smal Hazard of their Love.

The Parliament
solicite the
Queen against
her in vain.

And in these Things moreover did this Queen disoblige Q. Elizabeth. First, her secret seeking of Marriage with the Duke of *Nor-*

How she had
disobligeed Q.
Elizabeth.

ANN O folk, without her Majesty's Knowledge, even at that Time that her
 1572. Majesty was travailing to compound her Causes with her Subjects.
 And after that her Majesty had imprisoned the said Duke for that
 Attempt, and that her Practices in the same were discovered; and
 therewith it was not unknown to the Queen, what Comfort she had
 given to her Majesty's Subjects to enter into Rebellion, as they did,
 [viz. Anno 1569] but being subdued and forced to fly, they were
 openly maintained in *Scotland*, by the *Scottish* Queen's Means.
 Moreover, it was notorious how the Queen, by sundry Solicitations,
 partly of herself, and partly of the *French* King, and his Ministers,
 was content as it were to bury the former notable Injuries: and did
 newly enter most earnestly to treat with her Subjects for Restitution:
 and left no good Turn unessayed, neither by Request, nor Threat-
 nings, to move them to accept her Majesty's Earnestness then with
 the Nobility of *Scotland*, professing Obedience to the King her Son:
 That her Majesty plainly charged them, that if they would not con-
 descend to her Motions for her, she would utterly abandon them;
 and rather be a Party against them. Whereupon they were entred
 into such hard Terms, as they answered, that they would so persist
 in their Obedience to their King, as they would venture their Lives
 in the Quarrel.

And yet finally, by some Persuasions, they were induced to accord
 with her Majesty; That a Parliament should be holden with as
 much Speed as might be. And there these her Majesty's Motions
 were propounded. And certain Persons should have Authority to
 treat therof with her Majesty's Counsellors. Whereupon her Maje-
 sty did look for some good Success. But before it could be granted
 therunto to proceed, her Majesty discovered daily most dangerous
 Attempts of Treason, both against her Person and Realm, wholly
 and only set forth by the said *Scottish* Queen. And she found these
 new Treasons intended, and almost brought to their mischievous
 Perfection; by not only renewing the former Message with the
 Duke of *Norfolk*, but by giving Order for a Rebellion and Invasion
 of this Realm. Al which was by her devised, set forth, and deli-
 vered to be executed, even in the very same Time, that her Majesty
 did deal so earnestly for her with her Subjects; and was in Hope
 to have obtained some reasonable End for her.

So also had she now discovered the Truth of her former Practices,
 in stirring of the first Rebellion, only to have by Force obtained the
 Marriage, and with the same Force sought the Crown. This wil
 give a true Light into the Displeasure of the Queen and this Parlia-
 ment against Queen *Mary*, and open the just Reasons therof; being
 the Contents of the Instructions given to the Earl of *Lincoln*, L. Ad-
 miral, to shew the *French* King and his Mother; who had fervently
 solicited the Queen to be favourable to her. The said Admiral, to-
 gether with these Declarations concerning that Queen's Practices,
 shewed the *French* King a Letter in Cipher, which she [the *Scottish*
 Queen] wrote to the Duke of *Alva*, of the Matters before men-
 tioned.

The Princes Ca-
 tholic move to
 restore her.

And yet notwithstanding, soon after the *Paris* Massacre, that
 happened but some Months after, they began to talk in *France*, that
 it would be a Deed of Charity for the Princes Catholic, not only
 to

to set the Queen of Scots at Liberty, but also to restore her to her Right: Wherupon *Walsingham* the Ambassador there, wrote to Secretary *Smith*, that her Majesty was not ignorant what he had written, touching the Opinion of wise Men, what was to be done in that Behalf, for her own Safety. 'If the Sore be not salved, I fear,' said he, we shal have a *Bartholomew* Breakfast, or a *Florence* Banquet: that is, that such a bloody Massacre was like to ensue in *England*, as those were.

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Fears of a Massacre.

And so, indeed, in the Month of *December*, there was much Talk that this Queen must die, the Nation, both Queen and Subjects, having been terrified with the late Barbarity in *Paris*, against the Protestants, and she continuing her Practices. And so *De la Mot*, the French Ambassador in *England*, advertised, That her Majesty's Meaning was, that that Queen should suffer; and that the Matters found against her were so great, that it was generally talked of, and thought, that she should have been executed. Which when the Report thereof was brought to *France*, they, her Friends there, discoursed among themselves, that it were good to stay the Noblemen that should be sent thither by her Majesty to Christen that King's Son, to stand Proxies for her, (as that King had desired of the Queen) as a Pledge for that Queen's Safety: For so *Walsingham* hinted to the L. Treasurer, *Decemb. 28.* For now, after the Massacre in *France*, and the Queen of Scots holding Correspondence with the Pope and *France*, and the secret false Dealing of the French, more severe Thoughts were taken up against that Queen; and she was very dilligently watched by the Earl of *Shrewsbury*, to whom was committed the Keeping of her.

A Talk that the Scottish Queen must suffer.

This Nobleman was very trusty and faithful: and took diligent Notice of Letters sent her, and many other Correspondencies from abroad: and had also frequent Discourses with her. Of which he gave Intelligence to the L. Treasurer *Burghley*, from Time to Time. In one of his Letters he writ, 'That she seemed much discontented, 'that having sundry Times written to the Queen's Majesty, she was 'neither answered, nor suffered to receive Money out of *France*, nor 'Things needful for her Use. So that she could not with good Patience write to her Majesty at this Time. That within a few Days 'she was become more melancholic than of long Time before, and 'complained of her Wrongs and Dishonour: And for Remedy thereof, seemed not to trust her Majesty, but altogether hoped of foreign Power. That by her Talk she would make appear, that 'both *Spain* and *France* stood her and her Son's Friends: and that 'to keep them both her Friends alike, forbore to write to any of 'them. That she would persuade, that *Spain* in *Ireland*, and *France* 'in *Scotland*, intended some Attempts. For to *Ireland*, she said, the 'Pope long since gave Licence for the King of *Spain*, as his Right. 'He added, That this Speech of hers was not without her accustomed Threatning; nor that she shewed less Enmity than of old.

Earl of Shrewsbury, the Scottish Queen's Keeper, gives Intelligence of her to Court. Epist. Com. Salop. in Offic. Armor.

He proceeded, 'My Lord, this sudden Disposition to talk so fairly 'of these Matters, wherof she a long Time had scarcely seemed to 'think, (no Occasion thereof being given by me) presumeth some 'intended Practice of hers lately overthrown. For sure I am, her 'Melancholy and Grief is greater than she in Words uttereth. And

ANNO 1572. yet rather than continue this imprisonment, she sticks not to say, she wil give her Body, Son, and Country, for Liberty. And here she infers, that This she gives out, to move some Fear. God preserve the Queen's Majesty long in Health.

Discourse be-
tween the Earl
and her, about
Monies received
by her.
Epist. Com. Sa-
lop. tibi supra.

And in another Letter by the same Earl, written in *February* this Year, upon a Letter from the *French* Ambassador to her, (which the L. Treasurer had sent the Earl, to deliver to her) and which she read in his Sight, he writes, that she said therupon, 'How she perceived, that Ambassador was informed of great Sums of Money received out of *France* into this Realm to her Use, as 40000 Crowns, known by some Means of the Duke. Truly, said she, I received not so much. But if the Duke said so, queth she, I wil not deny it. Then she made a long Discourse of the Money she spent by the Bishop of *Rosse*, termed her Ambassador, and the Bishop of *Galloway*, with other her Commissioners, and Gifts also to her Servants: Which by her long Tale, amounted, I dare say (writeth the Earl) to double the said Sum. He [the Earl] told her then plainly, that he had heard by sundry Reports of divers Sums of Money to be secretly conveyed from Time to Time into this Realm, to be employed for Practices, to her Use. Which being found true, or any Part therof, he said, she was of good Reason to blame her own self for her Wants, and none other. Nay, said she then, let them never be afraid (which she repeated divers Times) of any Money, that I wil have come into *England*. For I have given sure Order, that al which I can make shal be employed in my Service in *Scotland*: which shal not be defeated, for ought they can do.

The Earl said again, that he spake not for any Fear that was any Way to be had in the Matter. And that if she thought so, she was much deceived: but his speaking of those Reports was, to move her the better to consider with herself, where the Fault was, if she wanted. Wherunto she replied not. But entred then into her wonted Conjectures, and said, I see now they go about some Exploit, to be done in *Scotland* against me. And therefore would find Means to hinder the coming of Money to me, as out of *France*. But said she, I have taken sure Order for their Relief in *Scotland*. And that the same may be the more large unto them, I wil spend on myself here, as little as I can.

The Earl asked her if she knew of any such Intention, or Act, in doing in *Scotland* against her. But he could not perceive by her Answer, that she understood any thing either of the present Sieges, or otherwise of Weight; but only occupied herself with Suspicion, according to her old Customs.

As concerning her sending into *France*, or the coming of any from thence unto her, he could not but think much Danger in either of them. For that certainly whatsoever she pleaded of Wants for herself and hers, her very Meaning and Desire is of Intelligence and Practice for her Purpose, not tolerable. Albeit, if her Majesty of her Pleasure wil needs grant Licence for one of these two Ways, his Opinion was, that the sending thither of some such her Servants were most meet for providing her Apparel and Receipt of Money necessary: so that they be not For sometimes Discourses were of less Danger, than the coming of some

some expert Persons from thence, that could not upon the sudden be judged of, as wel known here. But seeing such Dangers to be, either in sending or coming, he must, he said, of good Reason conclude with his Lordship, the best Way to be, that she might be licenced to have some Money brought from *France* to her, to serve for her Necessaries. And that her Majesty was now the more inclined to be suspicious of her Doings, he could not but think she had great Cause so to do, not only remembring that which is past, but also expecting the Return of the Cardinal of *Lorain*, with the rest of that House, and herself also principally; with the cruel Intentions of every of them, wel known to be toward her Majesty, and the State of this Realm, if they had Power and Liberty to serve to their Wills. This was dated from *Sheffield* Castle the 20. of *Febr.* 1572.

And by way of Postscript, he writes, That when he was about to seal up this Letter, she sent for him, and at his coming brast out with Complaints of her Estate; especially, how she was not wel used in *France*, by such as she had put in Trust touching her living there: Saying, that her Uncle, the Cardinal, who chiefly pretended good Wil unto her, did so dispose her Profits and Casualties there, at his own Liberty, as nothing therof came to her necessary Use. Wherefore she desired, that her new Officer, whom she had lately put in Trust about her Living, might have Licence to come and declare her State unto her. The Name of this her new Officer she said, was *Monsieur De Verge*. This seems to have been her Device, to let in some Intelligence from *France* unto her.

And good Reason there was for these Suspensions of Messengers from *France*, since the State had Experience before this, of the Dangers of Messages brought to her from thence. One wherof was in the Month of *December*, when Information was given by *Walsingham*, Ambassador then in *France*, That there was Linnen to be sent to her from thence: and that he had discovered one that carried the Box wherin it was put; which within three or four Days departed thence. And communicating this to the L. Treasurer, he told him, that he thought they would see somewhat written in some of the Linnen, contained in the same Box, that should be worth the reading: and cunningly advising, that her Majesty, under Colour of seeing the Fashion of the Ruffs, might cause the several Pieces of Linnen to be holden before a Fire, whereby the Writing might appear. For that he judged, there would be some Matter discovered: which made him the more willing, as he said, to grant the Pass-port.

Linnen sent to
the Queen:
with secret
writing in it.

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C H A P. XVI.

A League Offensive and Defensive with France. Deliberation about the Assistance of the Prince of Orange. Duke Montmorancy comes over Ambassador. His Reception. Sir Philip Sydney goes into France with the English Ambassador. A Motion made by the French Ambassador for Duke D'Alençon's matching with the Queen. His Qualities. L Burghley's Thoughts and Advice concerning it. The Queen irresolute. Sir Philip Sydney's Letter to her, against the Match with France. Cases of Conscience in respect of marrying with a Papiſt: and suffering Maſs to be ſaid. Answered favourably.

WE wil now return a little backward towards the Beginning of this Year, to take a View of the weighty Affairs between France and England.

A League made with France.

Sir Thomas Smith and Mr. Walsingham were both now in France, soliciting a good League between the two Kingdoms; and in the Month of April effected it. Which was looked upon as an happy Effect for this Land. Smith certified the L. Treasurer, that at last they had concluded the League. In this League the French obliged themselves not to assist the Scottish Queen; being content to make no Mention of her; or of being her Friend and Ally: but gave her over to the Queen's Majesty, whatsoever Demands they had made for her before. And in al Things they relented to her Majesty's Desire; as Smith wrote; so that they might have Colour to save the King their Master's Honour. And hereupon the said Ambassador added, he hoped and trusted, it was the best League that ever was made with France, or any other Nation, for her Majesty's Surety. And within a Day or two after, they hoped to sign the Treaty. This was writ Apr. 17. And Apr. 20. Smith writeth the same from Blois to the Queen.

The Terms and Conditions of it. Cott. Libr. Julius F. 6.

The French King's Commissaries at this Treaty were, Francis Duke of Montmorancy, Renatus Byragus, Sebastian de Laubespine, Episcop. Lemovicensis, and Paulus de Foix. The Queen's were, the said Smith and Walsingham. This was a Confederacy, League, and Union, for mutual Defence, against al Persons of what Order soever; who under any Pretence whatsoever, and any Cause, none excepted, do invade, or shal invade, the Persons, or Territories by them possessed. And this League to remain firm, not only between the said Princes, while they live, but also between their Successors; if the Successor shal signify to the Survivor within a Year, by Ambassadors and Letters, that he receiveth the same Conditions. Otherwise the Survivor shal be understood to be free of the Observation of this League. And that the French should innovate nothing in Scotland.

In

In the next Month, *May* the 7th, the said Ambassador, *Smith*, *ANNO* reflecting upon the Benefit of this League, used these Words, 'That *1572.*
'now it could not be said, her Majesty was altogether alone, ha-
'ving so good a Defence, of so noble and courageous a Prince, and
'so faithful of his Word, and so near a Neighbour, provided for,
'and bespoken beforehand against any Need, partly that [of the
'*Scottish Queen*] and partly the Troubles in *Flanders*. Which God,
'he said, had provided to deliver his poor Servants there, from
'the Antichristian Tyranny.' But our Ambassador, however war-
ry enough, and suspicious of that Court, saw not yet the Dissimu-
lation of that *French* Potentate.

*The Benefit of
this League.*

But as this supposed good Understanding with *France* was now
effected for *England*, so it wanted Defence from another implacable
and more formidable Enemy, the powerful Monarch of *Spain*.
In Order to which another great Matter was now in hand and un-
der Consultation; namely, concerning assisting the Prince of *Orange*.
Who headed the free People of the *Low Countries*, intolerably op-
pressed, and tyrannized over by Duke *D'Alva*, the King's great
Officer there. And because *France* equally with *England*, was in
Danger from that insulting Prince, it was laboured, that both King-
doms should assist the said Prince of *Orange*.

*Deliberation
for Assistance of
the Prince of
Orange.*

Walsingham is (now in *May*) persuading the Lord *Burghley* to joyn
with them in their Resistance of that oppressive Duke, and for aid-
ing them of the *Low Countries*. He sent a Messenger that Month,
thoroughly instructed touching the State of that Country, and the Pro-
ceedings in *Flanders*: and that he hoped, after that he had thorough-
ly debated the Matter with him, it would manifestly appear un-
to him, that upon the good or evil Success of this common Cause
of Religion, and without the same wel proceeded, her Majesty
could not promise to herself any great Safety, having so dangerous
a Neighbour. Whose Greatness should receive no smal Encrease,
if he overcame this Brunt. And in another Letter, he writ, that
he perceived, that if there were no Assistance given under Hand
by her Majesty, they should be driven to such Inconveniences as
should be layd upon them by the Nation of *France*: And further,
that they should be forced to consent to have *Strozzi* [a Sea Com-
mander belonging to the *French*] in *Zealand*; unless they might
have some Supplies elsewhere.

*Walsingham
moves it to the
L. Burghley,
in order to the
Safety of Eng-
land.*

And in *July* he acquainted the same Lord, That one of great
Credit, (sent thither [*i. e.* to *Paris*] as it seems, from the Prince of
Orange) told him, that it behoved the Queen and the *French* King,
to consult joyntly, in maintaining of that Prince's Enterprize. For
that otherwise, he saw many Reasons to induce him to think,
that it would be dangerous to them both: especially, to her Ma-
jesty, considering the Practices that reigned in her own Country.

*That it concern-
ed France and
England to
joyn in aiding
the Prince.*

Walsingham shewing his Zeal in this Cause, wrote also in this
aforesaid Month, to the great Earl of *Leicester* to the like Purpose.
'That to suffer that Prince to miscarry, knowing our own
'Danger, were to lack both Policy and Magnanimity. That we
'could not deny, but upon that, that lately was discovered, if
'God had not raised up that Prince of *Orange*, to entertain *Spain*,
'a dangerous [Flame] ere this Time had been kindled in her own
'Home.

*Walsingham to
Leicester, to
the same Pur-
pose. July 26.*

ANNO 1572. Home. To assist him therefore, added he, was to assist our selves. For that we were to run one Fortune with him. The Difference was, that by Miscarriage the Mischief should first touch him, and then consequently, as many of us, as profess one Religion with him. For the Supply that was given by the Pope, *Florence*, and divers Catholic Princes in *Germany*, shewed, that the Quarrel was mixt, and consisted as wel of Religion, as of State. That they failed not to make Distinction therof. And therein, said he, they shewed their Courage and Zeal. But contrariwise, we [*i. e.* of the *English* Court] do nothing under hand; and thereby we did discover both Lack of Zeal and Courage. And here he made an Observation: That no Counsellor's Enterprize accompanied with Fear, had ever good Success. For there could be no greater Enemy to sound Counsil, than Fear. And then, speaking of the Endeavours of those of *Flanders*, made to the *French* King, to assist that Prince, and about the Queen's joyning with that King therin; Surely, said he, tho' it import that King very much to look to it, yet that it more imported her Majesty, and to look for nothing else (*Spain* overcoming this *Brunt*) than the Extremity of such Mischief, as he could work her. And so he excites the Earl of *Leicester* to forward this Cause.

The Pope's Intention against England. And that these Apprehensions of *Walsingham* were not groundless, in the Month of *May*, he sent over from *France* to the Lord *Burghley*, a Gentleman, and with him certain Advices out of *Germany* and *Switzerland*, which he had received, and that Gentleman was privy to. Whereby his Lordship might perceive, that the Holy Father's Intention was, not only to trouble *England*, but al other Places that professed the Gospel. But now to return to this laboured Friendship with *France*.

The Commissioners sent for the signing of it. Mon. Battaile. This League was afterwards confirmed and signed by very Honourable Ambassadors sent over on both Sides; viz. *Montmorancy* from *France*, and the Lord Admiral from *England*. There were other Commissioners appointed to go with *Montmorancy*. One whereof was *Monsieur De Battaile*, who dyed before he went. Of whom, this may *en passant* be mentioned: That having dissembled his Religion, either for Fear or Interest, before his Death he much lamented the same; and gave his Advice to those about him, to resort to the Reformed Churches, and to bring up their Children in the Religion professed by the same; as *Walsingham* thought fit to impart in one of his Letters from *France*.

The Reception of Montmorancy here. Great Expectation there was of the coming of these Ambassadors; the Queen being determined to receive them very splendidly. At *Dover* were her Officers of the Household; and Provisions there made for them. The Earl of *Pembroke*, Lord *Windsor*, Lord *Buckhurst* were there also with great and mighty Trains. And the Delay of the *French* (who made some Stay) in their coming, put the Queen to vast Charges. To Court also at this Time, came flocking such Levies of Ladies to attend, as their Husbands cursed the Delay, as the Lord *Burghley* said between Jest and Earnest. Duke *Montmorancy* with al his Train, to the Number of forty, was received with great Honour, being entertained for Meat and Drink, each in their Degrees; as it was to be affirmed, (as the Lord *Burghley*

ley writ) the like had not been seen in any Man's Memory. That Honour also done to him, was such as her Majesty could not do more, namely, in her courteous using of him, and by appointing fundry Sorts of the Nobility to attend him. The Earl of *Leicester* feasted him. And at *Midsummer* the Lord Treasurer also feasted him and al his Gentlemen, with a Collation of al Things, that he could procure, being not Flesh; to observe their Manner.

His Reward, (tho' not so great as the Lord Treasurer could have wished) was a Cupboard of Plate gilt; a great Cup of Gold of 111 Ounces: And *Monsieur De Foix's* was, a Cupboard of Plate.

The Admiral that now went to *France*, was accompanied with many young *English* Gentlemen; and among the rest, Sir *Philip Sidney*, then but young, about 18. The Earl of *Leicester*, his Uncle writ to *Walsingham* at his going, tenderly, concerning him, to this Tenor: 'That forasmuch as his Nephew, *Philip Sidney*, was licensed to travail, and did presently repair unto those Parts with the Lord Admiral, he had thought good to commend him by those his Letters friendly unto him, as unto one he was wel assured, would have a special Care of him, during his Abode there. That he was young and raw, and no doubt, should find those Countries, and the Demeanour of the People somewhat strange to him. And that therefore his [*Walsingham's*] good Advice and Counsil should greatly behove him for his best Directions. Which he [the Earl] did most heartily pray him to vouchsafe him with any friendly Assistance he should see needful for him. That his Father and he [the Earl] did intend his further Travail, if the World were quiet, and he [*Walsingham*] should think it convenient for him. Otherwise they prayed him, that they might be advertised thereof; to the End the same (his Travails) might be therupon directed accordingly.' What Experience this young Gentleman learned in *France*, and the smal Esteem he had for that Court, we shal hear by and by.

Sir Philip Sidney goes into France, to travail.

While *Montmorancy* was here, transacting and confirming the Treaty, another very weighty Matter was in Hand; namely, an earnest Motion made by him for the Queen's matching with Duke *D'Alençon*, the *French* King's younger Brother: (who was now but 17 Years of Age.) A Matter very acceptable to many of the Queen's Subjects; and of the wisest and carefulest Sort. Of those were the *L. Burghley* and *Walsingham*. By the latter of these he was described advantageously, the better to recommend him to the *English* Court. That for his Stature and Proportion, he left it to be expressed by Word of Mouth by Sir *Tho. Smith*, Mr. *Killigrew*, and others, who had been lately in *France* and seen him. That as for his Conditions, generally, this Opinion was conceived of him, that he was of as good and tractable a Disposition as any, either Prince or Gentleman in *France*: and withal, both wise and stout, and subject to the *French* Lightness. So that they did apply to him the *French* Proverb, *Qu'il a de plume en son cerceau*. That he was confirmed in it (beside the general Opinion) by the Admiral [*Coligni*] Count *Roche-foucault*, *Tilligny*, and others of the best Judgment of the Religion,

A Motion of a Match between the Queen and Duke D'Alençon.

His Qualities and Conditions.

ANNO with their earnest Protestation: So that he could not but credit
1572. the same.

Admiral Coligni is earnest for it.
The Admiral debated with *Walsingham*, (as he farther related to the Lord *Burghley*) in this Matter; and protested sundry Times to him, calling God to Witness, that he would not advise the Queen unto it, if he thought it would not prove both honourable, profitable, and comfortable, and for her Safety. And for his Religion, they had great Hope grounded upon good Conjecture, that he was easy to be reduced to the Knowledge of the Truth. *Walsingham* added, that for his Part, he had many great Reasons to induce him to think, that if there were no other Impediments than the Use of his Mass, that he would be easily induced to embrace the same.

His Religion.

His Affection towards the Queen.

And touching his Affection towards the Queen, *Walsingham* was informed, that where it had been objected to him, that he would be glad to have the Title of a King; he protested, that if he were not moved with a great and honourable Report of her Majesty's rare Virtues, more than at any Desires he had to a Kingdom, he would never have desired the King, nor the Queen his Mother, to have made any Mention therof.

The Inclination of his Servants.

Touching the Devotions of his Followers and Servants, towards the propounded Match, *Walsingham* tells, how he was informed, that they also earnestly desired the same; especially, those whose Advice he chiefly used. Who tho' they were not of the Religion, yet were not Enemies to the same; and rather inclined that Way than otherwise. Of the which a Dozen of them were discharged of his Brother's Service, in Respect therof.

L. Burghley's Enquiries: and Thoughts of this Match.

Al this was in Answer to what the Lord Treasurer *Burghley* had writ to *Walsingham*; being willed by the Greatest to require the said Ambassador to use al good Means possible to understand what he could of that Duke, viz. of his Age, his Stature, his Conditions, his Inclination to Religion, his Devotion this Way, the Devotion of his Followers and Servitors. And hereof her Majesty sought speedily to be advertised. That she might resolve within a Month. For the Ambassadors upon their going Home, did what they could in that Matter. Whereunto they had neither Yea, nor Nay, but Delay only for a Month. That wise Lord's present Thoughts were, (as he signified in his Correspondence to that *English* Ambassador) that he could not see in her Majesty at that Time, any Lack towards this, but in Opinion for the Age. Which Defect, if it might be supplied with some Recompence, it were meet to be thought of. He wished we might have *Calais* to the Issue of their Bodies: And he to be Governor therof during his Life: so as the *English* might have Security for their Staple there. He wished also, that secretly the Queen's Majesty might be assured, that (altho' there be no Contract therefore) that he would hear no Mass after his Marriage.

The Difference of Age disliked by the Queen.

But however this Lord and that Ambassador laboured to bring this Marriage about, the Queen, it appeared now by the Month of *July*, had little Inclination unto it. The Difference of Age undoubtedly might be one Cause. And thus did that Lord express his Mind in this Matter to that Ambassador in the Month aforesaid: That

‘ That the Queen found the Marriage to be necessary for her: *ANNO*
 ‘ and yet the Opinion of others misliking of that Party, for the *Per-* *1572.*
 ‘ son, did more hinder her Purpose than her own Conceit. And
 ‘ that he saw such Difficulties on both Sides, that he could make no
 ‘ Choice for no Marriage. That al Evils must be lookt for: And for
 ‘ Marriage without Liking, no Good could be hoped thence. There-
 ‘ fore to God he left it. He saw, as he added, his Negotiations
 ‘ there ful of Perplexities: and prayed God to direct him. For he
 ‘ found the Queen very irresolute.

Surely al this present Negotiation about Marriage, was rather to blind the Queen’s and every *Englishman’s* Eyes, against the bloody Massacre that was now hatching, and the next Month executed. And further to blind her Eyes, a Messenger was sent this Month to the Queen, to tel her of the intended Marriage of the Lady *Margaret* with the King of *Navarr*; as tho’ it was going now to be fair Weather with the Protestants.

These *Amours* were continued both this Year and the next. I wil draw what I find more of it into this Place. In the midst of this woeing happened the barbarous and inhumane Massacre in *France*, which justly put a Stop to it. The *English* Nation abhorring the Action, and al those that were concerned in it. Among the rest, young *Philip Sydney*, that was at *Paris* at the Execution, took the Freedom to expres his Mind to the Queen not long after, in a private Letter, shewing his Dissuasion from matching there, tho’ with al humble and dutiful Address. The Contents wherof, and some remarkable Sentences, I have met with among some Papers of *Sir Michael Hicks*, sometime Secretary to the *L. Burghley*: which I shal here set down, (in the Want of the compleat Letter) both to give a Light into this Matter, and to preserve any Remainders of that incomparable Man.

Sir Philip Sydney to the Queen, dissuading her from Marriage.

MSS. Mich. Hicks, Eq.

‘ To arm an Excuse with Reasons, were to acknowledge, that I
 ‘ did willingly amiss. It were folly to lay on fair Colours, where
 ‘ Judgment is so ready to discern of the Thing itself, &c. There-
 ‘ fore bearing no other Olive Branch of Intercessions, than my un-
 ‘ feigned good Wil, nor using any other Information, &c. A Matter
 ‘ of great Importance, importing both the Continuance of your
 ‘ Safety, and the Joys of my Life; shallow Words, springing from
 ‘ the deep Well of Affection. Having travailed long Time in Thought
 ‘ do now declare; not able to suppress it any longer, it striveth so
 ‘ vehemently to discover itself. — Nothing can be added to your
 ‘ Estate, being already an absolute born, and accordingly reputed
 ‘ Princess. As the *Irish* are wont to say, *What need have they to do*
 ‘ *any thing, that are rich and fair?* So, What need have you to
 ‘ change the Course of your Estate, settled in such a Calm. — To
 ‘ so healthful a Body to apply so unfavoury a Medicine. — What
 ‘ Hope to recompence so hazardous an Adventure, as to alter so wel
 ‘ a maintained and approved Trade? — Sudden Change in Bo-
 ‘ dies natural, dangerous; much more in Politic. Hazard, then
 ‘ meetest to be regarded, when the Nature of the Agent and Patient
 ‘ fitly composed to occasion them. — The Realm Patient, Majesty
 ‘ Agent. — A true inward Strength resisteth outward Accidents.
 ‘ An inward Weakness doth not lightly subvert itself without fo-

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1572.

reign Force. — The Treasure, the Sinews of the Crown: the League the Love of the Subject.

Two Factions [the Papist and the Protestant] irreconcilable. — By your Dealings at Home and abroad, against our adverse Party, you are so enwrapt to the other, that you cannot pul yourself out. As a Ship, altho' it be beaten with Waves and Tempests, yet there is no Safety but within it. — The Protestant the chief, if not your sole Strength. They cannot be, nor look for better Estate than that they be. — Their Hearts galled, if not aliened, when you marry a *Frenchman*, and a Papist: The Son of the very *Jezebel* of our Age: altho' fine Wits excuse it. His Brother [the *French King Charles*] made Oblation of his Sister's Marriage [with the Protestant King of *Navarr*] that he might massacre of al Sexes. — Himself, contrary to his Promise and Gratefulness, having his [Dependence] and chiefest Estate by the *Hugonots*, sacked *La Charité*. This maketh al true Religious to abhor such a Master, and to diminish that Love they have long Time born you.

The Papist Spirits ful of Anguish, forced to [take] Oaths [of Allegiance, &c.] they counted damnable. — Ambition stopt. — [Layd] in Prison, Disgrace, Banishment of their best Friends. — Some think you an Usurper. Some think the King [your Father] is rightly disallowed by the Pope. — Burthend with the Weight of their Consciences. — [They consist of] greater Numbers, and Riches, because they have not Offices laid upon them. — [They have] united Minds, as al oppressed are.

Joyn to these discontented Persons; either for Want: *Quibus opus est bello Civili*; as *Cesar* said: Or such as have high Minds, and are not advanced. These Men most dangerous. They embrace al Estates; and stay but Advantage of Time.

I am glad, I may say, they did not prevail. For if they had, it had been no Time now to deliberate. — These People want but a Head, and such a Head [as *Monseigneur*] wanteth but a few of their Instructions. — That Occasion, with a final Shew of Title [*i. e.* King of *England*] wil do for a Turn. Remember *Warbeck*; and *Lewis* the *French King's* Son in *Henry the Third's* Time. That *Monseigneur* is to be judged by his Wil and Power. His Wil is as ful of high Ambition as is possible. *French* Disposition. His Education is in constant Attempts against his Brother. His thrusting into the *Low Countries*. — Sometimes Suitor to the King of *Spain's* Daughter: sometimes to You. — Carried away with every Wind of hope. — Taught to love Greatness any Way gotten. — The Motioners and Ministers of his Mind, only young Men; that have seen no Commonwealth. Defiled with odious Murther: Apt to Rebellion.

How wil he be content to be the second Person in *England*, that cannot be in *France*, and Heir apparent? His Power great. — The Way wil be made for him. Who needs nought, but an Head to draw evil Humours — Of great Revenues. — A populous Nation of the World; especially of Soldiers, that have learnt to serve without Pay, where their Hope is the Spoil. — His Brother ready to help for old Revenges: As also to keep him occupied from troubling *France*: And also to carry naughty Fellows out of his Country.

King

‘ King *Philip* and Queen *Mary*, al of one Religion. The House *ANNO*
‘ of *France* ready to impeach any his Attempts. And yet, what *1572.*
‘ might have been the Event of that Marriage, your gracious Reign
‘ hath made void. — Your Realm ready to receive Hurt. M. [*Mon-*
‘ *sieur*] ready to [take hold of] the Occasion to hurt [us in our]
‘ Peace, and the Fruits of Peace.

‘ There cannot happen any thing more ful of evident Danger to
‘ your Estate Royal. — Your Person the Scale of our Happines.
‘ What Good can come to balance with the Loss of so honourable
‘ Constancy? — I wil not shew so much Malice, as to object the
‘ Doubts of the Unhealthfulness of the whole Race. — His Pro-
‘ ceedings in his Suit, agree like Hot and Cold. — I wil temper
‘ my Speeches from any particular Disgrace, tho’ never so true. —
‘ If he come, either [he must] have the Keys of your Kingdom, or
‘ live in lower Reputation than his Mind wil bear: or depart far off,
‘ displeased more than before. — If it be unprofitable for your
‘ Kingdom, and unpleasant for you, [’tis] too dear a Purchase for
‘ Repentance. — You can have by him no Blifs but Children. —
‘ He cannot enrich you: for he hath not: or else to bestow other-
‘ wise. — To ease you of the Cares of Government, is as much
‘ as to ease you of being Queen. This may hurt: If not, at the
‘ best, it cannot help.

‘ The Mention of Charges; [*viz.* from] foreign Fears, and the
‘ *Low Countries*. Those Buildings most firm, that stand upon their
‘ own Foundation. — A true *Massaniffa*. — It were not fit to
‘ contrary the Enterprizes of mighty *Carthage*. And if it were,
‘ how can this be applied to M. [*Monsieur*] — Strongest Leagues
‘ are made between such as are joyned by a vehement Desire of a
‘ third Thing: Ours a vehement Fear — Parallels can never joyn
‘ truly; because they maintain different Ends. — Contrary Prin-
‘ ciples cannot beget one Doctrine. — He a Papist; and if he be a
‘ Man, must needs have that Manlike Proportion, to desire al to be
‘ of his Mind. He desirous to make *France* great. Your Majesty
‘ meaneth nothing less, than that it should grow so, especially by
‘ *England*. — He by his own Fancy, and youthful Governours,
‘ embraceth al ambitious Hopes; having *Alexander’s* Image in his
‘ Hall, ill painted.

‘ Your Majesty [taught] by Vertue, if you should hope; by Wis-
‘ dom, what you may hope. — Your Council renowned over al
‘ *Christendom*, for their Tempers and Minds: having set the utter-
‘ most of their Ambition in your Favour, and the Study of their
‘ Souls in your Safety. — No Example in the World fit to blazon
‘ you by. — No Men ever weary of a good Prince. For either
‘ Men never saw other [than you] or are too old to have Joy, to
‘ seek other. — Abuse in Government ruineth of itself. Our
‘ Neighbours Fire giveth us Light to see our own Quietness. —
‘ Examples of good Princes [shew] the longer they reign, the dee-
‘ per they sink in the Subjects Hearts. The Subjects willingly grant,
‘ and dutifully pay Subsidies, and al Impositions demanded. Less
‘ troublesome to you now, in making Request [for them] than in
‘ the Beginning of your Reign.

‘ For

ANNO 1572. 'For Succession, albeit I have cast the uttermost Anchor of my Hope; yet for England's Sake, I wil not say ought against any such Determination. — That uncertain Good shal bring Contest to [obtain] good, beyond al Reach of Reason. — The Rising Sun first used by Scylla to Pompey. Rising and falling dependeth upon a Popular Choice. — In a Lineal Monarchy, when the Infants suck, where there is the Love of their rightful Prince, who would leave the Beams of so fair a Sun, for the dreadful Experience of a divided Company of Stars? — Vertue and Justice [are] the Bands only of Love. — By your Loss, al Blindness light upon him that seeth not our Misery. [Tis Time] to look after the Ship brought, after we see we cannot be safe in the Ship [wherin we are.] — The best Rule is to do so, as they may not justly speak evil of you. Augustus the Emperor [said] But let them speak evil, since they cannot do much Hurt. Charles V. when one said, *Hollandois portent mal*, answered, *Mais ilz patient bien*. — Care not for the barking of Curs, being carried upon the Wings of Innocence.

'I durst with Blood avow, never Prince was had in more precious Account of her Subjects. Some loose Wretch may defile such a Name; but cannot raze out the Impression of Love you have made in such a Multitude of Hearts. Their Love cannot fade, if you keep in your own Likeness, and alter not yourself in other Colours. *Metus in authorem redit.*

'He can bring no more Good than any Body else: Evil he may [i.e. Monsieur.] — Either Fear of that which cannot happen; or by him cannot be prevented. — You have stood alone a great while. Take it for a singular Honour God hath done you, to be the only Protector of his Church. And so may continue for Worldly Respects, if you continue, and make Religion your Strength. And those whom you find trusty, to be employed in the Affairs, to be held up in the Eyes of your Subjects.

'This Man, as long as he is but *Monsieur*, in Might cannot stand you; and being a Papist, he wil not. And if he be King of France, his Defence wil be like *Ajax's* Shield; that rather weighed down those that bear it, than defended them.

Two Cases of
Conscience con-
cerning this
Marriage.

For besides the Disproportion of Age, which was one of the Queen's great Objections, another Obstacle to the current Proceeding of this Marriage was the Matter of Religion; it being lookt upon as a Matter of Conscience. Which was reduced to two Cases. The one was, Whether it were lawful for a Protestant to marry with a Papist. And the other, Whether the Queen might permit to have Mass said in her Kingdom. For the better informing of the L. Burghley in both these, being the Queen's greatest Counsellor, and in whose Advice she chiefly reposed herself, some learned Divines were employed to write their Judgments according to the Word of God. There are several Tracts I have met with among that Lord's Papers, written in Resolution of both these Questions; some Negatively, and some Affirmatively. Wherin Objections were answered that made it unlawful: And a Book writ to that Purpose confuted, in favour of the Match. These Tracts I look upon as valuable, consisting of the Arguments then made use of among the Learned,
in

in the Points of Difference between the Church of Rome and the Protestants. They that are minded to consult them, may read some of them in the *Appendix*. But by assailing of the Arguments and Objections made against the Marriage, it appears, how inclinable and desirous the chief Men generally were for the accomplishing thereof. I add to the rest, what the L. Treasurer wrote in *March to Walsingham* in France, as the Result of his serious Thoughts of this weighty Matter: 'That he saw the imminent Perils to this State: And namely, how long soever she should by Course of Nature live and reign, the Success of this Crown so manifestly uncertain, or rather too manifestly prejudicious for the State of Religion; that he could not but stil persist in seeking for Marriage for her Majesty. And finding no Way, that was liking to her but this with the Duke, he did force himself to pursue it with Desire; and did flatter himself with Imaginations, that if he [the Duke D'Alençon] should come hither, her Majesty would not refuse him. And for his Religion, methinks, added that Lord, if he were otherwise liked, he would not lose a Queen with a Kingdom, for a Priest's Blessing of a Chalice.

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1572.

Nº XV,
XVI, XVII,
XVIII.

L. Burghley's
Cares for the
Public, in re-
spect of this
Match.

Compl. Amb.

CHAP. XVII.

The Massacre at Paris. Many Nobles and others of the English Nation preserved in Walsingham's House there. Among the rest Mr. Philip Sydney. Walsingham about departing Home. The King relates to him the Reason he took this Course. Walsingham writes of these Matters into England. The French Ambassador comes to the Queen. Her excellent Speech to him of the Admiral's Murther: And her Advice to the King. Some Account of the Massacre. Nothing but Extremity towards those of the Religion. England now upon its Guard. Roulard a Catholick, murthered.

BUT that hideous inhumane Massacre of the King's Protestant Subjects in France in this very Juncture, broke off that pretendedly good Understanding and Friendship with him, that the Queen and her Court were too credulous to believe and to take a Satisfaction in. For by this horrible Act, they might plainly see, how abhorred al those that professed the true Religion were to France.

*The Massacre
at Paris hap-
pens about this
Time of Treaty
with France.*

Walsingham the Queen's Ambassador was at this Time in Paris. And it was a wonderful Escape he had, that in that hot Zeal for Popery, he was not murthered undistinguished, with the rest. For whether it were by some Order from the King, or otherwise, not only himself, but those of the English Nation that could escape to his House, were preserved. And among the rest was one *Tim. Bright*, Doctor

*The English
fly to the Am-
bassador, and
escape the Mas-
sacre.*

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*Abridgment of
the Book of
Martyrs, by
T. Bright.
Quarto.*

*Among the rest,
Mr. Philip
Sydney.*

*The Queen up-
on sending for
her Ambassador
Home.*

*Walsingham's
Danger told by
some come from
thence.*

*His Message to
the King upon
the Massacre.
With the An-
swer.*

Doctor of Physick. Who divers Years after, viz. Anno 1589, published an Abridgment of *John Fox's* Book of Martyrs: and in his Dedication which he made to Sir *Francis Walsingham*, he remembered that great Benefit that both he and many others, *English*, and of other Nations too, Strangers then in *Paris*, received; being preserved in his House from being massacred. 'And so the Benefit was common to many. And that his Lordship's House at that Time was a very Sanctuary not only to al of our Nation, but even to many Strangers then in *Paris*, that were vertuously disposed to true Religion. So was it therefore the most memorable Deliverance, and far more honourable, and bound him, as he said, with great Obligations of Thankfulness: who therby had Cause to rejoyce not only for his own Safety, but for so many of his Countrymen, partly of his Acquaintance, and partly of Noble Houses of this Realm: who had al tasted of the Rage of that furious Tragedy, had not his Honour shrowded them.

Several of the Privy Council declared themselves beholden to *Walsingham* for the harbouring these Gentlemen: many wherof were related to them; as they did wisely in retyring thither. And in this Emergence, they desired the Ambassador, to advise those Gentlemen to return Home, as their safest Course, having seen enough of *France*. And particularly for the Lord *Wharton*, (whose Schoolmaster was slain) and Mr. *Philip Sydney*; to procure the King's Licence and Conduct to come thence. And further, advised him, that if he could get Leave from the King, to come Home too, til Matters were better settled there: (and that so was the Queen's Mind) leaving a Secretary there. But the Queen afterwards was unwilling yet to send for him. The Lord Treasurer and Secretary *Smith* (knowing the Worth of the Man, and the Danger he was in) had been Suitors to her Majesty, more than once, for his Return. Which she at length granted; and then strait revoked; the Letters being written, and immediately called back. So that in a Letter to him dated *September* the 12th, the Secretary told him, he saw, he must endure there for a Time which he trusted, would not be long.

About this very Time came to the Court three Gentlemen, viz. *Fawnte*, *Argol*, and *South*, from *France*. Who did amplify the cruel Disorders there; and therupon *Walsingham's* Danger that was talked of in every Man's Ears. Wherof his Friends made Relation to the Queen. The Effect was, finally, that she was content to write her Letter for his Return, to the *French* King, dated from *Woodstock*. Which Letter when the said Ambassador had delivered to the King, he would not yield to the Revocation: saying, that he must then recal his Ambassador at the *English* Court: which would look as if the Amity were broke. And therefore prayed *Walsingham* to speak no more of it. And so he continued there stil.

But to look a little upon this Massacre, and the Behaviour of the King after it was done, and the Consequences and Effects of it, with Respect to the *English* Court. But a Day or two after, viz. *Aug. 26.*) *Walsingham* sent his Secretary to the Queen-Mother, willing him in his Name, to thank her and the King, for the great Care it pleased them to have of his Safety, and for the Preservation of the

the *English* Nation in this last Tumult. And that he would not fail to make honourable Report of it unto the Queen's Majesty, his Mistress. And the Secretary was to add, that since there were divers Reports made of the late Execution there, and that he [the Ambassador] would be very loth to credit Reports; that it would please their Majesties to send him the very Truth: to the End he might accordingly advertize the Queen's Majesty. The Answer of the Queen-Mother was, that the King and she gave special Command, that good Regard were had of him, and al the *English*, as a Thing that tended to the Preservation of good Amity between the King and the Queen's Majesty. And that if he could devise any better Means for his greater Safeguard, he would give them Understanding therof. To the second Message, she said, That *Monsieur la Mot*, the *French* Ambassador had, she doubted not, advertised the Queens Majesty of the late Accidents there. Nevertheless, to gratify him, she would cause Secretary *Pinart* to send him an Abstract of that which the King before had sent to his Ambassador there resident. This Abstract *Walsingham* received, and sent it to *Smith* enclosed in this Letter, wherein he informed him of al this. And added, That the Duke of *Nevers* had shewed himself much affected to the *English* Nation: who spared not to come and visit *Walsingham* in his own Person, with Offer of al kind Courtesy, not only to him, but to divers other *English* Gentlemen. And besides, entertained three *English* Gentlemen, that otherwise had been in great Jeopardy of their Lives.

Soon after, viz. the First of *September*, the King (whose Business now was to excuse his Barbarity as wel as he could) sent for the *English* Ambassador, and withal sent two Persons of Eminency, and a Dozen other Gentlemen, to conduct him safely. Being come into his Presence, he told him, he sent for him to satisfy him of the late Execution; wherof he said, Men might judge diversly: And that he had for the satisfying of the World, caused the Process to be made of the Admiral [*Coligni* murdered in his Bed] and the rest of the Conspirators. And that assoon as it should be finished, he would not fail to send it unto her Majesty, his good Sister. Who, he did assure himself, would interpret in good Part his Doings. He being constrained to his great Grief, to do that which he did for his own Safety sake: And which if he had not done, both he himself, his Mother and Brethren had been in Danger of their Lives. And that he desired nothing more than to continue, or rather encrease, Amity with her Majesty. And therefore hoped, that she would not take Occasion upon this late Proceeding, to suspect the contrary. To which *Walsingham* gave a prudent and agreeable Answer to the King. And then he made the King acquainted, that three of this Nation were slain, and that divers were spoiled. For which when the King shewed himself to be very sorry, and said, that if the Offenders of that Party could be produced, there should be exemplary Justice used; *Walsingham* said, it would be hard to produce them, the Disorder being so general, and the Sword being committed to the common People.

Afterwards the Queen-Mother, to disguise the Matter, sent a Writing to him, to be sent to the Queen, expressing the Sum-

A N N O

1572.

The King sends
for Walsing-
ham.Discourse be-
tween them.

ANNO
1572.

The Queen-Mo-
ther's Dissimu-
lation concern-
ing the Pro-
testants.

That they
should have
the Liberty of
their Consci-
ences.

The Cruelties
in Lyons, Bur-
deaux, and
Orleans.

News brought
hither of the
Massacre.

The Queen's
Care for Wal-
singham.

La Mot's Ac-
count to the
Queen of the
Cause of this
Execution.

mary of this Fact. Which seemed to be described in a disguised Method, to cover the execrable Manner therof. And being in her Prefence, she shewed him, that the King's Meaning was, that the Heads of the Conspirators being now taken away, to continue the Edicts, and that every Man should live in Repose and Liberty of his Conscience. But this was only still to blind the poor Protestants, that they being now secure, might in greater Numbers fall into the Hands of the Butchers; and not stand upon their own Guard, nor to revenge themselves.

For *Walsingham* in his Correspondence with Secretary *Smith*, let him understand in a Letter dated *September 13*. That albeit it was shewn him, that the Heads being taken away, the meaner Sort should enjoy, by Virtue of the Edicts, both Lives and Goods and Liberty of their Consciences: which notwithstanding also was assured by Print [which Print he enclosed in his Letter] yet nothing therof was performed: but al Extremity used. Which Manner of Proceeding was by the Catholics themselves utterly condemned, as he added. And that they desired to depart thence out of such a Country, to quit themselves of this strange Kind of Government. For that they saw none could here assure themselves, either of Goods or Life.

He further gave him Intelligence. That even still at *Lions*, *Bordeaux*, and *Orleans*, great and most barbarous Cruelties had been executed. And that at *Orleans*, divers of the *Almains* had been slain, and spoiled. The most Part of them put to the Ransome. For that since Justice took not Place there, they forbore to require Redress, but departed thence with great Desire of Revenge. And further, that they were preparing the *Bastile*, for some Persons of Quality. And it was thought it was for the Prince of *Conde* and his Brethren. Marshal *Montmorancy* was commanded, as it was said, to keep his House, and to forbear to make any Assembly.

The News of this Cruelty was soon brought to *England* by several first, that escaped from *Diep*: bringing the News of the Admiral's Murther, with a great Multitude of the Religion, on the 24th of *August*, in a most cruel Sort: as upon the first Intelligence therof the Lord Treasurer, the Earl of *Leicester*, and others of the Privy Council wrote *September 9*, unto *Walsingham*: and that it gave to her Majesty no final Cause of Grief: and so much the more, in that she could hear no Manner of Certainty therof from him. Of whose Person also in such a horrid Time, her Majesty was very careful. And notwithstanding the *French* Ambassador affirmed to her, that he was in Safety, she was not quiet in Mind for him, until his own Servant came; who had stayed long in *Bulloin* for a Wind.

In the mean Time the King as soon as might be, ordered *La Mot* to represent this bloody Fact of his, as fair as might be: namely, that he was of Necessity, for Safeguard of his Life, forced to cause such Execution to be done upon the Admiral and his Accomplices. For that he and they had conspired his Death. Of which Matter the King was very well able to make a Verification. And that her Majesty should shortly see, by the Process of the Admiral then in making

king. And that nothing was meant by the King against the Cause of Religion. *ANNO*

1572.

To prevent a desperate Conspiracy to seize the King.

For thus he related the Matter to the Queen and Council, when he came to the Court; That when his Master the King heard, that the Admiral was wounded, (which he was two Days before, being shot out of a Window) he was greatly grieved therat, and that he determined to have done due Justice upon the Authors of it. In which Mind he continued until Saturday [two Days after] late at Night. At which Time Advertisement was given him, that the Admiral and his Friends had concluded not to expect the Order of the King for the Punishment of the Fact, but would avenge themselves; and that they would certainly seize the Person of the King, Queen Mother, and his Brethren. And so his Person, and theirs should be in Danger; and a new War should thereby be begun. And to make this to be true in the King's Sight, it was also informed, that some such as were of this Confederacy with the Admiral, had for Conscience sake disclosed the same. And that it was made the more probable to the King, by reason of certain bold Speeches used by *Teligny* [the Admiral's Son in Law] to the King. Whereupon, said the Ambassador, the King was so daunted with the present Fear of his own Person, and his Mother and his Brethren, and of the imminent Danger of a new Civil War; and being thus overcome with this Extremity, and having no Time, long to deliberate thereupon; (scarce the Space of an Hour) he was in this Manner forced to yield to another Extremity: Which was, to suffer the Parties that were Enemies to the Admiral, to proceed to the Execution of him: altho' not with such a general Fury, as was used.

After the Ambassador had made this fair Story, he prayed the Queen to shew her Compassion of the King, rather than to condemn him; making great Assurance of the King's Innocency herein; for the Intention of his own Part, being only for his Defence and Safety, against the Perils discovered to him by the Informers. And that the King might find Comfort of her, in condoling with him for this so miserable and lamentable an Accident.

But al this was but a second Invention to palliate this Crime, and a Purpose of committing more. For the King's first Report of it to the Queen, by his own Letters, was quite different: whereby the *English* Court concluded al to be but Fable, with Intent to put a false Covering over that horrible Fact, For thus did the *L. Burghley* declare the Matter in his Correspondence with *Walsingham*.

A Fable invented to cover the Murder of the Admiral.

' The *French* Ambassador, in his Negotiation, did seek to persuade us, that the King was forced, for Safety of his own Life, to cause that Execution to be done, as it was; and that therof we should see the Proofs by the Admiral's Process. And then added, you may imagine, how hard a Thing it is for us to be persuaded against our natural Senses. And how they wil accord these two Jarrs, we know not. For the King's Letters first written after the Admiral's Death, did declare it to be done in manner of Sedition, and privately, by the House of *Guise*. Who were afraid that the Admiral and his Friends would pursue against them the Avenge for his Hurt [by shooting him.] And that the King's own Guard [which he sent to be] about the Admiral, was forced; and the

ANNO 1572. King himself driven to hold the Guards about him in the *Louvre*, for his Defence. And now yet it must needs be notified, that the King did, for his own Security, cause the Execution to be done.

*The Queen's
prudent Answer
to the French
Ambassador.*

But this latter Pretence, the aforesaid Privy-Counsellors, in their Letter soon acquainted *Walsingham* with; Namely, how that Ambassador disguised the black Business, and made a fair Tale of the Admiral's Intention to seize the King, the Queen Mother, and his Brethren. The said Counsellors did then shew him, how very wisely and princely the Queen answered the Ambassador: *vis.* to this Effect, 'That altho' upon the first Report of the general Murther of so many, being al under his Protection in the principal City, it was very hard to conceive wel of the King; yet it had been her former Opinion of the singular integrity of his Actions; and namely, of his many outward Favours that he had, since the Time of the Admiral's coming to his Presence, shewed him and his Friends, that howsoever this Fact of itself, with the Circumstances of so many horrible Murthers, did outwardly charge the King with al manner of Dishonour, that might touch a Prince; yet she, particularly for Reverence of his princely State, for her Love she bare him; and finally, for that she had not yet received the Information from him; did determine with herself not to pronounce any evil Judgment of the King; nor yet to conceive that which the most Part of al others did conceive of him.

*Her Discourse
with him about
the Murther of
the Admiral,
&c.*

'But now that she had heard (as she proceeded) by him, the Ambassador, in what Sort the King had willed him to declare the Process thereof, she did much desire the Consideration of the King's Honour, and the Continuance of the Amity with him. And that she most heartily willed, that he might so use the Matter in Time, as the World might find him excusable, in one of these two Sorts: That is, that either it might be made manifest to indifferent Persons, (that is, to such as were not known to have born deadly Malice to the Admiral and his Party, now murdered) that if the Confirmation, that was given to the King, of the Admiral's Evil Intention and Conspiracy against him, were grounded upon Truth, and not upon Malice or Pretext; and if the Information might be verified; Then might the King be excused in some Part, both towards God and the World, in permitting the Admiral's Enemies by Force to prevent his Enterprizes. Altho', indeed, the same Informations had been true, yet the Manner of the Cruelty used (as she went on wel) could not be allowed in any Kingdom or Government; and least in that Place, where the King might, by Order of Justice, have done due Execution, both to the Admiral, and al others that should have proved Offenders. For (as she said) it could not be denyed; but the same Force that murdered so many Multitudes, might more easily have attached them al, or the Principals: and brought them to answer to Justice, when the King would. And of al other the Admiral, being on his Bed, lamed both on his right Hand, and left Arm, lying in Danger under the Care of Chirurgeons: being also guarded about his private House with a Number of the King's Guards; and so might have been, by a Word of the King's Mouth, brought to any Place, to have answered, When and How the King should have thought meet.

But

‘ But the Fault therof, (as she continued) as to the Disorder of *ANNO*
 ‘ proceeding, however the Information had been true, she forbore *1572.*
 ‘ to impute to the King : but left the same to the Burthen of others
 ‘ about him : whose Age and Knowledge ought in such a Cause to
 ‘ have foreseen, how Offenders ought to be punished with the Sword
 ‘ of the Prince, and not with the bloody Swords of Murtherers, be-
 ‘ ing also, the mortal Enemies of the Party murdered. The In-
 ‘ formation wherof, for the Recovery of the King’s Honour (which
 ‘ was by the Facts of others herein greatly touched) she left to the
 ‘ King to be considered ; and willed him Opportunity to do, what
 ‘ should be to God’s Honour, and to his own Praise.

‘ But on the other Side (as the Queen more closely suggested) if *Her serious Ad-*
 ‘ such Information, so suddenly given to the King against the Ad- *vice to the King*
 ‘ miral, should not be duly and manifestly, without Subornation, *on this Emer-*
 ‘ proved true, (as therein surely the Manner of the Circumstances did *gence.*
 ‘ lead al indifferent Persons to think the same not only falsely forged,
 ‘ of private deadly Malice to the Admiral and his Party, but also peri-
 ‘ lously devised to weaken the King’s Estate, and to deprive him of
 ‘ the great Honour and Surety that daily was growing unto him by
 ‘ Counsils or Services of the said Admiral, and his Friends, now
 ‘ murdered) her Majesty then found the Cause of so great Impor-
 ‘ tance to be pitied ; Wishing him to have Grace to use his Power,
 ‘ by faithful Counsellors and Servants, to make an Example to the
 ‘ World of the same Manner of Punishment on such detestable trai-
 ‘ terous Attempts. Whereby his Honour, which was then much
 ‘ blemished, might be saved ; but principally himself and his Per-
 ‘ son and Surety be in good Time provided for. And further she
 ‘ added, that if it should please him therein to require the Use of
 ‘ her Advice, and of her Assistance ; she should not fail, but to shew
 ‘ herself in this Time a perfect Friend to him, by al good Means
 ‘ that were in her Power.

‘ Then particularly, as to the Admiral, she subjoyned, ‘ That she *The Queen’s*
 ‘ was very sorry for his Death ; as for one, whom she thought a *Thoughts of the*
 ‘ very good Minister, to continue Amity between them two. And *Protestants ta-*
 ‘ for the rest of the Noblemen, she had Reason to bewail them for *king up of*
 ‘ the like Cause. And that as he, the *French* Ambassador, could wel *Arms.*
 ‘ tel, she could never allow of the taking up of Arms contrary to
 ‘ the King’s Commandment. But now perceiving of the King’s re-
 ‘ ceiving them to Grace, and taking them to his Protection : and
 ‘ that it was by Consequence of Things manifest, that the taking of
 ‘ Arms was not against the King’s State or Person, but to defend
 ‘ themselves in the Profession of their Religion, according to the
 ‘ King’s own Edicts and Grants ; she did greatly lament their Deaths ;
 ‘ and that she did surely persuade herself, that if the King should
 ‘ not use his Power to make some Amends for so much Blood, so
 ‘ horridly shed ; God, who saw the Hearts of al, as wel Princes as
 ‘ others, would shew his Justice in Time and Place : When his Ho-
 ‘ nour should therein be glorified, as the Author of al Justice, and
 ‘ the Revenger of al Blood-shedding of the Innocent.

I could not abridge this noble and admirable Admonition of the
 Queen, to that King’s Ambassador, shewing both her Wisdom and
 Piety ; and intimating this Treachery to be too broad to be covered
 from

ANNO from her by any Pretences; and forewarning that King of Divine
1572. Justice and Revenge; which indeed, as a Prophecy, fell upon him
most remarkably but the next Year.

The Process a-
gainst the Ad-
miral not yet
sent to the
Queen.

It may be observed here by the Way, that when the Queen had desired for her Satisfaction, that she might understand particularly the Conspiracy of the Admiral, which was made the Ground of the Massacre: And which both the Queen-Mother and the King had promised, viz. that the Process against him should be transmitted to her, as was related before: it was not done Octob. 8. pretending it was not yet ready. And then Brulart that came from the King to Walsingham told him, it should be sent to the Queen as soon as it was finished: Tho', he added, the King had hoped, that without further Suspence, she would have given Credit to him, as he would have done in the like Case to her.

An Account of
the Massacre.
Hist. of France.
Chap. ix. p. 256

The Numbers
Massacred.

Accused slan-
derously of Con-
spiracy against
the King.

The Admiral's
Head sent to
Rome.

It would be too tedious to relate all the Particulars of this Massacre. Only that this Age may have some Idea of such a never to be forgotten Wickedness, brought about by Popish Zealots, take it from a French Historian that writ the History of France, from the Reign of Henry II. to Henry IV. French Kings, translated into English. The Beginning of it was thus. 'The Palace Clock struck. Then a Noise was heard about the Streets of Paris, that the Hugonots were in Arms, (they being in their Beds) and meant to kill the King, &c. The Gentlemen, Officers of the Chamber, Governors, Tutors, and Household Servants of the King of Navarr and Prince of Conde, were driven out of their Chambers, where they slept in the Louvre; and being in the Court, massacred in the King's Presence. The like was done to the Lords and Gentlemen that lay about the Admiral's Lodgings: and then throughout the Town, in such Sort, that the Number slain that Sunday Night, and the two Days ensuing, within the City of Paris and the Suburbs, was esteemed to be about 10000 Persons; Lords, Gentlemen, Pages, Servants, and of all Sorts, Justices, Scholars, Lawyers, Physicians, Merchants, Artificers, Women, Maids, Boys; not sparing little Children in the Cradles, or in their Mothers Bellies.

The Courtiers of the King's Guard, and Strangers, that massacred the Gentlemen belonging to the King of Navarr and Prince of Conde, said, that in one Day, by Weapons, they had ended those Processes, which Pen, Paper, Sentences of Justice, and open War, could not find the Means to execute in twelve Years Space. These honourable Lords and Gentlemen Protestants, slanderously accused of Conspiracy and Practice against the King, being stark naked, thinking only upon their Rest, scarce awakened, unarmed, in the Hands of infinite cruel, crafty, and treacherous Enemies, not having so much Leisure as to breath; were slain, some in their Beds, others upon the Roofs of Houses, and in whatever other Place they might be found.

The Admiral's Head was carried and presented to the King, and to the Queen-Mother. And then embalmed and sent to Rome, to the Pope, and the Cardinal of Lorain. The Common People cut off his Hands, and his Privy-Members; and drew his Body for the Space of three Days about the City. Which done, it was born to the Gibbet of Montfaucon, and there hanged by the Feet.

'Let

‘ Let the Reader herein consider, (saith that *French* Author) how
 ‘ strange and horrible a Thing it was in a great Town, to see at least
 ‘ 60000 Men, with Pistols, Pikes, Courtlasses, Ponyards, Knives,
 ‘ and other such bloody Instruments, run, swearing and blaspheming
 ‘ the Sacred Majesty of God, through the Streets, and into
 ‘ the Houses : where most cruelly they massacred al whosoever they
 ‘ met, without Regard of Estate, Condition, Sex, or Age. The
 ‘ Streets paved with Bodies cut and hewed in Pieces : the Gates
 ‘ and Entries of Houses, Palaces, and public Places, dyed with
 ‘ Blood : shoutings and hallowings of the Murtherers, mixed with
 ‘ continual Noises of Pistols and Calivers discharged : the pitiful
 ‘ Cries and Shrieks of those that were murdered : slain Bodies cast
 ‘ out at Windows upon the Stones, drawn through the Dirt, with
 ‘ strange Noises and Whistlings ; breaking of Doors and Windows,
 ‘ with Bills and Stones, and other Furies ; the spoyling and sacking
 ‘ of Houses ; Carts, some carrying away the Spoils, and others, the
 ‘ dead Bodies : which were thrown into the River of *Seine*, al now
 ‘ red with Blood, which ran out of the Town, and from the King’s
 ‘ own Palace.

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The Number
 and Cruelty of
 the Cut-throats.

And hence the aforesaid Writer makes this Observation : ‘ Since
 ‘ that Time, by that which happened to that *French* King, *Charles IX.*
 ‘ his Brother and Successor, his Mother, his Bastard Brother, the
 ‘ House of *Guise*, the Town of *Paris*, and al the Realm of *France*,
 ‘ in the Space of twenty Years after this Massacre, it sufficiently ap-
 ‘ peared, that God revengeth the Blood of Innocents, and that their
 ‘ Death is precious in his Sight.

The Vengeance
 of God for this
 Blood remarka-
 ble.

But this Slaughter of those of the Religion ended not so. For
 there was nothing meant but Extremity towards them. On the 14.
 of *September*, as the Ambassador there wrote to Secretary *Smith*, the
 young Prince of *Conde* was constrained to go to Mass, being threat-
 ened otherwise to go to Prison : and so consequently to be made
 away with. The Prince of *Conde* yielded also to hear Mass upon
 Sunday ensuing, being otherwise threatned to go to the *Bastille* :
 where he would be not like long to abide. And yet the Friday
 before, the Queen-Mother told him, [*Walsingham*] No Bodies Con-
 science ——— [So writ undoubtedly to be filled up in Words at
 length, after this Manner] *should be constrained or forced*. For, said
 she, Here is the King of *Navarr*, the Prince of *Conde*, and divers
 others in this Court, that live with Liberty of Conscience ; and so
 shal continue. And then after some Ciphers, *Walsingham* adds,
 ‘ And therefore I hope her Majesty wil stand upon her Guard, and
 ‘ strengthen herself with the Amity of the Protestant Princes of
 ‘ *Germany*. Who, as he heard, were awakned, and marvailously
 ‘ stomached this late Cruelty : and thought that the Danger therof
 ‘ would reach to themselves, if they did not seek to prevent it.
 And then by some other Ciphers he seems to reflect upon the Queen
 of *Scots*, and the Queen’s Danger by means of her. And advises,
 that she would not suffer herself to be abused by her fair Speech,
 having so late Experience of her faithless Dealing : And that when
 once the King was posselt of *Rochel*, which he hoped to have shortly,
Strozzi was then to go directly for *Scotland*.

Nothing but
 Extremity
 meant towards
 those of the
 Religion.

The Protestant
 Princes of Ger-
 many awak-
 ned.

Walsingham’s
 Advice.

And

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England provides for itself upon these Popish Practices. L. Treasurer's Letter, Sept. 19.

And indeed this Warning the *English* Court took: and upon this News, immediately put itself into a Posture of Defence, reckoning that this Practice looked over hither. Thus the L. Treasurer piously and providently spake to his Correspondent in *France*: 'I see the Devil is suffered by Almighty God for our Sins, to be strong in following the Persecution of Christ's Members. We are vigilant in our own Defence against such treacherous Attempts as have lately been put in Use there, in *France*. And also call ourselves to Repentance. A National Fast being appointed on this Occasion. At the Sea-Coast was put in Defence, and the Queen's Navy sent to Sea with Speed. Which was so to continue, until they saw further wherunto to trust. And this was to secure themselves against a Fleet preparing by *Strozzi*, (as *Walsingham* had informed.) Altho' the *French* Ambassador told the Court, that the King willed him to assure her Majesty, that his Navy should not any ways endanger her. On which that wise Lord said, We have great Cause in these Times to doubt all fair Speeches.

Altho' Hugonots Lands to be sold.

To shew further the Extremity used towards the *Hugonots*, *Walsingham* gave Intelligence, that all their Lands (amounting to many Millions) were to be sold; and employed in the Conquests of Countries. But he added, that he hoped in God it would prove an Account without the Host: if God do not blind the Eyes of the Princes of the World. Who joyning together, should be able to make their Parts good against any of those that had Will to do them Harm.

One Roulart, a Catholic, murdered in Prison.

Nay, one *Roulart*, a Catholic, Canon of *Nostre Dame*, and also a Counsellor in the Parliament, uttering certain Speeches in dislike of these lawless Kind of Proceedings without Justice, was apprehended and committed to Prison: and in Prison murdered, as disorderly as any of the rest. Wherewith divers of the Catholics themselves were offended. On which Occasion *Walsingham* reported, that this Manner of Proceeding bred general Mistrust in them of the Nobility, and every Man feared God's Vengeance.

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C H A P. XVIII.

The Motion renewed for the Marriage. Walsingham declares his Scruples to that Court. An Interview desired between the Queen-Mother, and Queen Elizabeth. The Jealousy conceived therof. Declined. The Frenches Dissimulation. Walsingham's Letter therupon. The Resentments of the English Court. Stil more Bloodshed. The King hurt. Two put to Death as Conspirators: Unjustly. The French King sends to the Queen, to Christen his Daughter. Her excellent Answer. England a Harbour for the persecuted French Protestants. The Queen protects them.

BUT notwithstanding this cruel Execution, the King and the Queen-Mother were soon after for putting forward the Marriage between Duke D'Alençon and the Queen; and called upon the *English* Ambassador to further it: and in Order to that, for an Interview. But he shewed what little Stomach he had now therunto. And the Queen-Mother asking him the Reason, he replied, that this last strange Accident had bred in Men Discourses, Opinions, and Mistrusts: among the which he was not free from his Doubts and Suspicions. And that touching the Scruples he had of the King's and her sincere Meaning in Respect of the Marriage, he had three Reasons, as he frankly told them, that moved him therunto.

The Match with the Queen moved again.

First, the violating of the late Edict, [whereby the King granted the *Hugonots* the free Use of their Religion] and the present Severity used against those of the Religion. Secondly, the strange Dealing in the first Match propounded [with his other Brother, the Duke D'Anjou.] And Thirdly, certain Discourses then given out concerning conquering *England* and *Ireland*.

Touching the First, he shewed the Queen-Mother, that the chiefest Cause that moved the Queen, his Mistress, to make Account of the Amity of that Crown was, that the King suffered certain of his Subjects to enjoy, by Vertue of his Edict, the Exercise of the same Religion her Majesty professed. Which was, he said, the chiefest Ground of the League. Which being taken away, that Amity could not but grow doubtful. And that the Matter of an Interview was suspected but to serve for an Entertainment. To the Second, he shewed how this late Accident gave vehement Suspicions, that the first Match propounded was but a Kind of Entertainment, to abuse those of the Religion. And that the Discourses, tho' they did but move mean Personages, (and he hoped their Majesties were free from any such Intention) yet the Strangeness of the late Accident could not altogether rest free from it.

The Scruples now made to it by the Ambassador.

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His Fears of
War from Pro-
testant Princes.

What the
Queen directed
to be said to
the French
King.

The Queen-
Mother moves
for an Inter-
view.

The French
King hath a
Navy abroad,
and spoiled some
English Mer-
chants Ships.

After she had made him some Reply, he added, that he feared this late Severity executed there, in *Paris*, would make al Princes of the Religion to repute the same a general Denunciation of War against them: and which he feared, would prove as bloody as ever War that happened: wherof he thought the Benefit would chiefly grow to the *Turk*.

And further, the Queen instructed him to declare her Mind now to that King on this Juncture; that for the King to destroy and utterly root out of his Realm al those of that Religion that she professed; and to desire her in Marriage for his Brother [at this Time] must needs seem to her at the first a Thing very repugnant in itself: especially, having before confirmed that Liberty to them of that Religion, by an Edict of his, perpetual and irrevocable.

But to look a little more upon the *Interview* before-mentioned. Notwithstanding the late bloody Business, the Queen-Mother had the Confidence, but the next Month, viz. in *September*, and almost in the Midst of the Tragedies in *France*, to propound this Interview between Queen *Elizabeth*, and herself; hoping that by Speeches with her to do more in forwarding this Match with her younger Son, than by any other Way of Ambassage; and to make a quicker Dispatch. And for that End, the cunning and intriguing Queen offered to come with her Son as far as *Calais* or *Bulloign*; and Queen *Elizabeth* to come to *Dover*. But she began now justly to be more wary and suspicious of the *French*. And so in her Instruction, wrote this Month to her Ambassador, she signified: directing him to tel the King, that she must needs deal plainly, that this Murthering of the Admiral, and of so general Slaughter of them of the Religion, had made such Alteration in her Majesty, and moved such Doubts in her Mind, that she knew not how to interpret of the Offers of this Marriage, and of this Interview: especially, since the King also had said nothing concerning it. The Queen-Mother's Motion was, that they might have a Communication upon the Sea between *Dover* and *Calais*, or *Bulloign*: a Matter that seemed strange to the Queen: and the more, since the *French* Ambassador had moved the Queen, that the Queen-Mother with her Son, was willing to come into the Realm at such Place, and with such Numbers, as her Majesty should allow. And that the Queen had said, she would be better advised by her own Ambassador; who should have Charge afterwards, to understand her Mind and the King's. And that upon Knowledge therof, she herself would come to a further Resolution.

In short, the Queen suspected Treachery herein. For the King at this Time kept a great Navy and Army near *Burdeaux* and *Roche*, under the Command of *Strozzi*. Whereby her Majesty's Merchants, who were wont al the Year; and especially about this Time, [of Vintage] to traffic that Way for Wines and other Commodities; divers of them had been of late spoiled therabouts by *Strozzi's* Band, not only of Victuals and Munition, but of Money and Merchandizes; and some of them also of their Lives. And therefore the Queen bade her Ambassador to require the King to let her understand, what the Meaning might be of that Navy.

In

In the next Month, viz. *October*, a Motion was made again by the Queen-Mother of *France*, for an *Interview* to be before the Twentieth of that Month: and the Place to be the Isle of *Jersey*. Which the Lord *Burgbley* by Word of Mouth, told the Ambassador, seemed to her Majesty to be so strange, both for Time and Place, as that if the Ambassador had not shewed the Letters from the Queen there and the Queen-Mother to that Effect, she should either not have believed it, or concluded that the Ambassador had mistaken the same. Thus plainly did she shew her Disgust and just Jealousy of these Invitations.

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*A Motion a-
gain for an In-
terview; de-
clined.*

For, as the said Lord by the Queen's Order, proceeded with that Ambassador, the Twentieth of *October* was not fourteen Days off from the Time of the Motion, nor one Month from the Date of the King's Letter to that Purpose. And *Jersey* was a Place so far distant, as never King of this Land would venture to sail unto for many Causes; nor yet any Merchant would take upon him to pass thither almost in that Time. Besides, that the late Proceedings in *France*, to the Destruction of all Sorts of her Majesty's Religion, (which also was not ceased, as the Queen understood) could not but argue this Manner of Motion very absurd: And besides, would engender in the Subjects of this Realm such Conceits, as it were a dangerous Thing for Counsellors to be so careless of their Prince, as to give Ear to such Motions. And that it was stranger, now to make this Motion, which the *French* Ambassador did say at Reading to the Queen's Majesty there, that the Queen-Mother was content to come into any Place of this Realm: which was now strangely changed, that the Queen's Majesty should come over her own Seas to the Coast of *France*. At this looked as if the *French*, could they have got the Queen upon the Sea, had intended to entrap her.

*Suspicion of
Treachery a-
gainst the
Queen.*

For indeed, by this Time the *French* Dissimulation became more and more discovered. This, *Walsingham*, that then was among them, shewed in his Letters sent over: That the more he observed their Doings there, the more his Jealousy encreased of their evil Meaning. And that they never spake more fair to the Admiral, than a few Days before he dyed. Nothing was demanded by him that was not granted. Insomuch, that *Tiligni* said to a Gentleman, a Friend of his, a few Days before the Execution, that their liberal granting of Requests without any Denial, did make him to suspect some un-sound and hollow Meaning: and therupon to alledge an *Italian* Proverb to that Purpose. He added, that the *French* never used fairer Words than now they did, nor greater Protestation of Amity. And that because it was more than was accustomed, and being now at such a Time, as the *English* had Cause to suspect the contrary: he could not but be jealous of her Majesty's Safety.

*French Dis-
simulation.*

The same Ambassador (who had been very apt to think the best of the *French* Court, and the Benefit accruing to *England* by Friendship with it) speaks his Judgment now in another Strain, in a Letter to the Queen's Council. He confessed, he was deceived by the Dissimulation of that Court. That he was sorry he could not yield that Assurance of Amity that heretofore he had done; wherein he might seem to have dealt over confidently. But he knew their Honours would consider, that his Error in that

*The Ambassa-
dor to the
Queen's Coun-
cil hereupon.*

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Walsingham's
Lett. Sept. 24.

Bloody Hypo-
crisy. Letter to
L. Burghley.
Oct. 8.

The Ambassa-
dor now unde-
ceived in the
French Prote-
stations.

The Resentment
of these French
Masters in the
English Court.

Behalf, was common in a great many wiser than himself. And that now there was there [at the Court] neither Regard either to Word, Writing, or Edict, were it never so solemnly published; nor to any Protestation made heretofore to foreign Princes, for the Performance of the same: seeing the King prosecuted that Religion with al Extremity that her Majesty professed; and was now like to be an Instrument to execute any thing by that People offered unto him, to the Prejudice of her Majesty: seeing that they now that possessed his Ears, were sworn Enemies to her Majesty; and that the Nourishers of the late Amity were separated from him: seeing that the King's own Conscience (so common a Companion is Fear with Tyranny) made him to repute al those of the Religion, as wel at Home as abroad, his Enemies; and so consequently, not to wish one of them alive: he left it to their Honours now to judge, what Account they might make of the Amity with that Crown. And that, if he might without Presumption or Offence, say his Opinion, considering how Things presently stood, he thought it less Peril to live with them as Enemies, than as Friends.

Again, 'The Cruelty here executed is void of al just Defence, writeth the same to the L. Burghley: and therefore in God's just Judgment is like to receive just Punishment. And if the same doth not happen, so soon as we desire, our Sins are the Let. — They here are so far embrued in Blood, as there is no End of their Cruelty. For no Town escapeth, where any of the Religion is found, without general murdering and sacking of them. And yet they protest al this to be done against their Wills, tho' it is evident, it is done by their Commandment.

Again, How much in Danger the Queen was by this Hypocrisy, which was not before discovered, thus he subjoyned, 'That he had not heretofore been so ready to commend their Sincerity, as he was forced now to set down their Infidelity. Surely I cannot see, that al their fair Speeches and friendly Offers, tend to any other End but to abuse. — Adding, that it was the Opinion there of al Men of Judgment, that her Majesty was to look for any Mischiefe, that either Spain or that Country [*i. e. France*] could yield. And therefore, that if she should now seek to quiet herself [by not preparing for her own Defence, but sitting stil] they did not see any Reason for her to hope to keep the Crown upon her Head.

But now at length let us see the Resentment of our Court, and of the wise Men about the Queen. Secretary Smith expressed his Thoughts in this Manner: 'If the Admiral, and al those murdered on the bloody Bartholomew Day, were guilty, Why were they not apprehended, imprisoned, interrogated and judged? Is this the Manner to handle Men, either culpable or suspected? But grant they were guilty that dreamt Treason that Night in their Sleep, What did the innocent Men, Women and Children at *Lions*? What did the sucking Children and their Mothers at *Roan*, deserve? At *Caen*; at *Rochel*? Wil God, think you, still sleep? Wil not their Blood ask Vengeance? Shal not the Earth be accursed, that hath sucked up the innocent Blood poured out like Water upon it? — I am glad, added he, you shal come Home; and would wish you out of

of that Country so contaminate with innocent Blood, that the Sun cannot look upon it, but to prognosticate the Wrath and Vengeance of God.

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The Earl of *Leicester* related the News of this Massacre in a Letter to the Earl of *Shrewsbury*, dated *September 6*, with his Detestation of it, to this Tenor: 'That he doubted not but his Lordship had been advertised at large of the tragical News out of *France*: which had been used with that Cruelty, that he thought no Christian, since the Heathen Time had heard of the like. And that it was the more horrible, for that it seemed it was done with the Consent of that Prince, who had given his Faith, and layd his Honour in Pledge for the contrary before. But the same God, proceeded he, that had suffered this Punishment to fall upon his People for their own Sins, would find Time to revenge it upon his Enemies, for his own Cause sake. God defend our Mistress from the hidden Practices layd for her, among these open Facts committed, so nearly to touch her. For she, as he added, is the Fountain and the Wel-Spring of the Grievs that procure this Malice. And tho' others smart, yet she is the Mark they shoot at. And so must she think; and accordingly must she provide. Or else all will be naught. But his Trust was, that the same Lord that had all this while preserved her, would also put into her Heart to do that which should be best for her own and her People's Safety, &c. Dated from *Woodstock*.

The E. of Leicester writes to the E. of Shrewsbury this News out of France. MSS. in Offic. Armor.

These fearful Slaughters of the King's Subjects continued from one City and Town to another. Near a Month after that at *Paris*, Report came to Court, that there was a general Effusion of Blood at *Roan*, of all that could be imagined Protestants: So that the Channels of the Streets ran down with Blood. And this happened there, when the *English* Court thought all the bloody Work was done. The same Letters certified, that *Diep* (where many *Englishmen* and Merchants were) was kept close: and the same Execution of the true Christians, (as *Smith* writ to *Walsingham*) expected there. Notwithstanding *Sigoigne* [the Governor of that Place] did warrant all the *English* to be out of Danger, and encouraged them not to be afraid. But, said *Smith*, what Warrant can the *French* make, now Seals and Words of Princes are but Traps to catch Innocents, and bring them to the Butchery?

Massacre at Roan, and Diep, kept close.

And indeed the King was now grown so bloody-minded, as they that advised him at first to these bloody Courses did repent (as *Walsingham* wrote) and did fear, that the old Saying would prove true in Respect of themselves, *Malum consilium consultori pessimum*. And every Body looked out for some dreadful Accident to happen to him; and reckoned it some Plague of what would follow, that in the Month of *December*, the King was hurt by another Man's Sword; receiving a little Hurt in his left Arm. Which was not great: But that every smal Hurt is great to a Prince; as *Walsingham* said: and he might have added, a Token of more of his Blood to be shed.

The King grown bloody. He is hurt by a Sword.

And this Passage is worthy to be added to that King's horrible Guilt of Iniquity and Blood-shed, related also by the *English* Ambassador. That to make the pretended Plot seem the truer, they added

ANNO 1572. added the Blood of two innocent Persons, Protestants, named *Bricquemont* and *Cavannes*: who, in the Month of *October*, underwent a formal Tryal of Justice; as Persons that had been concerned in the late Conspiracy. And were executed on the 22d Day of that Month, being the same Day that the Queen of *France* was brought to bed of a Daughter. Whose Nativity, as that Ambassador observed, was consecrated with Blood. The former (who was one of the King's eldest Soldiers) was asked by the Under-Provost, who was sent to him to know, if he could say any Thing touching the late Conjur-
Two upon the pretended Conspiracy tried in Form of Justice, and executed.
 ration: which if he would confess, he should save his Life; where-
 unto he said, That the King had never a more faithful, nor truer Subject. But this I know, added he, proceedeth not of himself, but of evil Counsellors about him. And so lifting up his Eyes to Heaven, he said, 'O! my God, at whose Tribunal Seat I stand, and whose Face I hope shortly to see, thou knowest wel, that I know nothing; nor did not so much as once think of any Conju-
 ration against the King, nor against the Estate. Tho' contrariwise they have untruly put the same in my Process. But I beseech my God, that he wil pardon the King, and al those that have been the Cause of this my unjust Death, even as I desire Pardon at thy Hand for my Sins and Offences.' He would have spoken to the King, (who was present at this Spectacle) and said he had some-
 what to utter unto him. But he said, he saw he might not use any further Speeches. And so shrunk up his Shoulders. He was a Gentleman, and yet was hanged: a Thing very rare in *France*: Espe-
 cially, he being reputed of his Enemies to be innocent of the Thing that had been laid to his Charge.

The King and Queen Mother, &c. present at these Mens Deaths.

They made them sign Blanks, to acknowledge a Conspiracy. Lett. to Burgh. Dec. 5.

The Queen sent to, to christen the French King's Child.

His Death was bewailed of many of the Catholics, that were Beholders of the same. As were also the King, the Queen-Mother, the King of *Navarr*, with the King's Brethren, and Prince of *Conde*. Which was generally disliked; as a Thing unworthy of the Heads of Justice, to be at the Execution of Justice. They were hanged about 5 or 6 in the Evening, by Torch Light.

It is remarkable also what *Walsingham* writ into *England* concern-
 ing this Matter unto the L. *Burghley*, That they caused these two, a little before their Deaths, to subscribe certain Blanks. Which they filled up with such Matter, as might best prove, that there was such a pretended Conspiracy. Which Blanks so filled up, they sent by two Messengers into *Germany*, to shew unto some Princes there, for the better justifying of the late Execution.

Another Piece of *French* Courtship of the Queen at this wretched Time, was their Invitation of her to Christen the *French* King's Daughter. It was the Beginning of *November*, that the *French* Ambassador sent Word to the L. *Burghley*, that the *French* Queen was brought to bed of a Daughter; and to know whether her Majesty would christen it with her own Name; and to send either the Earl of *Leicester* thither, or the L. *Burghley*, for that Purpose, as her Proxy. Perhaps it was to catch one of those chief Counsellors of the Queen's. But the prudent Answer the Queen gave was, that she would not desire to christen it: nor would she send either of those Lords. But that if the Queen would desire her to be Godmother, she would not refuse it: and would send some Person qualified. The

King

King afterwards sent an Agent to invite her to be Gossipe with the Empress and the Duke of Savoy. But the Ceremony was not performed before the Month of *January*. A N N O
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The King, for the greater pretended Honour to the Queen, sendeth in *December*, *Mauvesire*, Ambassador to her, First, For Continuance of Amity. Secondly, To be Godmother to the Infant, his Daughter. And lastly, To pursue the Request of Marriage with the Duke *D'Alençon*. The Answer she then made by her Ambassador there; (to round him in the Ear again by a second Message, for his Cruelty, and the many Aggravations of it) was to this Tenor:

*The Queen's
excellent Answer,
upon the
French King's
Ambassage to
her.*

‘That she was sorry to hear what she had heard of her good Brother, (the which sprung from her good Will to that Amity.) First, that great Slaughter made in *France*, of Noblemen and Gentlemen, unconvicted, and untryed, so suddenly, as it was said, at his Command, seemed so much to touch the Honour of her good Brother, as she could not but with Lamentation, and with Tears of her Heart, hear it of a Prince so near allied unto her, and in a Chain of indissoluble Love, knit unto her by League and Oath. That being after exposed by a Conspiracy and Treason wrought against her good Brother's Person, (which whether it were true or false, being in another Prince's Kingdom and Jurisdiction, where she had nothing to do, she minded not to be curious, yet that) they were not brought to answer to Law and Judgment, before they were executed, she heard it marvellously ill taken; as a Thing of a terrible and dangerous Example. And was sorry that her good Brother was so ready to condescend to any such Counsil, whose Nature she took to be more humane and noble. But that when more was added unto it; that when Women, Children, Maids, young Infants, and sucking Babes, were at the same Time murdered, and cast into the River; and that Liberty of Execution was given to the vilest and basest Sort of the Populace, without Punishment or Revenge of such Cruelty, done afterwards by Law upon such cruel Murtherers of such) this encreast her Grief and Sorrow in her good Brother's Behalf: that he should suffer himself to be led by such inhumane Counsellors.

‘And now sithence it did appear by al Doings, both by the Edicts, and otherwise, that the Rigour was used only against them of the Religion Reformed, whether they were of any Conspiracy, or no; and that contrary to the Edict of Pacification so often repeated, they of the Reformed Religion were either driven to fly, or dy, or to recant, or lose their Offices; whereby it did appear by al Accords now used by her good Brother, that his Scope and Intent did tend only to subvert that Religion that she did profess, and to root it out of the Realm. At the least, al the Strangers of al Nations and Religions did so interpret it. As might appear by the Triumphs and Rejoycings, set out, as wel in the Realm of *France*, as in others. Which made, that it must needs seem strange, both to her, and to al others, that her good Brother should require her to be Godmother to his dear Child, she being of that Religion which he did now persecute, and could not abide within his Realm. And that if she should believe the Persuasion of others, and the Opinion of al Strangers, her Friends, who were not her
‘Subjects,

ANNO 1572. Subjects, she should in no Case condescend to any Association in that, or any other Matter.

But as she had always hitherto, as she concluded, had a special Love to her good Brother in his younger Age, and a Desire to the Continuation of his good Estate and Quietness, which she had indeed manifestly shewed, never seeking any Advantage of Trouble against him, &c. [And so going on with much *Douceur*, she endeth] That notwithstanding that Doubt and Impediment before mentioned, she intended to send a worthy Personage, a Nobleman of her Realm, to repair to his Court, to visit the King, her good Brother, and the Queen-Mother; and to do that Office which was required. Wishing that these Spiritual Alliances might be to their Comfort, and to the Conservation of the Amity begun between them.

England a Harbour for such as escaped. The Queen receives the Vidame, fled hither. And writes in his Behalf to the French King.

England was now very hospitable to such of the Religion as could escape, and had got over hither. And among the rest one was a great Nobleman of France, viz. The Vidame of Chartres. For whom the Queen had a great Sense of Pity. Insomuch that Secretary Smith uttered his Tenderness also, by acquainting the Queen's Ambassador there, that it did him good to see the Princely Compassion that was in her Majesty towards the poor Vidame, who was escaped by good Fortune into England. For whom the Queen had, at his humble and lamentable Suit, written to the King in his Favour. Which he bade her Ambassador deliver with as good Words as he might; and to require his Answer.

The King's Answer to the Queen.

To which Letter the King gave this Answer, sending the Message by her said Ambassador, That as he was glad any way to gratify her Majesty, so he could not grant this her Request, without Touch of his Honour; to suffer any of his Subjects to live in a foreign Country, without a kind of Defiance of his Sincerity, &c. Yet he could, for gratifying her Majesty, be content that the Vidame should return home, and enjoy his Livings there, with such Surety as he should not have Occasion to doubt his Safety.

The King's Demand of her.

But the Vidame dared not to trust himself there, notwithstanding this Protestation; his Hypocrisy by this Time being wel seen through. And the French Protestants fly stil to England on al Opportunities. Which occasioned the French King to demand, that the Queen should admonish, or rather command them to avoid the Realm, as Rebels to the French King.

Her free Answer, in Behalf of those that fled into her Dominions.

Upon which the Queen gave the Earl of Worcester, (who was then her Ambassador there) these Instructions, to return to that King in Answer, 'That she did not understand of any Rebellion they were ever privy to; and that she could perceive nothing but that they were wel affected to their Prince. But when such common Murthering and Slaughter was made throughout France, of those who professed the same Religion, that it was natural for every Man to flee for his own Defence, and for the Safety of his Life. And that it was the Privilege of al Realms, to receive such woful and miserable Persons, as did flee to it only for Defence of their Lives. And that as for their Return, she instructed him to say, that the chieftest of them had been spoken unto; And they made their Answer, That the same Rage of their Enemies, which made them

‘them first to flee hither, did still continue the Cause of their tarry-
 ‘ing here. For as they did then kil with Fury, as it might appear,
 ‘the greatest Number of those that were killed, without the Com-
 ‘mandment or Avow of the King; so it was most like they would
 ‘execute still their Malice, if the Persons were there. Against whom
 ‘it was then, and yet was inflamed, notwithstanding any Letters
 ‘Declaratory, or other Prohibition by the King. As it was mani-
 ‘fest and notorious, that very many had been publicly, and were
 ‘almost daily slain and murdered in *France*, that were of their Re-
 ‘ligion, sith these contrary Edicts were published, and cryed by
 ‘Sound of Trumpet.

ANNO
1572.

‘And that therefore, until they might see, that the Quiet of the
 ‘Realm were better established, the Fury of the People, and the
 ‘bloody Murtherers appeased; they would live here, and obey the
 ‘King’s Edicts. That they thought themselves unsure there, and
 ‘had prayed the Queen of her Mercy to have Compassion on their
 ‘Misery. And if so be the King would suffer them to enjoy their
 ‘Revenues, whether they remained here, or went into any other
 ‘Country, the Earl was instructed to say, that she supposed, they
 ‘would be as faithful Subjects to him as any other in the Realm.
 ‘For others, she espoused none of them. And that if she could
 ‘perceive at any Time, that they were otherwise minded, or should
 ‘attempt any Thing for the Disquietment of his Person or Realm,
 ‘she would not suffer them to remain within her Realm.

The better Sort of the Queen’s Subjects were very kind unto
 these poor Protestants: and glad to see them retired unto more
 Safety in this Country. But another Sort (divers of the common
 People and Rabble, too many of them) behaved themselves other-
 wise towards these afflicted Strangers, Men and Women, who
 grudged at their coming hither, and would cal them by no other
 Denomination than *French Dogs*. This, a *French* Author sometime
 afterward took Notice of in Print; to the Disparagement of the
English Nation, and their Insensibleness of the Misery of others
 that suffered for Righteousness sake. But *George Abbot*, D. D. after-
 wards Archbishop of *Canterbury*, could not let this Reflexion pass,
 without taking Notice of it in one of his Morning Lectures, preach-
 ed at *Oxford*; vindicating our Kingdom from a Charge that lay
 only upon some of the meaner and worst Sort. Speaking thus
 upon this Occasion, ‘How that it greived his Soul at the Unkind-
 ‘ness of our Nation, (those of the common Sort) that had, by
 ‘Occasion of the handling of their last great Massacre, noted it to
 ‘Posterity, that by a most inhospitable Kind of Phrase, our *English*
 ‘used to term them no better than *French Dogs*, that fled hither for
 ‘Religion, and their Conscience sake. To which the Preacher joyn-
 ‘ed also the many Conspiracies, which by some of the meaner
 ‘People in one City of this Land [*i. e. London.*] had been often-
 ‘times intended against Outlandish Folks [in Risings and Insur-
 ‘rections against them.] But those, said he, that were wise and
 ‘godly, used those Aliens as Brethren; considering their Distresses,
 ‘with a lively Fellow-feeling: holding it an unspeakable Blessed-
 ‘ness, that this little Island of ours should not only be a Temple
 ‘to serve God in, for ourselves, but an Harbour for the Weather-
 ‘beaten,

Pitied by the
better Sort of
the English,
grutched at by
others.

Lectures upon
Jonah, by Dr.
G. Abbot.
Printed 1600.

ANN O
1572.

Levit. 19. 33.

Lambard's
Perambul. of
Kent, p. 388.
Edit.

beaten, a Sanctuary to the Straunger, wherein he might truly honour the Lord: remembering the precise Charge which God gave to the *Israelites*, To deal wel with al Straungers; because the Time once was, when themselves were Strangers in that cruel Land of *Aegypt*: And not forgetting, that other Nations to their immortal Praise, were a Refuge to the *Englisb* in their last bloody Persecution in *Q. Mary's* Days: And in brief, recounting, that by a mutual Vicissitude of God's Chastisements, their Case might be our Case. Which Day, he prayed, the Lord might long keep from us.

It was near this Time, that another of our Authors could not refrain his Pen from reproaching those of this Nation (or at least many of them) for this inhospitable Temper: which he called, *The inveterate Fierceness and cankered Malice* of the *Englisb* Nation against Foreigners and Strangers. 'It is, saith he, worthy the Consideration, to cal to Memory what great Tragedies have been stirred in this Realm, by this our natural Inhospitality and Disdain of Strangers, both in the Time of *K. John*, *Henry* his Son, *K. Edward II.* *K. Henry VI.* and in the Days of later Memory, &c. wishing, that whatsoever Note of Infamy we have heretofore contracted among foreign Writers, by this our Ferocity against Aliens, that now at the last, having the Light of the Gospel before our Eyes, and the persecuted Parts of the afflicted Church as Guests and Strangers in our Country, we so behave ourselves towards them, as we may both utterly rub out the old Blemish: and from henceforth stay the heavy Hand of just *Jupiter Hospitalis*. Which otherwise must needs light upon such stubborn and uncharitable Churlishness.

C H A P.

ANNO
1572.

C H A P. XIX.

The Earl of Worcester goes into France, to assist at the Christening of the French King's Daughter. The Earl a Roman-Catholic: but Loyal. The Protestants fly to Rochel: And hold it against the French Army. The new Star in Cassiopeia. Divers of the Murtherers slain before Rochel. Rochel stil holds out. Some others of the Murtherers slain. Some English offer to raise an Army to go to Rochel. Books set forth to palliate the Massacre. How the Scots resent the Massacre. Now more inclinable to an Amity with England. France false to England in Scottish Affairs: And to the Religion. That King and Spain privately conspire. A Plot hatching to invade England. The Pope's Legate in France, practising.

THE Earl of Worcester was now (in the Month of January) in France, sent thither by the Queen, in the Quality of her Ambassador, partly to be her Proxy, to stand in her Room for Godmother to the French King's Daughter, as she had promised, and partly to concert the Matter of Duke D'Alençon. Being arrived, he was magnificently entertained at that Court. But it is to be noted, that in the Queen's Instructions, she would not suffer the Earl to be present at the Mass, when the Child was to be christned, tho' he were a Papist himself: and a Favourer of the Q. of Scots; otherwise a good simple Gentleman, (as Leicester gave his Character to Walsingham.) For thus ran the Instructions, 'If the Emperor's Ambassador hold the Child himself, you may also do it. But that if you shal perceive, that any Device, or other sinister Means shal be gone about to bring you to their Mass, or any other superstitious Ceremony, which the Order of our Realm doth not allow, you shal not consent, nor assist in it: but rather absent yourself. And understanding that before, he should with honourable Excuse, require the Queen-Mother, that the Queen of Navarr (to whom she had in this Case written her special Letters) should be her Deputy for him. Or in the Absence or Let of her, any other Princess or Noble Woman: whom it should please the Queen-Mother to appoint to it.

The Queen sends the Earl of Worcester to christen the Fr. King's Child.

The Child was named Mary, Elizabeth, the Empress and the Queen's Majesty both, giving the Name: as the Earl of Leicester wrote to the Earl of Shrewsbury, in his Correspondence, among other Things. One more wherof was, the Accident that befel the said Earl of Worcester in his Voyage to France. Where, near Bulloign, where he landed, he was robbed by Pyrates: who were very numerous at that Time upon the Seas, and had taken many Merchants Ships. Which caused the Queen to set forth some of her Fleet, to take and disperse them. The Success of which (as the same Earl

The said Earl robbed by Pyrates.

ANNO wrote) was, that in the Downs, Mr. *Holdstock*, that went out for the Admiral, and had taken on him that Charge, had taken seven great Pyratial Ships: and in them 400 Men: and in the West, there were three or four more such Ships taken. So that in short he trusted the Sea should be scowred: and hoped they that robbed the Earl were some of them.

Some Account
of this Noble-
man.

The Queen had prudently fixed upon this Earl for this honourable Ambassage; a Person of great Honour, and of the *Roman Catholic* Religion, as one like to be the more acceptable to that Court. For notwithstanding the slight Character *Leicester* gave of him, the Lord *Burghley* recommending him to *Walsingham*, in Order to his Reception of him, when he should come to *Paris*, told him, that he should find him a Nobleman of great Gentleness and Thankfulness. And that he should see good Reason to shew him all good Offices and Favours. And adding, that in very Truth, [such was his Merits] that he loved him dearly. And this Passage is remarkable of him, that tho' he were of the *Romish* Religion, such was his Loyalty and Love to the Queen, that being come to *Paris*, the Countess of *Northumberland*, who was his Sister, sent unto him a Messenger, signifying her Intent to visit him. This he made *Walsingham* privy to. And tho' she were so nearly related to him, yet in Respect of his dutiful Carriage towards her Majesty, he did look upon her but as a mere Stranger: and so meant, he said, to do, until such Time as her Peace was made. Nor would he so much as vouchsafe to give Ear to any Messenger or Message from her. And therefore willed the Messenger to forbear to repair unto him. And so did *Charles Somerset*, [his Brother, as I suppose] behave himself, in Regard of the Message brought to him, utterly refusing to speak with the Bringer. This *Walsingham* signified to the said L. *Burghley*.

The Protestants
fly to Rochel,
and hold it.

But now to see a little the Issue and Event of these cruel and unjust Counsils of *France*: and what Troubles it drew upon itself presently; according to Accounts of them written in private Letters of our own Statesmen. Many of the *Protestants*, in the Midst of these Slaughters fled away, and got to *Rochel*; which they kept, and defended themselves there: and held out, and raised considerable Forces at *Languedoc*: while the King was troubled to raise Men against them. For at a Diet in *Switzerland*, they agreed to allow no Man to be sent as a Soldier to *France*; fearing to be served as they had served the Protestants there. And the *Germans* (whence also they used to have their Supply of Men for the Wars) answered the Kings Messengers roughly; who were sent to raise Men there: according to *Walsingham's* Intelligence sent hither.

Some English
go thither to
assist them.

The *Rochellers* took the Isle of *Ree* in *December*: whereby they had the Haven free, and might receive such Succours as came unto them by Sea. Divers *English* also came thither to give them their Assistance. Infomuch, as in *January*, *Mauvesire* let the *English* Ambassador at *Paris* understand, that the King was informed, there should be certain Ships (to the Number of fourteen) preparing to repair to *Rochel*. And that tho' *Frenchmen* and *Flemings* bare the Name of them; yet they were not unfurnished of some *English* Mariners. And that therefore the King and Queen-Mother desired, the Queen would give Order for the Restraint of them.

In

In February Secretary *Smith* wrote to the Earl of *Shrewsbury*, that *ANNO* the French King made great Preparations for the besieging of *Rochel*; *1572.* but made no great Haste thither, [for want as it seems, of Men.] And that when they came before it, to besiege it, the *Rochellers* gave them divers Overthrows. And that all Kinds of Victuals were extremely scarce in *France*. So that great Suit was made for some Wheat from hence. *Several Overthrows of the King's Side there.*

The French Court was much aggrieved, as wel in this, as in other Matters: that Things framed so untowardly, and went backward with them, as *Walsingham* made his Observation: and the wisest Sort stuck not to say, that the greatest Troubles were now but a Beginning. And if it should prove true that was written out of Germany, that the Marquess of *Brandenburgh* was like to be chosen King of *Poland*, they might perhaps have just cause to repent their late Dealings. But however, added that same Ambassador, that it fel out so, that we should see that God would work somewhat, whereby it might appear that the Blood of his Saints was dear to him. And then added, as it were prophetically, 'Perhaps we did build too much upon the Courage and Wisdom of them that be dead, [viz. the Admiral, &c.] but God can raise up Stones to set forth his Glory. So that we need not doubt to see his Revenge, unless our Sins be the Let. Thus did that good Man portend what indeed came to pass soon after. *Troubles begin in France. Walsingham portends God's Revenge.*

And so did another, namely, Secretary *Smith*, (in Abhorrence of the Thoughts of this enormous Act) express his Mind upon the Appearance of a new Star, in his Letter to *Walsingham*, dated December 11. Writing, 'That he was sure he had heard of, and did think he had seen the new Star Comet, but without Beard or Tayl. Which had appeared these three Weeks on the Backside of the Star of *Cassiopeia*, and on the Edge of the *Via Lactea*. The Bigness wherof was between the Bigness of *Jupiter* and *Venus*; and kept there to his Appearance: he having no Instrument to observe it; and because of the cold Weather also was dark. Which also observed the precise Order of the Fixed Stars, such an one, he said, he had never observed [who yet was a great Astronomer] nor read of. And prayed *Walsingham* to let him know, what the wise Men of *Paris* judged upon it. He knew, he said, they would not think it the Admiral's Soul; as the *Romans* did of the Comet, next appearing after the Murther of *Julius Caesar*, that it was his Soul. But it may be, added *Smith*, it may be *Astræa*, now peeping out afar off in the North, to see what Revenge shal be done upon so much innocent Blood shed in *France* at a Marriage Banquet, and Rere-Suppers after it. *And so doth Smith, from the New Star.*

But upon so wondrous a *Phænomenon*, what further Observations the learned *Smith* made, and what his Enquiries were, may be seen in his Life written by me. *Life of Sir Tho. Smith.*

Rochel stil in the Month of *March*, was held by the Protestants, and bravely was maintained of them against all the Forces of the French King hitherto. And two of the chiefeft Executors of the late Murther in *Paris* were slain in a Skirmish happening between the King's Camp, and those of *Rochel*, viz. Duke *D' Aumale* and *Schaviger*. The Queen's Ambassador sent a Messenger on Purpose to *Rochel* holds out. Two of the Murtherers slain.

to

A N N O to relate to her the Particularities therof. And had this Passage in
 1572. his Letter concerning this remarkable just Bloodshed upon the Shed-
 ders of Blood, That God of that good Beginning gave them some
 Hopes, that the Blood of the Innocent should not be unrevenge. The Marshal *Tavannes*, one of the greatest Persecutors at the Massacre, dyed the next Year, eaten up of Lice. And one *Besme*, who murdered the Admiral *Coligni* had the same Year his Thigh shot off with a Cannon at this Siege: as *Dr. Dale*, Ambassador there at *Paris*, in the Year 1573, wrote to the Earl of *Suffex*.

Innocent Blood
 revenged.

The Queen wil-
 not let the Eng-
 lish go to Ro-
 chel.

Many of the *English* Nation, both Noblemen and Gentlemen of Antienty, and great Quality, offered now at their own Charge to find an Army of 20000 Foot, and 2000 Horse, for six Months in *Gascoine*. And so earnest they were, that it was already known to themselves, both where the Men were to be had; and the Money too. And they only desired a Permission from the Queen. And the Queen had much ado to detain them from adventuring themselves thither: shewing herself much offended therewith; and that with great Charge under Pain of her high Indignation. This the Lord Treasurer signified to *Walsingham*; and that this was told the *French* Ambassador. Who confessed he had Understanding of the same: and was constrained to confess, how much his Master was bound unto her Majesty. This also the said L. Treasurer writ to *Walsingham*, and told him withal, that he might notify it to the King, and amplify it; for that it was true, and meet to be uttered.

Books set forth
 to cover the late
 Murthers.

Thus did these wicked Counsils and Courses begin to create Work and Trouble enough for *France*. And one Part of their Labour was stil to smother the Villany with Lyes. Books were set forth for that Purpose. A leud Letter was written by one *Carpenter*, an Apostate, in Defence of the late Doings; (which *Walsingham* sent to the L. Treasurer) written originally in *Latin*, and then translated into *French*. Divers of them in *Latin*, were spread studiously into *Germany*. But the Author's Lewdness was so wel known, as it would but little help their Cause. They were also sent into *Poland*; Labour being now made for *Monsieur*, the King's Brother, to be chosen King there. For the Bishop of *Valence* had writ that the late Accident would be one of the greatest Lets to that they were seeking for.

The Queen pa-
 cifies the Wars
 in Scotland.

SCOTLAND was now in Civil Wars; the Queen of Scots Party on one Hand, and that of the *Kirk* (who had set up her young Son for King) on the other, labouring to overpower each other. It was now Queen *Elizabeth's* Care to set both Parties at Peace with each other. Which in the Month of *August*, she had pretty wel effected. Both Parties, (as Secretary *Smith* informed *Walsingham* in their Correspondence) had subscribed and sealed to it: and both likewise had written Letters of Thanks to her, for the Pains taken by the Marshal of *Berwic* [*Drury*:] And likewise professed to stand to that Order; which was very Honourable both to the *French* King, and the Queen, and not dishonourable to the *Scotch* King, viz. That in his Infancy such a noble Person should accord to make Quietness in that Realm. But however, this Abstinence from War was not so wel kept by the King's Party, as Reason would; the Town of *Edinburgh* being wholly at the Direction of the Re-
 gent;

gent; and contrary to the Covenant, he kept the Men of War there. *ANNO*
Wherof they of the Castle complained: as the Lord Treasurer soon *1572.*
after informed the said *Walsingham*.

But now, a little Time after, let us look over into *Scotland* a-
gain; and see what Effects this *French* Massacre had upon them;
otherwise before, not very friendly to *England*. It opened their
Eyes, and they began to abhor the *French*, and to abate the good
Opinion of them, or trust to have any Help from them. The Lord
Levingston, and divers other *Scotch* Gentlemen, were now in *France*
soliciting their Cause there. But seeing no Way to enjoy the Li-
berty of their Conscience, desired Passeports of the *English* Amba-
sador there, to return Home. Wherin he was less difficult to grant
their Desire, than before he was, since they seemed, as he saw upon
the late Accident, to desire most perfect Amity between the two
Crowns of *England* and *Scotland*, in Respect of the common Cause
of Religion.

*The Scots Af-
fection aliena-
ted from
France.*

And the said Ambassador did suppose, that by their passing by
that Way, [*viz.* by *England*] and receiving good Entertainment at
her Majesty's Hand, they would rather do Good than Harm at
Home; that is by making them in their Country understand what
had passed in *France*; and the Danger that was like to follow
without perfect Union between the said Crowns. Adding, that
some of the wisest Sort that were there [*in France*] and that were
before Enemies, and now become Friends, did wish that her Majesty
would seek to make Reconciliation between Earl *Morton*, and Lord
Liddington: and that she, by some Pension, make both him and
others assured to her. And that they thought, that by disbursing
2, or 3000 *l.* a Year, she might save the disbursing of many thou-
sands; besides the avoiding of many dangerous Practices, that were
like to grow that Way: *viz.* from *Scotland*. *Walsingham* backed al
this with the Consideration of the Circumstances of the present Time:
which rendred this Device reasonable.

*Inclinable to a
better Under-
standing with
England.
Walsingham's
Advice.*

To which Advice, I find Secretary *Smith*, in the Month of *October*,
giving this Answer from *Windsor*, in Approbation therof, that the
Scots were awakned by those Beacons in *France*; and that the Lords
in *Scotland* drew nearer and nearer to accord. So that now it was ra-
ther in Hope than in Dispair, [*as it was before.*] And that these
Cruelties in *France* had helped not a little; and now continuing,
would much more. And that he [*Walsingham*] had given good
Advice, that al *Scotch* Men should not be stayed [*that were minded*
to come Home from *France*, where they were practising.] And last-
ly, he added, that some of the late Commissioners [*about Scottish Af-
fairs with England*] had given the rest in *Scotland* a good — [*Jogg*]
to make them awake.

*Smith's Appro-
bation therof.
The Scots in
France terrified
with those
Beacons.*

What little Confidence the Queen might put in her late
League with *France*, did before now appear in their under-
hand Dealings in *Scottish* Matters. Messengers, that were *Englishmen*,
often came to *Paris* from *Spain* and *Flanders*, to transact Matters
privately, to blow the Coals in *Scotland* against the Queen of *Eng-
land*. *Standen* (of whom before) in the Month of *November*,
arrived at *Paris* in Post out of *Flanders*; and stayed there only five
Days, having daily Conference with the *Scottish* Ambassador; to-
gether

*France trea-
cherous to Eng-
land in Scot-
tish Matters.*

ANN O together with another *Englishman* of the same Strain, one *Liggon*,
 1572. who at his Return (which was by Post) accompanied him into
 Flanders. Whereby a *Scottishman* there, that wished Continuance of
 Quiet in his own Country, feared hereby, that there was some
 dangerous Practice in Hand. And *William Seers*, another *Englishman*,
 and Servant to the Earl of *Westmoreland*, (that headed the Rebellion
 in the North) arrived there, at *Paris*, likewise, *Novemb. 24.* sent
 thither by the said Earl. Immediately upon his Arrival, *Viracque*
 went with him to the Court. And he reported, that in the North
 Country and *York*, to the Borders, al the whole Country was at the
 Earl's Devotion. So that a few Men employed there by the King,
 [the *French King*, to whom this Message was brought] might as-
 sure him, that her Majesty [*Q. Elizabeth*] should be kept so occu-
 pied, as she should have no Leisure to send any Supply to *Roche*.
 Which was suspected by *France*.

The Scottish
 Queen's Am-
 bassador's pri-
 vate Access to
 the Queen Mo-
 ther.

And the *French* also in the mean Time laboured to keep up Di-
 stractions in *Scotland*: Thereby to consult the better for the *Scottish*
 Queen's Advantage, now in Hold in *England*. It was observed by
Walsingham, in this Month of *November*, that the *Scottish* Ambassa-
 dor did daily repair to the Court, and had often Conference with
 the Queen-Mother at an extraordinary Time in the Morning; when-
 as commonly no Ambassador had Access but in the Afternoon. And
 that before, in Talk apart with his Friends, he said, that if the
 Troubles of *Scotland* had not been, his Mistress had been at Liberty,
 and perhaps had enjoyed a better Crown than *Scotland* was. And
 said further, that if his Mistress had as many good Friends, in *Scot-*
land, as she had in *England*, she had not long remained in Prison, as
 she did. And knitting up al in the End of this Relation, he conclu-
 ded, Thus you see, said he, what a dangerous Guest her Majesty
 harbourereth. Infomuch that the said *Walsingham* asserted, that the
French also had a secret Understanding with the *Spanyard*, in order
 to the destroying of the Religion every where: Saying, surely there
 is a great Mischief a brewing. And that he was assured, that with-
 in these eight Days, [I] [Meaning by that Cipher, probably, the
French King] protested, that he would never be quiet as long as the
 Exercise of Religion continued in any Place of Christendom. He
 added, that he knew further particularly, that their King had said,
 he would never forget *Newhaven*, until Revenge were made: So
 that the said *Walsingham* professed, that he never knew so deep a
 Dissembler as that King. And that he was sure, that the Murther
 of the Admiral should have been executed at *Blois*, [where the
 League of Peace and Amity was made, and the greatest Friendship
 pretended] but that they saw him too wel accompanied, [to be as-
 sassinated there.] Yet his further Intelligence was, That it was
 agreed, that both he and *Spain*, should, for avoiding of Suspicion
 of the Legate's Coming, entertain the [3] [*Q. Elizabeth's* Ambassa-
 dor, as that Cipher seems to import] with good Words: And that
Spain should make some Shew, to be glad to come to some Accord.

The Queen
 dares not trust
 the King.

That King, by these his Practices, received another Disappoint-
 ment of a Desire he made to the Queen; by her distrusting him,
 and not daring to venture upon his Word: A Mortification to him.
 For when, in *October*, the *French* Ambassador signified to the Queen,
 that

that it was his Desire, that she would send over either the L. Treasurer, or the Earl of *Leicester*, to confirm the League on the Queen's Side, that was made between him and her: The Answer was, 'That the Queen was sorry, that there was such an Alteration of 'Occasion of doing such an Office. For as her Majesty before had 'Intention to have sent either one of them, or such other as should 'have been as agreeable to the King; so now there was to all the 'World one great Cause, that her Majesty might not with Honour, 'nor with Law of Nature, send any whom she loved, to be in Danger, as it seemed they might be, tho' the King had never so good a 'Meaning. For by the Death of so many, whom the King did not 'avow, nor yet punished the Murtherers, what could Strangers expect: especially, when the King pretended, as by his own Letters 'it appeared, that it was the Fury of the Catholics against those of 'the Religion?' 'Tis very likely these prime Counsellors of the Queen were designed to be butchered, could they by this Wile have got them there.

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The secret ill Designs of *France* against the Queen, did now appear more and more. And their Favour to the *Scottish* Queen was learned, notwithstanding their hypocritical Pretences, and Concealments of their Minds. The vigilant *Walsingham* gave private Intelligence, That *January* 19, there was a great secret Council, (present only the Cardinal of *Lorain* and two others) for delivering that Queen. Which was, that they should for the present maintain Peace with those of the Religion at *Roche*, and other Places: Because, until such Time as *England* might be kept occupied, there could grow no thorow Redress in *France*, without hazarding the whole State; therefore, it was requisite to yield to them of *Roche*. After that was done, the Marquess of *Maine* should bring a Thousand Shot into *Scotland*, in respect that he was the Queen of *Scots* Kinsman, (But this to be disavowed by the King.) And so to joyn the Queen's Party. And then to repair to *Edinburgh*: where *Liddington* and *George Kirkaldy* had promised to deliver up the Castle to such as the King should appoint: Upon Recompence to receive some Living there, in *France*. And there a sufficient Garrison, should fortify other important Places, beside *Dundee*, and at *Haymouth*. This done, the Duke of *Guise* should come over with Forces, to procure the Delivery of the Queen of *Scots*. And such of that Queen's Friends that were in *England*, would incontinent take Arms. Who gave out to them in *France*, that her Party and Forces were so great, that having good Leaders and Munition, they should be able to make their Party good enough, and to deliver that Queen, in Despite of her Majesty.

A private Plot
carrying on in
France against
England, to invade it.

The Pope's Legate now in *France*, opened the Scene stil more, it being learned by the industrious *English* Ambassador there, that among other Articles of his Instructions (as the said Ambassador wrote over *Decemb.* 28.) he was commanded earnestly to commend the Queen of *Scots* Case to the King, and to devise with him some Means for her Deliverance. Whereby it might come to pass, that *England* might be reduced to the Catholick Faith. The *Scottish* Ambassador had more often Recourse to him, than any other Ambassador there: Which made the *English* Ambassador, as he said, the rather

The Pope's Legate in France
practiseth with
the King against
England.

ANNO 1572. to doubt some Practice. And *Hamilton*, Brother to him that killed the Regent in *Scotland*, sent this Message to Duke *Chasteauberault*, viz. to do what he might to keep the Castle of *Edinburgh*, and to maintain his Party, until *Whitsuntide* next; assuring him, that by that Time they should have Assistance, both from the Pope, *Spain*, and that Crown [of *France*.] This Intelligence *Walsingham* had from the Messenger himself, who was to carry it: as he wrote to the Lord Treasurer: That the Party himself that was to do this Message made him acquainted with it, who was then departed toward *Scotland*: and had promised to declare no less to Mr. *Randolph*, [the Queen's Agent in *Scotland*] who knew him. Perhaps this Messenger was *Steward*, a *Scot*, that *Walsingham* sometimes mentioned in his Letters.

C H A P. XX.

A Libel printed in France against the State of England. The Queen would see Duke D'Alençon: who still Courted her. Her Resolutions. The Scots move for a League with Q. Elizabeth. The Papists hope for a Golden Day. Massmongers practise Conjuring. Several of them taken, and sent up. The Disciplinarians busy. Admonition to the Parliament. Divers deprived upon the Act, 13. Eliz. Divers disaffected to the Government of the Church. Chark, of Peter House, expelled for a Clerum at S. Maries. His Appeal to the Chancellor of the University. Dering, Reader of S. Paul's, writes a reflecting Letter to the L. Burghley. His Answer to it. And Dering's Vindication of what he had writ.

Libels printed in France, against the Lord Treasurer, &c.

WHAT else, but *French* ill Will to *England*, could be gathered from a most malicious lying Book, that was now printed in *France*, about the Month of *January*; aiming chiefly against the Queen's two great Ministers, viz. The Lord Keeper of the Great Seal, and the Lord High Treasurer: Wrote by some *French* Rancorous Person, having his Instructions from some crafty rebellious Papist of *England*. Who, tho' he meant it maliciously against the whole State; yet he vented his Choler and Despite chiefly against those two, by Nicknames. The good *L. Burghley*, *L. Treasurer*, was so moved at his Slander, that he uttered these Words, 'God amend his Spirit, and confound his Malice. And for my Part, if I have any such malicious or malignant Spirit, God presently so confound my Body to Ashes, and my Soul to perpetual Torment in Hell.'

The Subject of this Book was concerning the Queen of *Scots*, and the Case of the Duke of *Norfolk*. Concerning the former, it would be said by her Friends in *France*, that it was but Reason that

Answer

Answer should be made to such Books as were published for the condemning of that Queen. But to have the Duke of *Norfolk's* Case brought in Question [a Subject of *England*, and condemned by public Justice] by those that were Counsellors to the Queen, to be so maliciously and falsely calumniated, might not wel stand with the Terms of the Amity professed: as that Lord wrote to the *English* Ambassador. Who had a great Mind to understand who the Author was. And desired him to make his Enquiry: adding, that if by Means of the Printer, it might be found out, he would bestow a Reward upon the Discovery. But that if it could not, then he wished that some Means might be used, as of himself, to the Queen Mother, that the Print might be destroyed. For that otherwise they should think themselves, considering the Places they held in this Estate, not wel considered by that Estate. He added, that this Licentiousness, to inveigh against Men by Name in printed Books, who did not themselves use by Books to provoke any, was in al good Estates intolerable. And then he added, by Way of Protestation of the Integrity and Faithfulness of both their Services: 'God, said he, send this Estate no worse meaning Servants in 'al Respects, than we two have been. Who indeed have not spared Labour nor Care to serve our Queen and Country. And if 'we had not, we might truly avow, neither our Queen nor Country 'had enjoyed that common Repose that it hath done.

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*Endeavours to
discover the
Author.*

The Courtships of Duke *D'Alençon* stil went on notwithstanding; it being now the Month of *March*, when the Queen's Resolutions about it, (as the *L. Treasurer* imparted to her Ambassador in *France*, in order to his acquainting the King and the Queen Mother therewith) were, That she could not consent any Person to be her Husband, that with her Authority and Assent should use any Manner of Religion in open Exercise, that was in her Conscience contrary and repugnant to the direct Word of Almighty God: and so consequently prohibited by the Laws of the Realm. And that she could not accord to take any Person to her Husband, whom she should not first see. That if therefore *Monsieur Le Duc* would obtain her for his Wife without Sight of him, her Majesty could not so be had. And yet, that she was very loth, that he should think that she desired his Coming, but as himself should find it meet, by the Advice of the King his Brother, and the Queen Mother. To whom she remitted the Consideration therof. With this Assurance, that she meant in good Faith to marry with him, if upon his Sight the one might like of the other. And that for the Cause of Religion, he and she might so accord, as that which he should demand were assented to, without Offence of her Conscience, and without Trouble of her Estate. And that that Point of Religion was thought meetest to be left at large, to be communed upon between themselves. So as if it should mishap, that if one of them might not fall in like of the other, as to a Conclusion of Marriage, that the Refusal, or breaking up, might be imputed to the Cause of Religion. And so either Party might honourably be discharged to the World, and no Occasion grow thereby of Unkindness between them.

*The Queen's
last Resolutions
about D'Alen-
çon.*

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D' Alençon's
Person not like
to be acceptable
to the Queen.

Scotland thinks
of making a
League with
the Queen.

Their Reasons
for it.
MSS. Tho.
Randolph.

The Business then coming to this Issue, the Duke's Person was a Stay to the Match, he being it seems, no very personable Man, wherof take this Account from the Queen's Ambassador himself. Who, when the Lord Burghley had requested him to shew, what his private Opinion was of that Marriage, gave him this Answer, ' That the great Impediment he found, was the Contentment of the Eye. ' That Gentleman, he said, was void of any good Favour, besides the ' Blemish of the Smal Pox. Adding, that when he weighed the same ' with the Delicacy of her Majesty's Eye; and considering also, that ' there were some about her in Credit, (who in Respect of their particular Interests, having neither Regard unto her Majesty, nor to ' the Preservation of our Country from Ruin) would rather encrease ' the Misliking, by defacing of him, than by dutifully laying ' before her the Necessity of her Marriage: and that in true Choice ' the Satisfaction of the Ear imported more, than that of the Eye, ' and so he hardly thought, there would ever grow any Liking.

Now let us look over a little into Scotland: where Randolph was the Queen's Ambassador. The late bloody Doings in France, and the secret Holy League, (which was now discovered) to extirpate the true Religion, wheresoever it had taken Root) made those that had the Government of the Kirk of Scotland to open their Eyes. Who, in October, made and finished certain Articles intituled, *Articles of the Ministry, Barons and Commissioners of the reformed Kirk in Scotland, in their Assembly: Given at Edinburgh, the 20th Day of October; To be presented to the King's Majesty, our Sovereign Lord, by the Council, Nobility and States of his Highness's Realm, when they shall be convenient.* I shal only set down here the Preamble to the said Articles, and the Conclusion, which do concern entering into a League with Queen Elizabeth, (the rest relating to their Government of the State and Church of that Kingdom.) It beginneth;

' Understanding the treasonable Cruelty and fearful Persecution ' begun, and intended to be executed against the Professors of God's ' true Religion over al Christendom, according to the bloody Decrees of ' the Council of Trent: And assembled at Command and Desire of ' your Highness's Letters, to consider of the common Danger, and ' advise upon the Remedies, we have collected certain Heads and ' Articles, to be presented to your Majesty, and to your honour- ' able Council and Estates for this your Realm; most humbly ' requiring the same to be considered. And if they shal find ' the same to tend to the Advancement of God's Glory, your ' Majesty's Obedience, and the Surety of your Highness, and us, ' as your good Subjects, Professors of the same true Religion; that ' then the same Articles may be allowed of, &c.

' Lastly, seeing the Enemies of God's Truth are conjured to suppress the same and al Professors therof; and that al leeful ' Means of Defence are allowed; that there may be Motion made ' for a League between your Highness and the Queen's Majesty of ' England, your Realms and Dominions; for resisting of the Cruel- ' ty and Treason of the Papists. And that her Majesty may be also ' moved to draw into the same League other Professors of the said ' true Religion in other Countries. And that there be solempne ' Bands

'Bands among the Professors of the Religion within the Realm, to **A N N O**
'joyn for resisting of the common Enemy. And if they be **1572.**
'found negligent, to be esteemed false Friends, and Excommunica-
'tion to pass against them therefore.

For Matters more Domestic, and to come nearer Home, and *The Papists expect their Golden Day.*
within our own Territories, I begin with the *Papists*: who were
now very busy, and entertained great Hopes of the *Golden Day*, as
they called the Restoration of the old Religion into this Nation,
and the Deprivation of Queen *Elizabeth*, and I know not what.
They talked much of a great Revolution about this Year, and a
turning back to Popery again. And they would usually say, *They*
hoped for a Day. There was a Piece of Poetry (such as it is) that
went about in Print near this Time, called *The Practise of the De-*
vil. Wherin the Devil is brought in speaking thus, concerning the
Emissaries of Rome:

*But now, alas! their Cloyning is so spyed,
That there's no Way but fly quite ore the Seas.
In England but a few in Respect I can bide,
The Gospel so betrayed their obscured Knavery,
But yet some do escape by the Means of Hypocrisy.
And bears it out braglie, and little wil say,
But few Words is best: They hope for a DAY.
And those that are fled out of Country's Soyle,
Have Friendship privily to their Contentation:
And watch for the Vintage to come to some Spoile,
Greeting by Letters their whole Generation,
By subtil CIPHERING; which is their Demonstration.
Alluring the rest to stand to their Hope,
That the DAY is coming, to have again their Pope.* *Practice of the Devil. By Laur. Ramsey.*

And a little after, the same foul Spirit is personated, giving his
Counsil to these sworn Creatures of the Pope, with their Golden
Expectation.

*Practise, prate, and conjure, play Sylvester's Part,
Or Hildebrand, that Hel-bound most execrable:
Poison Prince or King, and consume them by Art,
As divers have been stirred by the Romish Rable:
Flatter, ly and cogg at every Man's Table;
Having blind Prophecies, and whisper in their Ear,
That ere long they shal have great Change of this Geare.*

Among the rest of the Methods made use of by the Priests *Massmongers and Conjurers, taken in the North.*
and *Jesuits*, to amuse their Proselytes, as this Author mentioneth,
one was *Conjuring*. A Nest of these conjuring *Mass-mongers* was
discovered now in the North Parts by the Diligence of Gilbert Earl
of *Shrewsbury*, Lord President of the North, and Keeper of the
Scotch Queen; amounting to a great Number, that is, such *Massing*
Priests, as commonly used *Conjuration*, to foretel and make the
People believe this *Golden Day*. The said Lord President had em-
ployed two diligent Persons, whose Names were *Pain* and *Peg*, to
find

1572. *W* find them out. The Lords of the Council, by Letters from Secretary *Smith*, returned him their most hearty Thanks. And the Queen also, as he wrote, had heard of his careful ordering of those Matters, with great Contentation to her Highness. And that those Matters touching the Massing, and such Disorders, were referred to the Archbishop of *Canterbury*, and the rest of the great *Commission Ecclesiastical*. And that which should appear, by Examination, to touch the State and the Prince, was to be referred again to the Lords of the Council.

Epist. Com.
Salop. in Offic.
Armor.

Kellet, one of
them, discovers
their Practices.

But to know more perfectly, who these Conjurors were, and to what their Conjurament tended, take the Earl's Letter, dated *Feb. 1.* from *Sheffield* Castle, sent to the Privy Council concerning them. Which was to this Purport: 'That he had sent up to them one *Avery Kellet*, Servant unto *Rowland Lacon* of *Willy* in *Bridgenorth*, Esq; who had sent him to the said Earl, being thereto required by his Servant, that had searched for him upon his Commandment. 'That this *Avery*, upon his Examination of him at the first, would needs seem to be simply plain, and utterly both innocent and ignorant of any leud Doings or Practice, either by himself, or by any other Person. But after sharper Imprisonment for one Night, he confessed that he was a Dealer with the Conjurors; and that he brought several Books of that Art unto *John Revel*, which the conjuring Scholars, called *Palmer*, and *Falconer*, and *Skinner* the Priest, did occupy in their Practice at the said *Revel's* House. And he said further, that they conjured for divers Causes, viz. for hidden Money; for helping the Diseased; for knowing some secret Place to hide them; and to have certain Knowledge also touching the State of this Realm. And hereby the said Earl did gather, that this *Avery* could declare some further Matter needful to be discovered. That therefore, considering his being there might do more Service by Conference with other Examinations, than he could do in those Parts, [where he was taken] by trying the more speedily those Practices; he thought meet not to stay him any longer, but forthwith thus to send him to be used there, according to their Lordships Wisdoms.

He signified also, that he had given Order for further Search and Apprehension of such others, as he was informed of, suspected to be Doers or privy to the said Practice. Subscribed,

Tours at Commandment to my Power,

G. SHREWSBURY.

Papists formidable
for their
Numbers in
Yorkshire.

And no Wonder these Northern Parts were so replenished with such Popishly affected People, since the late Rebellion, which sprang hence. They were observed to be so many now in *Yorkshire*, and their Numbers stil so formidable there, that one *Mr. Wharton* of *Rippon*, a worthy Gentleman, and apprehensive of the Danger arising hence, (wherof he had felt the Smart before) thought convenient to write to the Lord Treasurer at large concerning it: with his earnest Advice (the Gentlemen in those Parts being either too weak to take them up, or disperse them, or too wel affected towards them, or related

lated to them, to do it) that for the more effectual watching that *ANNO*
Country, and clearing it of such false Subjects, some active Men of *1572.*
the Queen's Council in the South should be sent down thither: the
same Gentleman offering freely his own Service therein, and to come
up, and give his Information. The Letter wil shew these Things,
and the like, more at length: and is wel worth preserving. It ran
to this Tenor:

THAT it might please his good Lordship, to be advertised, that *Warning therof*
when he considered, how honourably the Estate Imperial *given in a Let-*
of this most noble Region, ever since the Beginning of the Queen's *ter to the Trea-*
Majesty's most gracious Reign (which he beseeched God long to *surer, by Mr.*
continue) had been most prudently and politicly governed; and *Wharton.*
also most godly and vertuously directed, to the Advancement of
God's true Glory, and the singular Consolation and Comfort of
al her Grace's faithful and obedient Subjects, until then of late,
that in those North Parts a wicked Company or Rabblement of no-
torious, malicious Traitors, against al Loyalty, and their bounden
Duties and Allegiance, and the great Annoying and Disturbance
of our common Peace, committed and stirred up an unnatural,
odious, and a most detestable Rebellion. The Original wherof
was Ambition, with impatient Poverty, secretly maligning and re-
pining at the worthy Vocation of others, placed in higher Authority.
And that albeit God had poured down upon them his just Ven-
geance, and had supplanted and overthrown their wicked De-
vices and Practices, to the perpetual Infamy and Extinct of Blood
for ever; and to the terrible Example of al others, to attempt
the like hainous Offence; yet was there a Remnant there, which
were vehemently to be suspected to be singular Favourers, and
privy Supporters of that naughty seditious Company.

For Consanguinity and Affinity, with Hope for a Day, bore there
such a Stir, and a Sway, that by Means therof, divers good Sub-
jects and Wel-Willers were *Pessuntate*, and clear out of Counte-
nance in these Parties: and al and singular good and politic Or-
ders and Directions, set forth by Proclamation against the Main-
tainers and Supporters of the rebellious Fugitives, little or nothing
at al regarded, or in any Way executed.

Wherefore he had thought it his bounden Duty, both forenempt *Moves for a*
God, and in Discharge of his natural Subjection towards his Prince, *Commission of*
to signify unto his Honour, that it would please the Queen's Ma- *some of the*
jesty by his Lordship's accustomed good Counsil, and others with *Queen's Coun-*
whom he might best like, to impart the Contents of this his *cil to be placed*
Letter; to place there immediately, by a special Commission, some *in those North*
of her honourable, most trusty, and dearest Friends and Counsellors, *Parts.*
in the South Parts: By whose better Industry and vigilant Re-
gard, *our crooked Natures* (said he) may be the more aptly bridled
and abandoned: a Nest of lurking Traitors weeded out, and the
secret Supporters and Favourites discovered, and brought to Light.
That there was no Doubt, but that their common Peace (which
then stood in great Peril) should not only thereby be the more
firmly established and preserved, but also, that the Queen's Ma-
jesty, his Lordship, and others of her faithful Nobility, with her
poor

ANNO 1572. poor and loving Subjects, should reign and live together in more Quiet and better Security.

My Lord, (proceeded he) remember the Effect and familiar Example of these two old Verses following:

*Principiis obsta; sero medicina paratur,
Cum mala per longas convaluere moras.*

The cankered
Estate of the
Country.

Sends Informa-
tions against
some traitorous
Persons.

His Danger for
this his Service.

And further, that it might please his Lordship to understand, that if his own Health were gud; or that his Hability were such as it was before that rusty and haulty Traitor, *Richard Norton*, had brought him to extreme Poverty, he would not have made this his Letter to have been an Instrument, or a Spokesman unto his Honour in this Behalf: but his assured Expectation and Trust was, that his Lordship would vouchsafe to take and receive this his Advertisement in gud Part; as unfolded out of the Bosom of a faithful and obedient Subject. And that whensoever it should be his Pleasure to send his Commandment for him, to come before his Honour, for further Intelligence, touching the cankered State of that Country, infected with the Poison of Dilloyalty; or otherwise, in these Cases to direct him, to the Lord President or Vice-President of the Queen's Majesty's Counsil in those North Parts, he would prepare himself to the uttermost of his Power, to give his diligent Attendance; and not to leave any Person untouched to his Knowledge, either with Commendation or Reproch, as he or they had justly deserved.

He sent to his Lordship also herewith enclosed, Certain Instructions by Way of Information, against divers Persons, to be put in Execution, as should stand with his Pleasure, and other his most singular gud Lords of the Queen's Grace's most Honourable Priuy Counsil. But he thought it very necessary, that the Houses [of these] should be diligently searched by faithful and trusty Commissioners: and the said Persons thorowly examined. For that there was great Presumption of their evil Practices and Behaviours; and great Possibility to find in their Houses divers Letters directed unto them from divers their Friends, now beyond the Seas.

And then applying to the Lord Treasurer concerning himself, and the Danger he was like to incur by this faithful Intelligence, should it be known, he added; My Lord, as I have made a singular Choice to open these Matters unto your Honour before any other, as unto such a worthy Magistrate, in whom I have reposed my only Confidence and Trust, so do I likewise most humbly crave your good Lordship, that for my faithful and further just Service hereafter, I may not only enjoy, and have from Time to Time gud Countenance, Aid and Friendship, by your gud Lordship's Means, as that I need not to fear the violent Hands and privy malicious Practices of such evil disposed Persons, as will not forget, (for this mine Advertisement) to seek by all Means possible to persecute me with secret Extremities: but also, that it please your gud Lordship to write your friendly Letters in my Behalf unto the Lord President, or Vice President of the Queen's Highness's Council in these Par-

ties:

'ties. So that I in the mean Time enjoy and have such his good ANNO
'Countenance and Friendship, as may be a Terror for mine Ad- 1572.
'versaries to attempt any Matter unlawfully against me. For other-
'wise, as he gave the Reason, he should be either enforced to seek
'a Receptacle for his poor Wife and Children in the other Country;
'or else to remain there with continual Fear of bodily Harm,
'comforting himself with this Saying of *Horace*,

Dulce & decorum est pro patria mori.

And then concluding his handsome wel-penned loyal Letter, with these Words. 'And thus most humbly craving Pardon for this my
'bold Writing to your gud Lordship, I beseech the Almighty so to
'prosper al your Doings, as may tend to the continual Advance-
'ment of your Honourable Estate. From my poor House at Ryp-
'pon, the 9th Day of December, 1572.

Your gud Lordship humbly to use,

And command, during his Life,

WILLIAM WHARTONE.

The *Disciplinarians*, another Sort of Men, Friends indeed to the Re-
formed Religion in this Land, but very ill affected to some of the Con-
stitutions and Practices of it; these were also now creating Trouble
and Disturbance here: labouring for a stil further Reformation. The
Book called *The Admonition to the Parliament*, that now came forth,
and spread abroad stil more the next Year, shewed their Discon-
tents, and what they would have reformed, or rather what they
would have quite cast away, and abandoned in this Church. Which
Book, with the Answer, hath been at large accounted for, in the
Life of the learned and excellent Dr. *Whitgift*, Archbishop of *Can-*
terbury: to which I refer the Reader. I shal add here to al the rest,
an *Extract* taken out of the said *Admonition*, 'Containing such slan-
'derous and unseemly Terms, as there, by the Authors therof against
'the Orders of the Church of *England*, and State of the Realm,
'that now is, are uttered.' Those are al drawn and written out
fair by Archbishop *Parker*'s Secretary, but, as it seems probable, ga-
thered by the Archbishop himself, each Folio, Page and Line,
where such obnoxious Passages are, set down: and that perhaps
for the better Direction of Dr. *Whitgift*, to take particular Notice
of in his Answer: who was employed therein by that Archbishop.
The Treatise itself, they intituled, *A View of Popish Abuses yet remain-*
ing: which is in two Parts. The Notes wherof throughout in the
Reflexions, and Charges made therein upon the Church and the
Practice therof, are set down in the said MS. For which I refer
the Reader to the *Appendix*, being somewhat too long to insert
here.

The Disci-
plinarians very
busy for fur-
ther Reforma-
tion.

Life of Arch-
bishop Whit-
gift.
The Admoni-
tion.

View of the
Popish Ab-
uses.
MSS. G. Pe-
tyt, Armig.

Field and Wil-
cox in New-
gate.

N^o XIX.

Some of these hot new *Discipline-Men* were now committed to
Newgate. Their Fault was, that they had offered something to the
Parliament, earnestly condemning the present Settlement of Reli-

A N N O 1572. gion in *Discipline* and *Worship*, and exciting to a further Reformation: especially reproaching the Calling of *Bishops*, as well as divers other Matters in the Religion observed, in very abusive Terms. This Book, I make no Doubt, was the same with the *Admonition* aforesaid. Two of these were taken up and imprisoned, namely *Field* and *Wilcox*, for offering this seditious Book to the Parliament. In Vindication of themselves, and petitioning for their Liberty, they wrote a wel penned Letter in *Latin* in the Month of *September*, to the Lord Treasurer *Burghley*: but rather vindicating than blaming themselves for what they had done.

Their Letter
thence to the
L. Treasurer.

Wherin they write, 'That they confided in his singular Benevolence, which moved them to write, with a firm Trust both of obtaining their Liberty, and of propagating the Truth. They were sensible, (how unjustly soever) they were spoken against among the Nobility by evil Men, and how (a Thing more horrid) the Truth of God was slandered by many. But let Truth, (as they proceed) that seeks no Corners, speak for itself; and commending to him their Innocency, and the Equity of their Cause, they very earnestly beseeched him to favour it. That they had indeed lately writ a Book, requiring the Reformation of horrid Abuses; with that Intent, that sincere Religion, being freed from Popish Superstition, might be restored by the whole Parliament, with the Queen's Approbation. But by themselves they attempted neither to correct, nor change any thing; but referred all to their Judgments, according as so great a Matter called for. Hoping by this Means, that the Peace of the Church, and the Reconciliation of Brethren at Difference (a Thing to be lamented) might be restored.

The Schism in
the Church lamented.

'And that by this Ecclesiastical Hierarchy, not consonant to the Word of God, they had seen a sad Schism in the Church, Disturbances daily stirred up among the Godly: That most sweet Peace that ought to be among those that profess one and the same Religion, was destroyed. That in the mean Time they said nothing of the Contempt of good Learning, the Corruption of the more sincere Religion, the depraving of the Ministry, the Encrease of Sin, and the like, occasioned hereby. All which they reckoned a sufficient Justification of their Writing. They added, that concerning these Abuses, by them mentioned, all the foreign Churches of the purer Reformation, and the Writings of Men most eminent for Learning, did unanimously acknowledge and own to be very foul.' For the rest I refer the Reader to the whole Letter in the *Appendix*, transcribed from the Original.

[N^o XXI.]
Deprivations
upon the Statute
13 Eliz. c. 12.

Divers of the Clergy of this Sort, (and perhaps some secret Papists too) that had Benefices and Preferments in the Church, were now deprived, for not subscribing to the *Articles* of Religion, according to a Statute 13 *Elizab.* intituled, *An Act to reform certain Disorders touching Ministers of the Church.* Whereby all such as had Livings, or Ecclesiastical Preferments, were to subscribe the *Articles* of Religion, agreed upon in the Convocation, *Anno* 1562, and confirmed by the Queen's Authority: and Order therein provided for their reading the said *Articles*, and for declaring their Assent therunto, in their Parish Churches. I find these deprived in the Diocese of Bath

Bath and Wells. March 21, One *Printost*, or *Printer*, was presented to the Church of *Dunkerton*, by Deprivation of the Incumbent for not subscribing the Articles. And June 7, one *John Haunce*, Incumbent of the Church of *Waysford*, was deprived of the same; and *Edward Bremal*, alias *Cabel*, came in his Room. October 1. *John Gold* was instituted to the Vicarage of *East Cokes*, by Deprivation of the said *John Gold*, by Vertue of the said Act; at the Presentation of the Dean and Chapter of *Exon*: The said *Gold* refusing, as it seems, or neglecting to subscribe in due Time: and so undergoing the Penalty of Deprivation: and afterwards subscribing, admitted again to the said Vicarage.

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1572.
Reg. Bath and
Wells.
Collectan. Mar.
Hutton, D. D.

January 24. *William Bele*, M. A. was presented to the Prebend of *Schalford*, alias *Scanford*, at the Queen's Presentation by Lapse: Because one *Alwood*, the then pretended Canon and Prebendary, was mere *Laicus*, as it is set down in the Register: so esteemed perhaps for having no legal Orders, or such as were taken at some private Congregation at *Antwerp*, or elsewhere, as *Cartwright* and *Travers* had done: and so that mere Laick needed no formal Deprivation. And one more I find, viz. *Nicholas Rogers* obtained the Church of *Pryston*, by the Deprivation of *Richard Cove*, upon the same Statute of 13. *Eliz.* in the Presentation of the Queen by Lapse.

Reg. Bath and
Wells.

There were these deprived in this Diocese of *Bath and Wells*, for Refusal or Neglect of Subscription to the Articles of Religion. We may hereby guess at the Numbers that were deprived through the rest of the Dioceses for the same Cause. And from thence also, how many there were of the Clergy of this Land, that were tainted with Principles dissonant to those of the Church of *England*, both *Puritans* and Favourers of Popery, that hitherto had kept their Ecclesiastical Livings and Prebends, 'till by this Statute they were searched out and discovered.

And no Wonder those Principles of the *New Discipline*, disaffected many Ministers to the present Constitution of the Church, since in this Year and some Years before, the Universities were so heated with these Controversies. In *Cambridge* were, *Cartwright*, *Browning*, *Brown* of *Trinity College*, *Millain* of *Christ's*, *Chark* of *Peter-House*, *Dering* of *Christ's College*, and many of *St. John's*, more than any of the rest: who being Men of some Learning, had made a strong Impression upon many of the younger Students. These I have taken Notice of elsewhere. Only of two or three of them, I have some other Things to add, besides what I have shewn of them already.

Many in Cam-
bridge disaf-
fected to the
Constitution of
the Church.

Chark, in a *Clerum* at *S. Maries* before the University, had roundly condemned the Hierarchy of this Church, and the Ecclesiastical Officers therof, as we have related in the Life of Archbishop *Whitgift*, under the Year 1572: Laying down these two bold Positions;

Life of Archbp.
Parker, and
Archbp. Whit-
gift.

*Isti status Episcopatus, Archiepiscopatus, Metropolitanatus, Patriar-
chatus, denique Papatus, à Satana in Ecclesiam introducti sunt.*

Chark expelled
the University
appeals.

Inter Ministros Ecclesiæ, non debet alius alio esse superior.

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But he having so openly impugned the established Order of the Church, and so broken the Statutes of the University, was convented before the Vice-chancellor and Heads; and in fine, was required to make a public Revocation of what he had so publicly asserted, or else to be expelled the University. And accordingly, some reasonable Time was allowed him, to consider what he had to do. But when the Time came, and he still refused to comply, he was actually expelled in February. Then did he make his Appeal from the Judgment of the Heads, unto the Lord Burghley, their High Chancellor, in a well penned Epistle, in a good Latin Style, and written in a fair Hand, desiring by his Lordship's Means to be restored. Therin he telleth the Reason of his Banishment from the University.

Non dissimulo, quin Argumentis è Scriptura, & externarum Ecclesiarum Exemplo adductus, aliquid abesse putem, quo Ecclesia nostra nuper è tenebris vindicata, propius ad Splendorem proprium accedere, &c.

The Chancellor
allows of their
Proceedings
against him.

Upon this Letter (which may be read in Archbishop Whitgift's Life) the Lord Burghley, in Compassion to Chark, whom he held a good Scholar, and in Consideration that he was somewhat hardly dealt withal, (according to the Import of Chark's Letter) wrote to the Vice-chancellor, and the rest of the Heads in his Favour. To whom they gave him so satisfactory an Answer, both in respect of their regular Proceedings, and Chark's Behaviour, that the good Chancellor, in his next Message dispatched to Dr. Byng, his Vice-chancellor, wrote, 'That he was sorry, that he was not made privy of Chark's Fancies, as he filled his novel Doctrines against the 'Calling of Archbishops and Bishops, &c. and for the Equality of 'Ministers. And that only by his Submission to him, with Request 'of Mercy to be shewed, he was moved, he said, to wish as he had 'done. But that now he was ready to forbear to entreat otherwise 'for him, than that he publicly revoke his slanderous Assertions. 'And that without the doing of which, he was not worthy of Fa- 'vour. And so he prayed the Vice-chancellor to impart his Mean- 'ing to the Senate and his Collegiates. Written March the 3d, 1572. Whence it appeared, that there was in the University a Combination of disaffected Scholars to the Church, and they a very strong Party. For Chark was, by a Consultation of them, appointed to preach the Doctrine he did.

The Chancellor
to the Heads,
upon Chark's
Representation
of his Cause.
T. Bak. S.T.B.

Chark's Cause, and the Reason of the Chancellor's Inclination to have Favour shewn him, may appear in a former Letter to his Vice-chancellor and the Heads, upon Chark's personal Application to him, and his Relation of his pretended hard Usage. Thus writing Feb. 20. 'That where they had expelled Will. Chark, late Fellow of 'Peter House, for some Speeches used by him in a Sermon he lately 'had ad Clerum; tending to the disturbing of the Quietness and 'Peace of the Church, and manifestly contrary to the Orders taken 'for the Maintenance of the same Peace: That forasmuch as the 'said Chark had been with him, and partly wisely extenuating his 'Fault, partly very honestly acknowledging, that he committed the
' same

‘same by overmuch Vehemency of Spirit: and faithfully promi-
 ‘sing never hereafter to deal therein again, or in the like, that
 ‘might be offensive: And had shewed some good Parts of Nature,
 ‘and good Gifts to be in him: the which in his [the High Chancel-
 ‘lor’s] Opinion, it were great Charity and good Wisdom, by gen-
 ‘tle Usage and Persuasion, rather to reduce to be profitable in the
 ‘Church of God, than by sudden cutting him off from the Course
 ‘of his Studies, utterly to lose: That therefore these were hartily
 ‘to pray them, the rather for his sake, and for Proof of him here-
 ‘after, to receive him again into that University, and his Fellow-
 ‘ship within the College; Upon his like Promise made to them,
 ‘not to meddle hereafter in such Kind of Doctrine. Wherin if
 ‘they would shew some Indulgence for this Time, and the rather sup-
 ‘press the Memory of his said Speech and Doctrine, for that it was
 ‘delivered in the *Latin* Tongue, and not popularly taught, in his
 ‘Judgment they should do wel. And so praying them to do, he
 ‘bad them hartily Farewel.

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But afterwards, upon a more particular Account of *Chark’s* Beha-
 viour and Stiffness before the Vice-chancellor and Heads, repre-
 sented to their Chancellor, ‘He remitted him in another Letter,
 ‘dated *March* the 25th, to be ordered as they should think expe-
 ‘dient. And that he had now less Respect unto him: for that he
 ‘found not that Submission, and Conformity in him, wherof he had
 ‘conceived some Opinion at his writing of his Letters unto them
 ‘in his Favour.’ But more of *Chark’s* Business may be read in the
 Life of Archbishop *Parker*.

Remits him to
the Heads.
T.Bak. S.T.B.

To whom I subjoyn the Trouble of one *Browning*, a Fellow of
Trinity College in the same University; who underwent the Cen-
 sure of that University also, for a Sermon of his, peached at *S. Ma-
 ries*; being one of these Novelists. He was charged for preaching
 the *Novatian* Heresy. Of whose Matter some Notice hath been
 taken in the Life of Archbishop *Parker*. To which I add, what
 Concern the Universities Chancellor had in this Business, as wel
 as in that of *Chark’s*. He had appealed it seems to him for Fa-
 vour against the Proceedings of the Vice-chancellor and Heads
 against him. But *Browning* being brought to relent before the Chan-
 cellor, had revoked his Opinions, and made his Submission and
 Confession by Word of Mouth before him and others there present:
 and subscribed the same. Wherupon the kind Chancellor desired
 the Vice-chancellor and the rest of the Heads to receive him.
 Whose Letter to them ran in this Tenor.

Browning
troubled for a
Sermon at
S. Maries.

Book IV. Ch. 18.

‘That forasmuch as *Browning* had, both by his Speech before him,
 ‘and by his Confession, subscribed by himself before him, Mr. Se-
 ‘cretary, and Mr. Chancellor of the Exchequer, did not only af-
 ‘firm, that he was much mistaken in his Sermon, but had promised
 ‘to give open Testimony of his Conformity in those Points, wherin
 ‘he was mistaken, at any Occasion that shal be offered unto him.
 ‘He thought good therefore to write unto them in his Behalf in a
 ‘former Letter; and now he sent unto them his said Confession sub-
 ‘scribed, as they might see; to the Intent they might make some
 ‘Proof, whether he should continue in that Conformity and Sub-
 ‘mission that he pretended there, with his Lordship and the rest.

The Chancellor’s
Letter to the
University, to
favour him.

Which

ANNO 1572. Which if he should do with Effect, then they should do wel to receive him, and cherish him with al good Countenance and Usage. If not, then he both referred to their Discretion the reforming of him; and very carefully commended to their Diligence and Wisdom, the Conservation of the Peace of God's Church, and the good Fame of that University.' This Person seems to overcome this Trouble; but fel divers Years after into another, with the College and University, for taking his Doctor's Degree at Oxford: Which is shewn in the Life of Archbishop Parker.

Dering the
Disciplinarian.
Life of Abp.
Parker.

Edward Dering, Contemporary with them, was another, and of good Learning, who stood thus affected, and made a chief Figure in the same University near this Time. Of whom some Things also have been by me written in another Place. This Man, by reason of his being a Reader in S. Paul's, London, and a Preacher of a ready Utterance, and of great Confidence, did also draw away many Profelytes. It was therefore thought convenient to silence him from preaching his Lecture any more. And so he was the next Year, viz. 1573. This Man was a great Enemy to the Order of Bishops. He was known to the L. Treasurer; and took often the Freedom to write unto him, sometimes earnestly stirring him up to favour Cartwright, and his Opinions, and such as were his Followers; and sometimes accusing him for his Faults: endeavouring to make that great Lord an Instrument for the bringing about their Purposes. And in the Beginning of this Year he sent him a Letter so indecently writ, and with such rude Reflections and Charges upon that most pious and wise Nobleman, that it did somewhat stir his mild and good Nature, as appears in a Letter unto him, dated Apr. 3. wherein is seen as wel this Lord's modest and Christian Deportment, in justifying himself against Dering, as Dering's Principles and lofty Spirit. It ran to this Tenor.

L. Burghley's
Letter to him,
concerning the
restoring Cart-
wright.

THAT since he received from him, in a Piece of Paper, a biting Letter pretended, as by the Beginning of a few of his Lines, appeared, for Mr. Cartwright; whose Name, he [Dering] reiterated, (willing him not to be in Heat at the Mention of his Name) he had been in Doubt, he said, whether he should, either for wasting of his Time, or for nourishing Dering's Humour, make him any Answer by Letter: but he yielded, as he saw. That for so much as concerned Cartwright, he answered *sine exandescencia* (which was Dering's Term to him, that he would not be in a Passion at his Request) that his Return [back to the University, again, from whence he had lately been expelled] would be very grateful to him, and that he, for his Part, wished him wel. But for his Return to the reading of any public Lecture there (which Dering had it seems, earnestly moved for, to that Lord) he could promise nothing of himself. For he knew no Power he had therein: Tho' he knew it to be his Duty to further al good Learning and Quietness in the University; that undecent Contentions might be excluded.

That at the rest of his Pamphlet or Letter (for he would call it no worse) contained divers Ejaculations against him, As making him void both of Knowledge and Godliness. But if he were

were such an one, he should be ashamed, he said, to live in the Place where he did; and might be accounted a mere Pagan, without Sense or Knowledge of his God. And that, except it pleased God to direct good Men to think better of him, than he [*Dering*] did, he should not be in Danger of Vain-glory. That tho' he would not flatly deny his Pronunciations of him, or say that he spake not right; yet that he might be licenced to pray him not by Recrimination to charge him, and say, that he justified himself. That, contrary to his hard Speeches, through God's Goodness, he affirmed, that he had not to his Knowledge, conceived or held *Obstinate Consilia* [as he seems to have been charged by *Dering*.] And that further he would say, that through God's Goodness, and through good Erudition in his young Years, he had beheld the Gospel of Christ; not *eminus* [*i. e.* at a great Distance] now for many Years [as *Dering* had abusively accused him] but in very Deed, with such inward Feeling of God's Mercy by Jesus Christ, and confirmed to him by his Sacraments, as he trusted he might say with the Church, *Pater noster, sanctificetur nomen tuum*. And wheras he had pronounced hardly of him, in taxing his Religion, [*i. e.* as it seems, in *Q. Mary's Days*] this Calumniation, or uncharitable Reprehension, that it proceeded of any just Cause he utterly denied to him, and al his Bolsterers, if any he had in this his licentious Liberty of writing what he listed. And that he must bear it with the rest, since he [*Dering*] wrote *tanquam ex sublimi speculatorio*: [so magisterially and loftily.]

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He continued his Letter to a greater Length with much Piety, Modesty and a great Government of himself under such unjust Provocations from an Inferior. And in the End, the worst he said of him, was, 'That he wished to himself that which *Dering* judged he lacked, and to him al that which he seemed to have, and more than by his Behaviour he seemed to have, and both of them to require of God, the Knower of Hearts, to plant in their Hearts the true Fear of him, and transplant out of their Hearts al Seeds or Roots of Vain-glory.' The whole Letter of so memorable a Man, deserves wel to be read over and preserved. And therefore I have repositied it in the *Appendix*.

No XX.

To this moderate Letter penned by the good Lord Treasurer (who had been so severely and undeservedly reflected on) *Dering* in a Day or two, sends another in Answer, so full of Stiffness, and so abounding in his own Conceit, that we cannot but gather a Character of that Man's Temper and Spirit thence. It was writ in *Latin*, and too long here to repeat. I have therefore only observed briefly divers Passages in it. As where that Lord had taken Notice of the Liberty and Boldness he took in his Writing, he affirmed, 'That in al his Letters and Business which he ever had with him, he diligently took heed of that, that he did not abuse mercenary Praises, either for his own Benefit, or that Lord's Damage. And that this was al that Licence of writing that he so blamed: by which neither of them were the worse. And that his Lordship had herein the true Cause of that holy Liberty which he took; and which he with the highest Injury, called *Libidinem & Licentiam*. That where his Lordship conjectured, that his Piety, seemed so little in

Dering's Answer.

XXXI

' *Dering's*

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1572.

'Dering's Esteem; he prayed him, that he might look again upon his own Letter, and if there were any thing therein so unworthy of his Honour, or of Dering's Function, he should be willing to have such Rashness of his punished, if he did not under his own Hand confess it. And that to asperse his Thoughts and Cares, to be obstinate Counsils, such as Satan's were, and which God would one Day destroy, was a greater Crime, than he acknowledged to be his. His Lordship took it ill that he [Dering] should say, that his Lordship did for a great many Years, *Evangelium eminus aspicere, nunc fere diligere, i. e.* had looked upon the Gospel a great Way off, and scarcely had any Love now to it: he answered, he did not thereby deny his Lordship's Cares above others, to be most ready to propagate the Gospel. That he knew, (unless he was much deceived) that he had done there at Court, and how great Contest and Struggle he had sustained. But, added he, Take heed, how you think you have here done any thing, so as you ought to do. Set before your Eyes your Labours, your Watchings, your Cares, your Troubles, your Anxieties of your Mind. And then, [as tho' al this his Pains was only for the aggrandizing and enriching of himself] he asketh him, What at length are the Ends, to which you devoted your so many heavy Tasks? Whether it were not, for your heaping up of Honours to yourself, and for the encreasing of Wealth? O! Misery, gotten very dearly! So it is, My Lord, so it is, if you deny it to Eternity.

'Whereas the said Lord had writ in his Letter, that he had dedicated his Studies and Endeavours to promote the Gospel: O! said Dering in his Answer, I wish you this Light of the Gospel of God, which hath, as you say, enlightened you *cominus*, [i. e. so near] and inwardly according to the Measure of the Gift of Christ. And may Christ so shed forth upon you his Love, that hereafter you may not *eminus*, [i. e. afar off.] look upon it, but also be fervent in Spirit.

And among other reflecting Sayings Dering writ, this was one, (in Respect of something that was like to be done at the Parliament approaching) *Nescio quid alunt monstri, qui infulata Auctoritate subnixi, sic ambulant, ut Evangelium regni e sublimi despiciant; i. e.* I know not what Monster they breed up, who upheld by the Authority of a Mitre, so walk, as looking from on high, in Contempt, upon the Gospel of the Kingdom. For the favourable Acceptation of which Expression, he prayed his Lordship to take heed, how he took his Words; and that he should not think he struck at any truly pious Man, even tho' he were a Bishop. But to make Amends for this short and imperfect Account of the former Letter, wherein Dering delivered and explained his Mind and Sense to the said Lord, and with as much affected Learning as he could.

Nº XXI.

I have put the whole into the *Appendix*; especially containing several Things of Remark in it.

C H A P. XXI.

A Sermon preached by Cooper, Bishop of Lincoln at Paul's Cross, in Vindication of the Church of England, and its Liturgy. An Answer thereto sent to him by some disaffected Person. Observations therein made, of Bishops maintaining an ignorant Ministry: Of the Service-Book. Of the Titles and Honour of the Bishops: Of the Government of the Church. And the applying of some Places of Scripture.

AND to shew more of the Endeavours of the Disaffected to the Church and its Liturgy, and Rites; Dr. Cooper, the learned Bishop of *Lincoln*, having made a Sermon at *St. Paul's Cross*, on Sunday the 27th of *June*, touching these Matters, (occasioned by the Book called, *An Admonition to the Parliament*) an Answer was soon penned against it: which I have seen in MS. And because I think it was never printed, I shal here exemplify it. Wherin wil be seen the Anger of the Party against our Church's Constitution, and with what Arguments they maintained themselves, and what Objections were used against it. It is intitled, *An Answer to certain Pieces of a Sermon made at Paul's Cross, &c. by Dr. Cooper, Bishop of Lincoln.* Who this Answerer was, I cannot tel. But that it came to the Bishop's own Hands, appears by the Address at the Beginning, and by a marginal Note or two, of the Bishop's own Hand: which I shal set down as they occur. It begins thus:

The Bishop of Lincoln's Sermon at Paul's Cross. And An Answer therof sent him.

FOrasmuch, Master Cooper, as your Sermon preached upon Sunday the 27th of *June*, in Anno 1572, did offend many, and among the rest, me, I thought myself bound in Conscience to deal with you touching two or three Points: leaving other Matters to other Men, grieved as much as I. Who, I know assuredly, wil either by Word of Mouth, or by Writing, or both, talk with you concerning the same. But the Occasions which moved me to write, are these Points following: wherein I dissent not a little from you:

*MSS. G. Pe-
tyt, Armig.*

- I. 'In your maintaining of an ignorant and unlearned * Ministry.
- II. 'In your magnifying of the *English* Service Book.
- III. 'In your defending of the ungodly Titles, and unjust Lordship of Bishops.
- IV. 'In your depraving of that Government, which Christ hath left to his Church.
- V. 'And last of al, in your wresting and wringing of Scriptures from their natural Sense and Meaning.

** I did not allow them, nor shew myself to like wel of them, but bewailed the Cause, and wished the Continuance only in Respect of Necessity. And in Comparison of Papistical Priests, I somewhat diminished the Grievousness of the Crime.*

And then his Discourse upon each Point, was as followeth:

ANNO I. Concerning the First. You seemed to allow and like well
 1572. of the unlearned Company that now is of *English* Ministers; and
 you seemed in some Sort also to dislike them. By the Way, take
 this with you,

Conveniet nemini, qui secum diffidet ipse.

You took Occasion to treat of this Matter, as I suppose, by Reason of a little Book, intituled, *An Admonition to the Parliament*: which wisheth (as you al yourselves then did) that every Congregation might have a godly, a learned, and a painful Preacher. But this seemed unto you impossible. For they are not now to be had, said you. Neither were they at the first to be had; because Mutability of Religion in King *Henry's* Days, King *Edward's* Days, Queen *Mary's* Days, &c. caused many towardly Wits to refrain the Ministry, in the Beginning of this Queen's Reign; and to commit their Studies to Physic, to Law, to teaching Schools, &c. And therefore the Bishops were at that Time enforced to admit into the Ministry, ignorant and unlearned Persons.

This, so far as I remember, was the Effect of your Words. For the Proof wherof it had been good for you, to have shewed, out of the Writings of the Old and New Testament, some plain Testimonies or Examples; and not to have dealt so carnally, as you did. For both it worketh a Suspicion in the Minds of the Hearers concerning your grounded Knowledge in Divinity; and also declareth that you yourself are but carnal. For the Things uttered by you favoured not of God's Spirit, but of the fleshly Reason and worldly Policy; one of the greatest Enemies that true Religion ever had, or can have. He that dealeth in such a public Place, for the Stay of the Conscience of the Auditory, must leave worldly Reason and fleshly Policy, as very weak Grounds, nay rather, no Grounds at al, for Christians to stay their Faith upon; and flee and stick to the Holy Scriptures only.

But you then saw, and the rest of your Fellow-Bishops since understood, that if you should deal that Way, your Juggling would be espied. And therefore like crafty Mychers, and subtil Foxes, you flee into the Dark, (*For every one that doth evil hateth the Light*) and are afraid, like Heathen and Ethnic Rhetoricians: to the End that you might bring those good Men out of Credit with your Auditors, contrary to your own Consciences, to object unto them horrible and wicked Untruths. (As that they should go about to hinder the Course of the Gospel, and to gape for your Livings) Following in this Point your most familiar Doctor, Father *Quintilian*, the Orator: who commandeth an Adversary to bring and forge of another whatsoever by any probable Means he can; altho' he knoweth right wel that al is false. It had been plain Dealing for such doughty Divines, as yet wil seem to be, (If ye had then the Book before named) to have taken the Places of Scripture there quoted, and to have answered them: and if they had been wrongly applied, to have shewed it to the People. But that Way was not best for you. For you saw, that they were too plain, and could not be rightly gainfayed. And therefore you not only willingly

willingly confessed this to be true, that every Congregation should have a Preacher, as is before specified, but did run out into blind and odd Corners: to the scowering and sweeping wherof I am enforced to come; seeing you wil not deal with the Scriptures in the Book cited.

The first Reason you made for the bolstring of your learned Ministries, was this, That oft altering of Religion, altered Mens Minds for meddling in the Ministry: therefore you could have no learned Ministers. What is this else to say, I pray you, but that they and you too, I fear, did rather seek unjust Honour and Ease in the Ministry, than a Burthen or Labour. They forgot, and belike you did not wel remember, that Death itself should not alter their Minds from that wherunto God's Spirit, * according to his revealed Word, had moved them. So that one of these must be granted, either that they were void of God's Spirit; and therefore neither God's Children, nor fit Men to be Ministers of the Gospel, or else that worldly Preferment and Gain, if they would take that Charge upon them, did stir them thereto. And therefore should not be received, &c.

** I did not defend the Thing, but shewed the Cause.
Bp. Cowper.*

As for those unlearned ones, whom you cal, neither are they Ministers, tho' you so term them, neither have Authority to minister Sacraments, tho' you give them Power so to do; except they can minister the Word by preaching also. Neither are they called, but they run and seek, and by Letters come in. Better it were, that some honest Parishioners should be appointed to read the Scriptures in Order, 'til they might have a Preacher, than such reading Ministers should be admitted. Yea, and you and your Fellow Bishops, shal answer for al the Parishes in your Dioceses, where such insufficient Hirelings are. How are such Dispensers of the Word? How can they divide the Scriptures? What Manner of Watchmen are these? What Kind of Light shew such forth? What can be seasoned with such Salt? How work they in the Lord's Harvest?

And you added further concerning this Matter, that there were in *England* 20000 Parish Churches, and not 20000 Preachers to furnish them. So that such Ministers as were required in so great a Number, were not to be had. About this Matter let me ask you one Question. Are you sure, that that which you speak is true? I think, for the Safeguard of your Honesty (as for your Honour I let it pass, as smelling too much of Antichrist's Stench) you wil answer, Yea. For if you should answer otherwise, you should doubt of your Doctrine, and make a manifest Lye. Both which are in a Preacher very notorious Faults. And is it sure indeed that such a Number cannot be found? Why then do you, by urging your gay Geare, and enforcing Popish Abomination, hinder them that would enter? And for the same, by persecuting, as imprisoning, depriving, banishing, excommunicating, suspending, &c. lessen the Number of them that are entred: and, as so many Rods of God's Vengeance, stop the Mouths of them that would do good. Belike, either your Churches are wel furnished, and provided for, (which cannot be, both because you have confessed the contrary; and also for that you give by your *Bull-Licences*,

ANNO 1572. to one Man to enjoy two Benefices, to have three, to have more, and as many as he list, or can get) or else your selves have not so great Care for them, as you pretend, and would fain seem to take.

For if the one of them, or both, were not true, you would deal in another Sort, than heretofore you have done. Yea, if it be true, that there want so many Ministers, why do not you, following Christ's and Paul's Example, setting aside al worldly Offices, instead of Ruffian-like and idle serving Men, take into your Houses as many Scholars, and instruct them, (as Christ did his Apostles, and Paul those that waited on him) in Divinity and Understanding of the Word: Reading unto them, and expounding for your own Exercise, such Scriptures as you intend afterwards yourselves to entreat of. This would help to encrease the Number of good Preachers, *si hoc vobis ita cura esset, ut simulatis*: and make you such Bishops as Paul requireth; whereas you have not one Thing almost, that Paul commandeth to be in a Bishop, &c.

Christ doth wil his Disciples, considering the greatness of the Harveſt, to pray to the Lord of the Harveſt, to send Labourers into his Harveſt: and not to do as you do, to make idle Shepherds, dumb Dogs, sleepey Watchmen, blind Guides, unskilful Teachers, yea, bare Readers. And S. Paul telleth us, that *God hath given some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers, for the gathering together of the Saints, for the Work of the Ministry, &c.* Not once making Mention of any such lewd and loitering Ministers as you both make, and thrust upon the Congregations. — Justly may your Coldness and Impiety be reprehended, both for suffering Enemies to joyn with you, I mean *Papists*, and also for maintaining idle Vagabonds, and loitering Lubbers, who bring not so much as one Stone, to the building up of the Lord's Spiritual Temple.

But you add further, that the People should have lived like Heathens, and without a God in the World, if there had not been such made to read the Scripture unto them. Now surely you shew what a Divine you are, (setting aside your Doctorship) better in Physic, or teaching a School, than in the Mysteries and Secrets of Holy Scripture. For neither doth God allow a Reading Ministry, because the Minister must be *διδάσκων* that is, *able to teach*; neither is it lawful for you to do Evil, that Good may come therof; unless you wil have the Sequel of the Sentence to fall upon your Pate. And what good hath come by your Reading Ministers, if you truly examine your Diocese, you shal be able easily to judge. Surely, if you find one in a Township able and willing to render a Reason of his Faith and Hope, you shal find the rest, not unwilling only, but unable too. And yet, if the Matter might be truly sifted, it shal be found, that that one Person hath not so wel profited by hearing of the Scriptures barely read, without Interpretation, but by frequenting Sermons in other Places. But you think you have wel mended the Matter, when you have justified the *English* Ministry, in Comparison of the Popish Priesthood; because, as you say, they can read their Service comely, decently, and distinctly; whereas the Popish

Popish Priests huddle it up without Reverence, and are raskal Com-
panions. ANNO
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To answer this: As you make great Account of reading decently and distinctly, so Papists judge it a great Glory to mumble Mattins swiftly: And I cannot but affirm, that a great Company of your *English* Ministers behave themselves as irreverently in saying of the Divine Service, as the Popish Priests: Which evidently appeareth by those galloping Sir *Johns* in the Country, that have Licence from you and other Bishops, to serve two or three Cures. And though, either of Ignorance you cannot, or of Wilfulness you would not see this, yet some of your Fellow Bishops have seen it: And therefore in Agony and Grief of Stomach, out of the same Place have both spoken against it, and wished a Redress therof, &c. But I pray you, how long wil it be *impossible* to have Preaching Ministers? Could you do nothing therein these thirteen Years? If it pleased God to open the Queen's Majesty's Heart, and to put her willing Hand thereto, I could find Means that both the Universities and Cathedral Churches, as the Matter might be used, should be able to bring forth so many preaching Ministers within the Space of ten Years, as should serve all *England*. And no Man, that hath Reason in his Head, would or can deny it, the Matter is so plain.

II. The second Cause of my Writing was, because you commend-
ed above the Moon the Liturgy or Form of Prayer, and Admini-
stration of the Sacraments, which the *English* Church useth: Say-
ing, it is most agreeable to God's Word, of any since the Apostles
Time, and least clogged with unprofitable Ceremonies. When
you uttered this, you had forgotten, belike, that Saying of the
Wise Man, *He that justifieth the Wicked, and he that condemneth the
Just, even they both are Abomination to the Lord.* Neither did you
remember, that *he that speaketh Lies shal perish*: And, *The Mouth
that speaketh Lies, slayeth the Soul.* But it should seem, that you
spake of Ignorance, not having seen the Forms of Prayer used in
other foreign Churches. For if you had cast your Eye upon that
Order which the *English* Church in the Time of *Q. Mary* used, both
in *Geneva*, and this Realm in those Days, you should have seen an
Order not so full of Superstitions. If that wil not please you, you
may view those Forms that both the Church of *Geneva* itself, and
the Reformed Churches in *France* and *Germany* now use. If those
like you not, look into *Scotland*, and consider that Order. If none
of those wil content you, because you are loth to go so far, you
shal do wel to behold even under your Nose, here at Home, the
French, and *Dutch*, and *Italian* Churches in *London*; and you shal
see another Manner of Form, more agreeable to God's Word, and
not clogged (that I may use your own Terms) with so many idle,
unprofitable, ungodly, and idolatrous Ceremonies. For there is
among them no private Communion, no private Baptism, no Service
for the Burial of the Dead, no Churching or Purifying of Women,
no crossing of Infants in Baptism, no Kneeling at the Lord's Supper,
no hindering of Preaching, no expounding of Scripture by bare
Reading of Psalms, Lessons, Suffrages, Collects, Patches, and Pie-
ces of Epistles and Gospels; no Prescript Order of Service for
Saints

ANNO 1572. Saints Days, &c. But al Things done in Order, according to the Apostles Rule, and to Edifying.

If I would enter into the Dispraise of the Book of Service, as you did in the Commendation therof, I could advouch, and that justly, more against it out of God's Book, than you are able to bring for the Praise therof. At this Time I wil say no more but this: Find me any Form of Prayer, and Administration of Sacraments, set forth since the Apostles Time, more full of Corruption than this, except it be the Pope's *Portuise*, and a Book that one *Hermannus*, Archbishop of *Colen*, did make, (out of both which you have patched yours) and I wil not only willingly yield to it, but as stoutly defend it as you now do. And as for the Authority of *Ignatius*, *Tertullian*, *Cyprian*, *Justin Martyr*, *Eusebius*, and others, they were very vainly alledged, and brought rather for an Ostentation, and to blind the Eyes of the Simple, because you would seem rather to have somewhat to say, than to confirm any Truth. And yet the most of them may be justly laid against yourself: And a Man may with your own Weapon easily wound you. If you wil stand so precisely to their Judgment in some Points, why not also in some others. You know that in *Cyprian's* Time, young Children were admitted to the Lord's Supper, contrary to God's Word: And Men carried off the Bread, (when the Sacrament was administred) home to their Neighbours, and delivered it to them: Which in many Mens Judgments was not lawful. Neither were the other which were before *Cyprian*, (as *Tertullian* and *Ignatius*) void of their Errors. And you know that many Works are thrust upon us in both their Names. Of which the best learned doubt, whether they were theirs, or no. And for us to stand so much upon Mens Judgment, seeing that *every Man is a Lyar*, and to ascribe so much unto the Time wherein they lived, seeing that the Apostle tells us, that the *Mystery of Iniquity began to work* in his Days, I judge it a mere Vanity, and a deluding of the Simple.

But I would fain deal in a Word or two with you, about *Justin's* Place, because you seem to make most Account therof. For you guessed that it served wel for the Maintenance of your bare reading, without Interpretation and Exhortation. Yet if you view the Place wel, you shal see, that it maketh wholly against you. For he sheweth, that as in his Time, the Writings of the Apostles and Prophets were read upon the Sunday in the public Assembly, so the Reading being ended, they were expounded and applyed to the Hearers; to the End that the People might better understand the Mind of the Holy Ghost: and out of the Mouth of the Minister receive also some comfortable Doctrines and Instructions. Is it so now? Are no Scriptures now read, but Interpretation and Application follows? If you answer truly, you must needs say, No: and withal confess, that this Place serveth no Whit for your Purpose: tho' you did bear the World in Hand, that it made mightily for you.

Now, if you wil hereafter deal out of the Doctors, you were best look that they serve fitly for your Heart, least you utter them to your Shame, as you have done these. You must consider this much. That there resort to that Place [*i. e. Paul's Cross.*] such as can try

al Things, and prove the Spirits, whether they be of God, or no: And, tho' they lack your Countenance and Estimation, are able to deal with you, or the best Bishop in this Church, in any Point of Christian Religion. Who come not to sleep, as some, or for a Shew with other some, or to tangle you, (as you unjustly report) but to hear your Doctrine, and to search the Scripture daily, whether Things be so that you speak. God give you Grace to walk before him with a simple Heart, utterly renouncing al these Shifts and Shews, which you use for the Maintenance of your Antichristian Honour, and the Defence of the Tale of the Beast. For you know that he that walketh uprightly, walketh boldly and surely: but he that perverteth his Ways shal be known. And the Lord wil honour them that honour him; and they that despise him, shal be despised.

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III. For that you went about to prove these Antichristian Titles, Archbishop, Lord Bishop, Honour, Grace, Metropolitan, Primate, Dean, Archdeacon, Official, &c. in Ministers and Preachers of the Gospel, lawful, which indeed are altogether contrary to God's Word. And First, your Titles of Dignity, as *Lord's Grace, Lord Bishop, Honour, &c.* how repugnant they are to the Scripture, every one that is not willingly blind, seeth. And as for your joyning Civil Offices to your Ecclesiastical Functions, how wicked that is, none that hath any Taste or Feeling of Godliness, can, without Horror and Grief of Conscience, consider. You know that one Office requires a whole Man: and he that laboureth most faithfully in one Function, shal never do his Duty in such a strait Sort as God requireth at his Hands. And what an absurd Thing is this too, to confound those too several Callings, which in all Common Wealths, either of *Gentiles* or *Jews*, (unless there hath been a very great Disorder among them) have been sundred; and to appropriate them both to one Person, which have been severally allotted to two? You see that *Moses* was God's Magistrate, appointed to hear hard Matters among the People, and to give Sentence therein. And *Aaron* was the Lord's Priest, and laboured in that Office. So *Joshua* was the Lord's Captain, to go in and out before the People. And *Eleazar* executed the Charge and Function of a Priest. But touching this Matter, I wil refer you for this Time to the Judgment of one of your own Coat: I mean Mr. *Alley*, late Bishop of *Exeter*. And this much be generally spoken at this present, concerning those proud Titles, and unlawful Offices.

Names and Titles of Archbp. Lord Bp. &c.

Now because you dealt with some Spiritual Ones, to wit, *Archbishops* and *Metropolitans*, I mean, with God's Assistance, to joyn with you about them. But first you must give me leave to disclose your Subtilty and Craftiness, which did on set Purpose omit to treat of Primates, Deans, Archdeacons, Suffragans, Commissaries, Officials, Chancellors, &c. because you were able in Defence of them to say nothing. For if you had been able concerning them to utter any thing to the Purpose, yea, tho' it might have had but only a Shew of some Force, you would not have concealed it, no more than you did that which you unfitly and weakly, God knows, concerning *Archbishops*, and *Metropolitans*, then spoke. For what a feeble Argument is this, There were *Archbishops* in the first *Nicene Council*,
three

ANNO three hundred Years after Christ, and perhaps before that Time.
 1572. Therefore the Office is agreeable to God's Word, and may wel be used. To speak my Mind herein, I judge you wil prove this Argument *Ad Græcas Calendas*; so weak, nay, so reasonless a Reason, was never heard come out of the Mouth of any, that had but the Countenance of Learning.

It is much like a Reason that *Harding* maketh against Bishop *Jewel*, for the Communion in one Kind. *Melchizedec* met *Abraham*, coming from the Spoil, and offered him Bread and Wine. Therefore we must have the Sacrament delivered under one Kind. And this one Thing I would have you to note, that this Word *Arch* is not attributed, throughout the whole *New Testament*, to any Officer, or Minister of God's Church Militant here in Earth. Indeed, *S. Peter* doth cal Christ ἀρχιποιμην, the *Chief Shepherd*. By which he teacheth us, that if any Man vindicate or claim the same Title to himself, or receive it, being by other given unto him, he, as much as in him lyeth, spoileth and robbeth *Christ Jesus* of his Glory. Because, if he doth not exalt himself thereby above God's Son, yet he maketh himself equal with him: inasmuch as he taketh to him that Name and Title, which by Right doth only belong to Christ.

And as to *Metropolitans*, and their first Original, we have little to say besides that which you yourselves confess, namely, that they were by Men devised, for the pacifying of Schisms and Controversies in the Church. But here is a Question, Whether the Primitive Church ever appointed any such. I am sure, you wil answer, No: Because you are not able to shew out of the Apostles Writings, any such Order was taken among them. For they had another Way to end Strifes and Contentions. If there were any Discords in a Church about any Matters and Points of Religion, there was no Metropolitan then of the same Church, to decide the Matter. But they sent Brethren to the Ministers and Elders of another Church: Who gave their Sentence according to Truth: And so Contentions ceased. This was the Order then: and in Reformed Churches, this is, at this Day, their common Practice. And so it should be among us: Unless you wil blasphemously say, you can prescribe better Orders for the ending of Schisms, and Quieting of Strifes, than did the Apostles, to whom the Holy Ghost was abundantly given.

This then that hath been declared being true, as it is the infallible Truth of God's Word, and therefore shal prevail; what remaineth, but that, if you wil be accounted Followers and Favourers of this Truth, you renounce these Antichristian Titles and Honours, being so directly contrary to God's Word; and content yourselves with that ordinary Function and Office, that God in his Word hath unto you allotted: Labouring also earnestly to bring in that Way and Means of pacifying Controversies, that God's Word appointeth, and the Apostles in their Times practised: And not so stoutly to Maintain that which Man's Brains hath devised. Because that Men's Inventions, throughout al the Scriptures, are generally condemned: especially being so repugnant to God's Word as these are. Bind not therefore two Sins together, by enjoying and defending also these unjust Matters. For the Wise Man telleth you, that in one Sin you shal not be unpunished.

IV. Because

IV. Because you said, That for the external Form of Govern- A N N O
ment in the Church ; for Administration of Sacraments and Cere- 1572.
monies appertaining to Order ; to have them done according to the
Prescript of God's Word, you judged it an Error : if this be not
Blasphemy intolerable, then let al the World judge. Christ saith, Form of Church
Government ;
Administration
of Sacraments,
and Ceremonies.
that *whosoever shal speak a Word against the Son of Man, it shal be
forgiven him : but Blasphemy against the Holy Ghost shal not be forgiven
unto Men.* Hath not the Holy Ghost in the Scripture precisely
pointed out the Spiritual Government of his Church, which no
Mortal Creature may alter and change? Yet you in the Fulness of
Iniquity say, we are not bound to that Order. What Voice more
blasphemous could that *Romish* Antichrist have uttered? Indeed, if
you had dealt only in the Circumstances of the Administration of
Sacraments and Ceremonies, your Judgment would have been bet-
ter liked. Yet *Beza* writeth, that they are able to prove, that
not only the Doctrine of the Church of *Geneva* doth agree with
God's Word, but also, that it should not be hard for them to shew,
that the Simplicity of the Ceremonies of that Church, and the
whole Order of their Discipline are drawn out of the same Foun-
tain, &c.

Hereby surely you bewray your self to be without Skil in the
Holy Scriptures ; because you make no Difference between Regi-
ment and Ceremonies. For *Regiment* we have plain and particular
Commandment, Testimonies and Examples. As for *Ceremonies* we
have one general Rule for al ; *Let al Things be done to edify ; Comely
and according to Order.* Because God is the God of Peace and Or-
der, and not of Confusion. But because you would seem to make
this Matter more glorious, and to get greater Credit among the
Hearers, you judged that every godly Man in *Europe* is of your
Mind, if his Judgment were asked in these Points. And are you
sure therof? Have you travailed throughout al *Europe*, to under-
stand what they think? I suppose, No : because I have heard you
were yet never out of this Realm. Where then have you seen their
Judgments? Writings, I think not. For you came to be a Divine
but Yesterday in respect. And therefore you could not so soon per-
use al their Works and Writings. How durst you then take upon
you thus to deal in so public and so learned an Assembly? Certain-
ly what other Men guess at it, I know not ; but in my Judgment,
it is great Boldness and Folly. And this further, to the Over-
throw of your Assertion, I dare say, that if any learned Man's
Judgment in al *Europe* were asked, (excepting Atheists, *Libertines*,
Lutherans, and Papists, who desperately cast from them, and of set
Purpose refuse this godly kind of Government) especially, if ei-
ther they were of Churches Reformed, or had seen them ; that then
he, or they, altogether would answer and confess, that this surely
were not the Voice of any one that did preach or profess the Go-
spel, but of some Scullion of Antichrist's Kitchen, or of some
other Instrument that the Devil useth to deceive the Minds and
Souls of the Simple.

And as this was most blasphemous and false, so most untrue
also was that which you, out of the Poison of your venomous Sto-
mac, then uttered against many ; who because they desired the Re-

ANNO 1572. formation of Cathedral Churches, the Dens of al loitering Lubbers and Thieves, you unjustly accused, saying, that they wished, and fought in like sort, the overthrow of Colleges and Universities. But to prove you deceived, and to declare the Thing never to be thought, much less to be put in Practice, this much in those Persons Behalf, be truly and faithfully spoken. They have as great Care (in the Spirit of Humility be it said) for the Maintenance of Colleges, Universities, Learning, and learned Men, as you, or any other, possibly can have. And if God had given them as many Means, and as great Abilities to do good in that Behalf, as he hath to you and others, no Doubt but their Love would plainly appear, by their Deeds and Liberalities, to be far greater than yours, or others is. Yea, without boasting be it spoken, some of them enjoying Spiritual Promotions, as you term them, and some others lacking the same, have done more good, to the Relief of poor Scholars, than as yet many of your Coat and Calling.

Further, you know that it becometh al Men, but especially Bishops and Ministers, to speak the Truth : and yet, if I had not before, according to my Duty, reprov'd you for lying, I would here have dealt more sharply with you for the same. *Attamen quod defertur, non aufertur* : Especially, if you go on forward, as you have begun. *Nam qui pergit, ea quæ vult dicere, ea quæ non vult, audiet.* In the mean while, God give you and every one Grace to speak the Truth to his Neighbour, from the Bottom of his Heart.

Places of Scripture alledged by the Bishop.

V. Because you wrested and perverted fundry Places of Scripture which you alledged. As first, *Nemo potest venire ad me, nisi Pater qui misit me, traxerit eum.* Which you English twice for failing, after this Sort : *No Man can come unto me, unless my Father lead him.* Which Interpretation savoureth somewhat of *Pelagianism* ; (though you and your Fellow-Bishops unjustly charge others therewith) because it seemeth to attribute some smal Unwillingness to be in Man, as coming to God : Whereas the Apostle telleth us, that *God worketh in us both the Will and the Deed, according to his good Pleasure.* And God's Spirit sheweth, that the *Imaginations of Man's Heart are only evil every Day.* So that we cannot of our selves think a good Thought, much less do a good and acceptable Deed in the Sight of God. To lead, you know, is not so forcible as to draw. For many Times we may be led thither, whither we would gladly and without resisting go, &c. Our Saviour Christ's Meaning in these Words is, both to set forth our Unwillingness to come unto him, that full Fountain and Treasure of al Goodness, and also to declare the forcible Means that God the Father doth use : who wil we, or nil we, wil draw us unto his Son. If you had considered the Nature of the Place, or weighed the Drift of our Saviour's Talk, or scanned the *Latin* or *Greek* Word, you would never have interpreted it after that Fashion, &c. The *Greek* Word *ἐλκυσε*, which generally throughout the Scriptures, especially of the *New Testament*, (so far as I have yet read) signifieth in the Agent, *with Violence to draw*, &c.

The

The second Place which you abused, was this, *Every Plant which my Heavenly Father hath not planted, shall be plucked up by the Roots.* A N N O 1572.
 You understand it of Doctrine only, and not of Ceremonies: As much in this Behalf wresting the Mind of the Holy Ghost in this Second, as in the former, falsely and corruptly expounding the Word. For if you view the Text wel, you shall see that the Matter betwixt the *Scribes* and *Pharisees*, and our Saviour Christ, was about Ceremonies and Traditions, as Washing of Hands, &c. In observing of which Order, he gave them to understand, that they were a great deal more precise and rigorous, than in keeping God's Commandments. And therefore calleth them Hypocrites. Plainly proving out of *Esaiah* the Prophet, that they were deep Dissemblers before God. With which plain kind of Speech, as it should appear by the Disciples Words to their Master, the *Pharisees* were offended. Whereupon Christ taketh Occasion to utter this Sentence, *Every Plant which my Father* &c. referring it not only to *Doctrine*, as you say, because in the next Chapter he deal-eth with their Doctrines in these Words, *Take heed and beware of the Leaven of Pharisees*: but also to *Ceremonies*, Ordinances and Traditions; whereupon in the Beginning of the Chapter the Question was made.

Thirdly, You perverted a Place in the Prophecy of *Ezekiel* against such as seek the Sincerity of the Gospel. That you were somewhat earnest against *Papists*, is not to be disliked: and would to God you would perform in that Behalf as much indeed as you prattle in your Words. But that you joyned as it were in one Yoke, *Papists* and zealous Gospellers, wishing severe Punishment, belike, to be appointed for them, you were not only disliked; and caused many to judge, that you spake rather of Choler, than Charity; But also you and others, by such vehement Words, have plainly declared your selves, whose Children you be. To what End I pray you, should you wish more extreme Laws and Penalties to be made against poor Protestants? Certain it is, that unless you took their Lives from them, you cannot more cruelly handle some of them, than heretofore you have done, and at this present do.

For to let pass your former Banishments, Imprisonments, Suspensions, Excommunications, Deprivations, &c. (by which tyrannous Kind of Dealing, you have taken away the Means, by which poor Men should live, and so in God's Sight are become Murtherers; for he that taketh away the Bread of the Poor, taketh away the Life of the Poor: which we have even now before our Eyes; a notable Spectacle of your good Heartedness.) Do you not keep at this Hour as godly Ministers in close Prison; so that no Friends can come to visit them? Do you not separate them and their Wives, which in God's Sight is a horrible Iniquity? Do you not labour, as much as in you lyeth, by this your tyrannous Dealing, to make their Wives Widows, and their Children fatherless? And yet you would have more extreme Punishment. Is it not Punishment enough, think you, for refusing your Popish Apparel, and other Relicks of the *Romish* Beast, to be thrust from House, Living and all that one hath? Is it not a hard Censure, for speaking or writing against your *Missals* and *Pontifical*, to be imprisoned at your Pleasure? Is it not Cruelty,

A **N** **N** **O** almost unheard of, for seeking a Reformation of Religion, to be thrown into *Newgate*? Doth not this favour somewhat of a Blood-thirsty Heart? It argueth to me, (I know not what it doth to others) that you are of your Father the Devil; who was a Lyar and the Murtherer from the Beginning. This I can say for them both, that by your Tyranny and forcible Dealings, they, their Wives, Children, and Families are utterly beggered.

Is not this to rule with Cruelty and Rigour? If *Ishmael's* Mocking of *Izhab* be counted by God for Persecution, What wil the Lord account this your cruel Handling? And do you think for it, you shal escape unpunished? Assure yourself, that as you persecute them, so shal you be persecuted: and as you bring them and theirs to Beggary, so shal you and yours, for al your Lordships, unless you repent, be brought to as great Necessity. Shal I heap up Examples against you? Look upon *Adonibezek*, as right a Pattern for you to behold, as possibly can be, &c.

But, methinks, it is Reason, that since you linked them and *Papists* together, to make their Cause more odious, (wheras indeed there is no just Comparifon between them: for *Papists* are Traitors to God, and their Prince, but these as true to both of them, as you, or al the Bishops in this Realm, meagre your Heads) they should not be more cruelly handled than *Papists* are. Which of the *Papists* did you ever use after this Sort? Had not *Bonner*, while he lived, his Strumpet resorting to him daily? Have not the Prisoners which were removed out of the Tower to the *Marshalsea*, the Liberty of the whole House? And none forbidden to resort unto them? Have not you taken some of them Home to your Houses? Set them at your own Tables? And made them good Cheer? And is those Mens Case worse than these? I dare therein appeal to your own Consciences. Why do you then miserably misuse them, and handle them more cruelly than *Papists*, Traitors, Atheists, Felons, Drunkards, Whoremongers, Blasphemers, &c.? Belike, you think, God seeth it not, and therefore say with the Wicked, *Tush, God careth not for this*. Or else you have forgotten, that God counteth the Injury and Villany done to his Children, as done to himself. Let the hard Sentence pronounced against the careless Servant, somewhat terrify you. And flatter not yourselves herein. For surely, God is a sharp Revenger of the Injuries done to his Saints, &c.

But to return to the Place of *Ezechiel*. You went about out of these Words of the Prophet, *But I wil destroy the Fat and the Strong: and I wil feed them with Judgment*, &c. to prove that sharp Laws should be made against the feely poor Sheep, that in your Judgment were unruly: because they would not be ruled by the Laws, Ordinances, Constitutions, and Government of Antichrist. Doubtless, you should have done wely to have considered of what fat and lusty Sheep the Prophet there speaketh, before you had pronounced so hard and sharp a Sentence against the Lord's Lambs. The Prophet speaks not there of such as refused to subject their Necks to the Yoke of idolatrous Slavery. For from that they were commanded to flee, &c. But he speaketh in that Place of swelling and lofty Spirits, who not only exalted themselves above their Brethren; but thought also, that they had no need to be ruled and governed of God himself,

self, &c. Whether this may be rightly applyed against such as seek for the Simplicity and Sincerity of the Gospel, and wish to be subject only to God's Wil in his Word revealed; or to *Papists* and you: which wil not have Christ by his Word and Discipline, to reign over you, let al that have at al any Sight in God's Word, faithfully judge.

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I here link you and *Papists* together, (for which I would not have you to be grieved) more justly a great deal than you before did us; not so much for the Likeness of your Garments and Attire, (which is evil) as for your Unwillingness to submit yourselves (which is much worse) to the Order and Form of Regiment, which Christ hath left to his Church; and stoutly defending, as it were for Life and Death, that corrupt and sinful Government, which Antichrist, the Pope and the Devil have devised and set abroad, for the establishing of their Kingdom, &c.

And thus you plainly see my Mind concerning some Parts of your Sermon. I would willingly have dealt with you in some other, but that I think I have been somewhat long in these; and am certainly perswaded, that others wil either write to you, or talk with you about those Points which I have not touched, &c. Thus hoping you wil shortly satisfy them by some Retraction or Apology; whom in so open a Place you have deluded, I take my Leave of you. Promising, if you take no Regard hereof, not only to publish this Writing, but also further Confutations of other Mens Doings; that your Poison be not received of more, to their utter Confusion. Fare you wel.

Whether the Bishop of *Lincoln* vouchsafed any Answer to this Challenge and Threatning, and the many severe and unjust Reflexions made upon al the Bishops, and the Constitution of the Church itself, I cannot tell. But however, I have transcribed this long Paper, that hence might be seen the Spirit of this Sort of Men in these Times, rude in Language to their Superiors, dogmatical, confident in their Charges of Popery, Persecution and Antichristianism upon this Church, and the Reformed Governors of it, and extolling their *new Discipline*.

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C H A P. XXII.

Serious Deliberation about a Reformation of divers Things in Church and State. Memorials. Lent enjoined. Commissions for Concealed Lands, abused: Revoked. But granted again. An Act against Concealers. Grants for penal Statutes, checked and regulated. Mass-mongers at the Portugal Ambassador's House. The Queen's Progress. Earl of Northumberland executed. The Queen hath the Smal Pox. Her Letter therof, and of her Recovery, to the Earl of Shrewsbury. She hath fainting Fits.

*Reformation set
about in Church
and State.*

BUT, that these malecontented Men, that pretended themselves the great Reformers of Religion, might have no just and reasonable Cause to find Fault for want of Correction of Things really amiss in the Church or Churchmen, the wise and good L. Treasurer, (while the Queen was abroad in her Progress this Summer, and he with her) took this Matter into his serious Thoughts, the Court being now at Reading; and drew up *Memorials* about it. And when the Nation seemed to be in great Apprehensions of Plots and Dangers, the Queen herself in order to her better Peace and Safety, intended a more careful Reformation of whatever might be amiss in her Kingdom, in al Sorts of People, Laity, as wel as Clergy, Bishops, Ministers of the Laws in the severall Courts of Justice, Commissioners of the Peace: and for prudent providing against National Dangers and Insurrections. Inspections also were thought expedient to be made into the Navy, and into the Demeanour of the severall Lord Lieutenants of the Counties, and Enquiry to be made after such as were in any Office, whether Temporal or Spiritual, that were Contemners of the Orders of Religion established. For this Purpose, the same L. Treasurer in the Month of *October*, the same Year, at the same Place (where it seems, the Queen stil was) drew up other *Memorials* with his own Hand, for her Use; intitled,

Memorials.

Certain Things necessary to be better ordered.

*MSS. Burglian.
penes me.*

*A good Visita-
tion for this.*

THE State of the Church and Religion. The Bishops and Clergy [to be] reformed, for their Wastes of their Patrimonies. The Negligence of Teaching, and the Abuse of Pluralities, and Non-residence, by unnecessary Dispensations. The Decays of Churches, Chancels, and Chapels, ordained for Divine Service; to be repaired. The Lack of Parsons, Vicars, and Curates in sundry Places.
The obstinate Contemners of Religion. To be punished according to the Laws of the Realm.

The

The Ministers of the Law to be reformed. Justices of Courts and Assizes; Serjeants, Pleaders, Counsellors, Advocates, Proctors, and Attorneys, in both Laws, would be sworn to the Queen's Majesty. The excessive taking of Fees for Council, and for all other Writings, in all Courts, to be moderated, for the Ease of the Subjects.

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The Lords of the Privy Council to reform this in the Star Chamber.

The Houses of Court and Chancery to be visited, and the Abuses reformed. Whereby no such Confluence of unmeet Persons, given to Riot, Sedition, and such Misrule, may be permitted.

The Councils in the Marches of Wales, and in the North, to be considered; That sufficient Number of wise, hable, and meet Persons, for the Reverence of the Place, and for Furtherance of Justice, to be there placed: And the unmeet removed. And the Abuses of Multitude of Attorneys Clerks, and their excessive Fees also reformed, to the Ease and Comfort of the Subjects.

The Lords of the Council.

The Commissions of the Peace in all Shires, to be viewed: And the unmeet Persons removed: And the Rooms supplied with more trusty and hable Persons.

The Lords of the Council.

That good and faithful Men be appointed *Shyriiffs* for this Year.

The Chequer Chamber, and the Queen's Majesty.

Some Consultation to be had, how the *Vent of the Commodities* of the Realm, may be more frequent, as well for her Majesty's Benefit in her Customs, as for the Weal of the Owners, and Workers of the said Commodities.

Vice-Admirals, Officers of Custom-Houses; And the Officers of the Port Towns.

The Navy of the Realm to be surveyed in every Port, with the Numbers of Ships and Vessels; and the Mariners for that Purpose.

That *Lieutenants* be appointed in every Shyre: And their Power to be limited only to attend to the Musters of the hable People; to the furnishing of them with Armour, and Weapon; And to have Force in a Readiness to suppress any Rebellion, or to serve as by her Majesty they shall be commanded: And not to deal in hearing of Matters, determinable by the Laws. That every County be in Readiness with their Captains and Leaders. And no Musters, nor Assemblies to be made, but where the Lieutenants shall appoint.

That the late Statute for Rogues, be diligently and earnestly executed.

Letters to Justices.

That Knowledge be had, who they are in every County, that bear Office, either Spiritual or Temporal, that do not resort to their Churches. And who they are, that though they do resort sometime to their Churches, be either Contemners or Deriders of the Orders of Religion, established by Act of Parliament.

The Ordinaries, with some Temporal joyned with them.

The State now thought it highly needful upon Politic Accounts, that *Lent*, and other Yearly Fasting Times, should be duly observed, according to the antient Orders for Abstinence. But the People were not apt at all to comply therewith: and could very unwillingly be restrained from eating Flesh. The Queen therefore did now, somewhat before the Season of *Lent*, give forth a strict and ample Proclamation, for the yearly Observance of that Fast, and all other Fish Days, according to the antient and laudable Order for Fasting those Times: 'Weighing the great and notable Commodities grow-
ing

Proclamation for Lent.

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And for the City and Burrough of *London* and *Westminster*, the Queen gave Charge to the Maior of *London*, and the Steward and principal Officers of *Westminster*, to take care, that no Butcher, Poulterer, or Victualler, should hereafter kil, sel, or cause to be killed, or sold, any Flesh, between *Shrove-Tuesday*, and the *Tuesday* next after *Palm-Sunday*. And that no Table-Keeper, or Inholder, &c. should dress, or suffer to be dressed, or eaten, any Flesh within their Houses in Lent Time, or upon any Fish Days, upon Pain of Forfeiture of 20*l.* to the Queen one Half, and the other to be disposed by the Churchwardens to the Poor. And if any Citizen should offend herein, he was to be disfranchised by the Maior and his Brethren, and being a Table-Keeper or Victualler, to be utterly disabled to use the same Trade. And if he were not a Citizen, then besides the said Forfeiture, to endure ten Days Imprisonment. And if the Person offending were not able to pay the Forfeiture, he was to stand one Market Day, openly upon the Pillory, during the Space of six Hours.

Every Alderman in his Ward was twice in the Lent to cause an Inquiry and Presentment to be made by Oath of twelve honest and substantial Citizens of every Ward, (being no Butchers, Poulterers, common Victuallers) what Persons did offend in eating or killing Flesh. One Enquiry to be the *Monday* after *Midlent Sunday*, the other in the Week next before *Easter*. The Maior with his Brethren to cause once every Fortnight privy Search to be made, by honest and trusty Persons, of the Houses of Butchers, Poulters, Victuallers, Tavern-Keepers, for the better understanding whether they or any of them did Offend in the Premises. And if they found any such, to punish them without Favour, Affection, or Respect of Persons. The like Order to be kept by the Discretion of the Steward and head Officers of *Westminster*.

The said Maior and Aldermen, and Steward, were yearly to certify in the Court of *Chancery*, before the first Day of *Easter Term*, upon Pain of an 100*l.* what they had done in Execution of the Premises, under their Hands and Seals: To the Intent that her Highness might consider what Diligence, or Negligence was used in the Execution hereof.

But this Order was not to punish Persons, that by the Laws Ecclesiastical and Temporal, for needful and just Considerations, were permitted to sel, kil, or eat Flesh. And for the better Intelligence of Persons licenced, it was ordered, that every Person, having Licence, should yearly the first Sunday in *Lent*, notify the same to the Alderman

Alderman of the Ward, and to the Curate of his Parish, or to one of them at the least, where he dwelt, or else the Dispensation to be voyd. And this Manner the Queen commanded to be observed throughout al Places in her Realm, as nigh as might be, with like Penalty; and especially in Towns Corporate. From which Towns Corporate, situate within an 140 Miles from *London*, Certificate, in Form aforesaid, was to be made in the *Chancery*, at the furthest before the second Return of *Easter Term*, upon Pain of an 100*l.* to be levied to her Majesty's Use upon the Corporation, so making Default. And from al other Corporations further distant, Certificates to be made before the last Day of *Easter Term*?

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She charged by the said Proclamation, al Bishops, Curates, and other Ecclesiastical Persons, to exhort and persuade the People in their Sermons to forbear this Carnal Licence, and Boldness to break common Order; and to let them understand the great Danger of the Wrath of Almighty God, that wil always light upon rebellious and obstinate People. And because this Proclamation should have Continuance, she charged al Maiors, Sheriffs, and other Head-Officers, that it should be proclaimed in every Place usual, and yearly to be hereafter proclaimed, upon such Market Days as should next go before the first Week of *Lent*. And that at every Leet, at *Easter*, Inquisition should be made of the Execution hereof.

This Year a Command from the Queen went forth, for the withdrawing her Commissions for *Concealments*, from al to whom she had granted them. Which gave a great Quieting to her Subjects, who were excessively plagued with these Commissioners. When Monasteries were desolved; and the Lands therof, and afterwards Colleges, Chauntries, and Fraternities were al given to the Crown, some Demeans here and there pertaining therunto, were stil privily retained and possessed by certain private Persons, or Corporations, or Churches. This caused the Queen, when she understood it, to grant Commissions to some Persons to search after these Concealments, and to retrieve them to the Crown. But it was a World to consider, what unjust Oppressions of the People, and the Poor, this occasioned, by some griping Men, that were concerned therein. For under the Pretence of executing Commissions, for Inquiry to be made for these Lands concealed, they, by Colour therof, and without Colour of Commission, contrary to al Right, and to the Queen's Meaning and Intent, did intermeddle and chalenge Lands of long Times posselt by Churchwardens, and such like, upon the Charitable Gifts of Predecessors, to the common Benefit of the Parishes; yea, and certain Stocks of Money, Plate, Cattle, and the like. They made Pretence to the Bells, Lead, and such other like Things, belonging to Churches and Chappels, used for Common Prayer. Further, they attempted to make Titles to Lands, Possessions, Plate, and Goods, belonging to Hospitals, and such like Places, used for Maintenance of poor People; with many such other unlawful Attempts and Extortions, to a pernicious Example, if the same had been further used and suffered, by Colour hereof.

*Commissions for
concealed Lands
abused.*

At length the Queen set forth a Proclamation, *Febr. 13.* at *Westminster*, to withstand this Manner of Extortion, and unlawful Practices and Troubles of her Subjects. And commanded therefore,

*Proclamation
for calling in
these Commis-
sions.*

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That al Commissions which were then extant, and not expired, for Inquisition of any Manner of Concealments, should be by *Supersedeas*, out of her Court of *Exchequer*, revoked. And because the Frauds of Offenders in such Cases did so abound, as it might be, that they which had already begun, by Colour of Commission, to use such Extortion and Vexation for Gain, would themselves so conceal the Revocation of their Commission, being but by Process of *Supersedeas*: Therefore, her Majesty, to notify this her gracious Disposition more publicly to her Subjects, and to procure due Punishment of the Offenders, with Restitution of Things wrongfully taken, gave to understand by these Presents, that al manner of Commissions then extant, that had past from any of her Courts, to enquire of any Lands, Tenements, and Hereditaments, or of any Goods or Chattels, concealed or supposed to be concealed, before the Day hereof, should cease and not continue; and that no Commissioner should by vertue of any such Commission, shal charge any Person to enquire further of the Contents of any such Commission. And if any Person should have Cause to complain of any other, for any manner of Extortion or Misusage, by Colour of such Commission, the same might exhibit their Complaint to the Justices of Assize the next Circuit, or to any other two or three Justices in the Shire, whom the Queen charged to cause the Truth of the Complaint to be examined, and the Offenders to be severely and speedily punished, and to make due and large Restitution. Or if the Causes of the Extortion should be great, or that the Offenders could not be found within the County, then that Certificate be made therof by the Justices of Assize, or of the Peace, either to the Priuy Council, or the Keeper of the Great Seal, to be further tryed and punished in the Star Chamber, for a further Example.

But though her Majesty meant to relieve her Subjects from Wrongs and Vexations in this Sort, yet she gave them withal to understand, that she intended not to forbear, by some better ordinary Means, and by Persons of known Honesty and Wisdom, to enquire of such Lands and other Things, as duly and justly did belong to her Crown, and were withdrawn and concealed. Wherein such Care should be had, as hereafter no Commission should be granted, but to such Persons as should be reputed of such Trust and Honesty, as should by no Means give Cause to offend any, but such as of mere Wrong would keep and detain Things belonging to the Crown.

And she would have her Justices of Assize to have some special Care, not only to the Premises in that their next Sessions, but also to the reforming of certain covetous and injurious Attempts of divers, that had of late Time, by other Colour than for her Majesty's Use, taken away the Lead of Churches and Chappels, yea, and the Bells of the Steeples, and other common Goods belonging to Parishes: an Example not to be suffered unpunished, nor unreformed.

Concealers but
laid asleep for
a while.

Thus were these *Harpyes* and *Helluones*, this *Turbidum hominum Genus*, these graceless and wicked Men, (they are the *L. Coke's* Expressions bestowed on them) thus were they for a Time laid asleep; but

but they awake again at Times, and plagued the Nation through-
out this Queen's, and the most of the next King's Reign. And the
Cathedral of *Norwich* had like to have lost most of its Revenues,
under Pretence of Concealment, towards the latter End of *Q. Eli-*
zabeth. A Patent of *Concealment* was granted certain Persons, who
under obscure Words, endeavoured to swallow up the greatest Part
of the Possessions of that ancient and famous Bishoprick. Which
by the Industry and Prosecution of the then Attorney General, was
overthrown. And yet, for more Surety in a Matter of so great
Weight, a Bil was preferred in Parliament for the establishing of
the Bishopric: which past as a Law, *An. 39^o Eliz. ca. 22.* See this
Case at large in the fourth Part of *Coke's Institutes.*

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The Church of
Norwich in
Danger by
them.
L. Coke. Instit.
Pr. 4.

Ca. lii. of the
City of Norw.

There was a Statute in the 21. of *K. James I.* against these *Con-*
cealers, and al Pretences of Concealments whatsoever. It was inti-
tled, *An Act for the general Quiet of the Subject, against al Pretence*
of Concealment whatsoever. Above an 100 Lay-Hospitals, by the
Benefit of this Act, having had Priests within them in former
Days, to pray and sing for Souls, were established, against al Vexa-
tions, and Pretences of Concealments. I add only this more con-
cerning them, that they began in *Q. Maries Days.* She granted
Letters Patents of Concealments. And the first was to *Sir George*
Howard, as the *L. Coke* writes.

An Act to put
an End to
them.

To this I add, that there were now grievous Oppressions every
where, and great Complaints, by reason of Grants of Commissions
upon Penal Statutes of Forfeitures to the Crown, obtained by some
greedy Persons. Thus in this 14th Year of the Queen, (besides her
Commissions for Concealments abovementioned) she granted to two
Persons, to compound for al Forfeitures upon Nine Statutes, *viz.*
I. The Statute against Usury. II. The Statute for Preservation of
Wood. III. That Timber be not felled to make Coals. IV. For the
Assize of Fewel. V. For the true making of Leather. VI. Against
Transportation of Corn, Wood, and Victual. VII. For keeping of
Sheep. VIII. Against Extortion of Bribes. IX. Against procuring
and committing wilful Perjury. And the Queen was to be an-
swered the fourth Part of the Money so forfeited, and obtained.
There was another Grant, for finding of Armour, and against un-
lawful Games. And yet another, to make Search at Sea for prohi-
bited and uncustomed Wares: And among the rest, there was a
Grant to vex the Clergy, (which was by Commission to *George*
Delves, and *Lancelot Bostock,* Esquires) to compound for Offences
against the Statute of *Non Residence,* and other Offences of the
Clergy: And to take the whole Commodity to themselves. And a
like Grant was made to *Sir Raulf Bagnal.*

The Oppressions
by Commissions
for Forfeitures.

But of al these there went such common Complaints; and so
much Vexation of the Subject by means therof al the Land over,
that the Queen graciously revoked these Grants, for the Execution
of these Penal Statutes. But the Promoters upon this immediately
entred on the Prosecutions of such Transgressions as were put in
Suit before, by those to whom the said Grants were passed. This
created new Vexations. The Queen therefore, that her gracious
Intentions of reforming so grievous Vexations of her Subjects
might take Place, ordered her Secretary to signify to the *L. Treas-*

Regulation
therof by the
Queen's Com-
mand to the
L. Treasurer.

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*Articles for
that Purpoſe.*

And the Provision that was made for the Preventing of theſe Vexations, and yet providing for the Execution of the Laws (as the Queen commanded) was this: deviſed by the Wiſdom of the ſaid Lord, as appears by the Hand uſed in Correction of a Draught of the ſame. It was intituled,

Articles to be obſerved by al ſuch Perſons as have any Grants of Forfeitures upon Penal Laws.

I. That there ſhal be no Enquiry by Commiſſion: To the End, that the Charges and Trouble of the Country, and the Grudge and Murmur that ariſeth among the People, may be avoided thereby. But to try al their Cauſes by Information or Action in the Exchequer, or King's-Bench, according to the ordinary Courſe of the Law. For ſo the Law doth appoint.

II. That they ſhal make no Composition with any Offender, without the making privy thereto the Court wherein they ſhal ſue; and alſo the Lord Treafurer or Chancellor of the Exchequer. To the Intent, the Portion due to the Queen's Maſteſty may be known to be answered.

III. That the Patentees ſhal prefer al Informations and Suits in their own Names, or in the Names of ſuch their Deputies, as the Courts of the King's-Bench or Exchequer ſhal allow of.

IV. That they ſhal have no Proceſs, before the Information or Action entred in the King's-Bench, or in the Exchequer.

V. That they ſhal make no Deputies to execute for them in the Country, but ſuch as the Court of Exchequer ſhal allow of.

VI. That the Patentees ſhal be bound to the Queen, by Recognizance in the Exchequer: That if they vex, or cauſe any to be vexed wrongfully, then to pay ſuch Coſt as the Court ſhal tax. And that they ſhal likewise be bound, that they ſhal make no Compoſitions without the Privy of the Court as aforeſaid.

Theſe Articles were very good Checks to theſe greedy Men that laboured to enrich themſelves by extorting, on Pretence of ſome Statutes, from the poor Commons, both of the Clergy and Laity: being drawn and contrived by the wiſe Head of that great and uſeful Counſillor, and by the Direction of the gracious Queen to him.

*Maſs-mongers
taken at the
Portugal Ambaſſador's.*

The Portugal Ambaſſador under Pretence of having Maſs ſaid privately in his Family, by his Privilege as Ambaſſador, had now a good while entertained ſeveral Maſs-mongers in his Houſe in Tower-ſtreet. Which was now diſcovered; and a Warrant was ſent forth, to attach thoſe of the Queen's Subjects that were preſent there againſt her Laws. The Biſhop of London, underſtanding, that this Ambaſſador had foſtered theſe Perſons long Time in his Houſe, contrary

trary to our Laws, he and the rest of the Commissioners for Ecclesiastical Matters, required the Sheriff of *London*, Mr. *Pipe*, to go and apprehend such as he should find there committing *Idolatry*, as the Bishop of *London* express'd it in his Letter to the L. Treasurer; which Warrant the said Sheriff executed the First of *March*: and many he saw there, ready to worship the *Calf*. He apprehended (the rest escaping by the Ambassador's Means) Four Students at the Law, most of them *Irish*. These the Bishops committed to the Fleet, until the Lords further Pleasure were known. *Francis Gerald*, (for that was the *Portugal* Ambassador's Name) offered to shoot Daggs, (which we call Pistols now-a-days) and to smite with his Dagger, and to kill in his Rage. There was found the Altar prepared, the Chalice of their Bread-God, and a great many *English* hid in the House, that were minded to hear Mass. The Bishop gave Commission to *Norris* the Messenger to apprehend the *Portugal* and the Mass-Priest. But the Messenger returned Answer, that the *Portugal* was at the Court, to complain. He cunningly told the Tale first, and made himself Plaintiff. So that the Queen was somewhat offended with these Proceedings against the Ambassador. Upon which the Bishop grieved, wrote thus to the L. Treasurer: 'Truly, my Lord, such an Example is not to be suffered. God will be mighty angry with it. It is too offensive. If her Majesty should grant it, or tolerate it, she can never answer to God for it. God's Cause must be carefully considered of. God willeth, that his Ministers purge the Church of Idolatry and Superstition, To wink at it, is to be Partaker of it. He told the L. Treasurer, that he would do well to see that Idolater, and godless Man severely punished. Or if you will, added he, set him over to me, and give me Authority, I will handle him *secundum virtutes*. In another Letter upon the same Occasion, he said, 'That such Idolatry was not to be suffered. That Strangers were to be born with *usque ad aras*. But Princes might not be pleased with the displeasing of the Prince of Princes. That such Toleration would not be suffered in *Spain*. That this Ambassador had Mass said in his House for a Twelvemonth, and twenty at least of her Majesty's Subjects used to resort thither. That the Queen would do well to send Home both *Francis Gerald*, and *Anthony Guarrez*; who did but lurk here in the Realm as Spies to practise Mischief: And that they might serve their God *Baal* at Home.

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The Bishop of
London's Zeal
therupon.

The Queen's
Progress.

The Summer of this Year, the Queen went her Progress; beginning it in the Month of *July*. In this Progress she went into *Essex*. Where, from *Havering Bowre*, an ancient Seat of the Kings of *England* (and where Queen *Maud* used to retire) instead of going to *Enfield*, she lay at *Theobald's*, (the L. Treasurer *Burghley's* House) three Days. And then went to *Gorambury*, (beside *St. Alban's*) the L. Keeper *Bacon's*. Thence to *Dunstable*. Thence to *Woburne*. She was also at *Killingworth*, the Seat of the Earl of *Leicester*, another of her great Peers: where she was most splendidly entertained, in the Month of *August*: She also took *Reading* in her Way, where she remained some Time. And at *Windsor*, *September 24*, she ended her Progress: As Secretary *Smith* in his Correspondence acquainted Mr. *Walsingham* in *France*.

While

ANNO
1572.

Earl of Northumberland
executed at
York.

Upon which the
Queen of Scots
Friends in Eng-
land encrease.
Walsingh. Let.

The Queen sick
as was supposed,
of the Smal
Pox.

The Queen
writes to the E.
of Shrewsbury
of her Sickness,
and Recovery.

Int. Epist.
Comit. Salop.
in Archiv.
Offic. Armor.

While the Court was at *Killingworth*, the Earl of *Northumberland* (who was the chief Head of the Rebellion in the North some Years past) was now brought to *York*, to be executed: And so the Earl wrote in a Letter to *Walsingham*, dated from *Killingworth*, August 22. That the said Earl of *Northumberland* suffered Death that Day. For that the Day before, it was ordered, that he should be brought thither that Day, under the Conduct of Sir *Foster*, for that Purpose. The Effect of this just putting to Death of a Traitor, did but encrease the Malice of the Papists; as was found by the Diligence of the said *Walsingham*, the Queen's Ambassador in *France*. Who gave Intelligence thence to the Court here, of a certain Popish Spy, named *Davy Chambers*, who was lately returned out of *England*, and had Conference both with the *French* King, and the Duke of *Guise*; and had let fall these Words, How that the Death of the Earl of *Northumberland* had encreased the Number of the Queen of Scots Friends: and that she was now grown to have such a Party in *England*, as that five or six thousand Shot, with some good Leaders, would make her strong enough to encounter any Forces her Majesty could make. He informed further, that it was secretly whispered in Corners, that there was some new Practice in Hand for the said Queen's Deliverance. This Intelligence was sent over in *October*.

The Queen about this Time had the Smal Pox, as her Disease was commonly said to be. For the true Account wherof, I wil set down a Clause or two of Secretary *Smith's* Letter to *Walsingham*, written Oct. 13. 'That the [*French*] Ambassador had Audience of the Lord Treasurer, the Earl of *Leicester*, and some others, the Queen at that Time, not being perfectly recovered of that Distemper, as the Physicians said; altho' her Majesty and a great many more would not have it so. But it made no Matter then, as the Secretary added, what it was: Thanking God, that she was then perfectly whole; and no Sign therof left in her Face.

But to pacify her People, especially in the North Part, where the Scottish Queen was kept Prisoner by *George* Earl of *Shrewsbury* at *Sheffield*, She so far condescended, as to write to him, giving a Description of her Disease, and Assurance of her Recovery. For the Earl, hearing that her Majesty was taken ill with the Small Pox, was in no smal Confusion; and (tho' it were reported she was better) hastily sent to the Lord Treasurer, to learn of him her true State of Health: who acquainting her with the Earl's Letter, and she knowing what a Charge she had committed to him, thought fit to take this Opportunity to oblige him further with a Letter from herself: (Part wherof was of her own Hand) which was as followeth:

BY the Queen. Right trusty and right wel-beloved Cousin and Counsellour, we grete you wel. By your Letter sent to us, we perceive that you had heard of some late Sickness wherewith we were visited. Wherof, as you had Cause to be greatly grieved; so tho' you heard of our Amendment, and was thereby recomforted, yet for a Satisfaction of your Mind, you are desirous to have the State of our Amendment certified by some few Words in a Letter

‘ Letter from ourself. True it is, that we were about xiiii Days past, *ANNO*
 ‘ distempered, as commonly happeneth in the Beginning of a Fever. *1572.*
 ‘ But after two or three Days, without any great inward Sickneſs,
 ‘ there began to appear certain red Spots in ſome Part of our Face,
 ‘ likely to prove the Smal Pox. But, Thanked be God, contrary to
 ‘ the Expectation of our Phyſician, and al others about us, the ſame
 ‘ is vaniſhed away, as within four or five Days paſſed, no Token al-
 ‘ moſt appeared. And at this Day, we thank God, we are ſo free
 ‘ from any Token or Mark of any ſuch Diſeaſe, that none can con-
 ‘ jecture any ſuch Thing.

‘ So as by this you may perceive what was our Sickneſs, and in what
 ‘ good Eſtate we be : Thanking you, good Couſin, for the Care which
 ‘ you had of the one, and of the Comfort you take of the other. Where-
 ‘ in we do aſſure ourſelf of as much Fidelity, Duty and Love, that
 ‘ you bear us, as of any of any Degree within our Realm. Given
 ‘ at our Caſtle of *Windsor*, xxii *Octob.* 1572, in the 14th Year of our
 ‘ Reign.

This following Poſtſcript is the Queen’s own Hand :

‘ **M**Y faithful *Shrewsbury*, let no Grief touch your Heart, for Fear
 ‘ of my Diſeaſe. For I aſſure you, if my Credit were not
 ‘ greater, than my Shew, there is no Beholder would believe, that
 ‘ ever I had been touched with ſuch a Malady.

Your Faithful Loving Friend,

ELIZABETH.

Upon this Letter, let me ſubjoyn the Contentation and Joy ad-
 miniſtered unto the good Earl : expreſſed by his own Letter, dated
 from *Sheffield*, Nov. 4. ‘ That her Maſteſty’s late Letters, which he *The Earl’s*
 ‘ received with his [the Treasuſer’s] declaring her Highneſs’s good *grateſul Letter.*
 ‘ Health, were moſt comfortable unto him : and in Reſpect of the
 ‘ Word, written with her own Hand therein, far above the Rate uſed
 ‘ to any Subject. And that he thought himſelf more happy there-
 ‘ by, than any of his Anceſtors. And therefore that he meant for a
 ‘ perpetual Memory to preſerve the ſame ſafely, as a perpetual E-
 ‘ vidence of his great Comfort to his Poſterity. And then beſeech-
 ‘ ed his Lordſhip to yield moſt humble Thanks unto her Maſteſty
 ‘ in his Name therefore : And alſo for that it pleaſed her Highneſs to
 ‘ accept his true and faithful Service : which by God’s Grace (he
 ‘ ſaid) ſhould never be wanting.

But the next Month, viz. *November*, the Queen was again under *The Queen hath*
 ſome Diſorder in her Health, by Reaſon of ſome fainting Fits. Which *fainting Fits.*
 gave again a mighty Diſturbance unto her Subjects from the News *Leiceſt. Lett.*
 of it ; which now was ſled abroad, as tho’ ſhe were very ſick.
 Wherefore the Earl of *Leiceſter* to ſatiſfy *Walsingham*, the Ambaſſa-
 dor in *France*, did write to him, how this little Diſtemper in the
 Queen bred ſtrange Bruits at Home of her Danger, and which he
 might poſſibly have heard of there. But that ſhe was at preſent in
 good Health. That indeed ſhe had been troubled with a Spice or
 Shew of the Mother. But indeed not ſo. And that the Fits ſhe had
 were not above a Quarter of an Hour.

C H A P.

ANNO

1572.

C H A P. XXIII.

The Great English Bible, called, The Bishop's Bible, printed. Some Account of this Edition : and other older Editions. Prophefying set up at Bury by the Bishop. The said Bishop's Admonition to a contentious Clergyman. Stays admitting a Clerk into a Living. And why. His Advice to his Chancellor, upon a Disturbance of Divine Service. His Trouble with a fraudulent Receiver of his Clergy's Tenths. Occasions a Statute.

*A new Edition
and Translation
of the Bible set
forth.*

IN this Year Parker Archbishop of Canterbury, set forth a new Edition (in large Folio) of the Holy Bible of the Old and New Testament in *English*, new translated, and diligently compared, by several Bishops and other learned Divines, with the former *English* Translations, and the Originals. In the Beginning before the Book of *Genesis*, was the Map of the Land of *Canaan* placed. On which Map, were the Arms of *Cecil*, Lord *Burghley*, engraven, in a void Place of it, by *Humfrey Cole*, Engraver, born in the North, and pertaining to the Mint, 1572. In another void Place is the Printer's Arms, with this Fancy, A Bush with a Nightingale on one Branch of it, and a Label proceeding out of her Mouth, with these Words inscribed, *Jug, Jug, Jug, Jug: Cecil*, I suppose, being at the Cost of the engraving the Plate for this Map. There was in this new Bible another Map of the Holy Land, containing the Places mentioned in the Four Evangelists, with other Places and Towns in *Syria*, near adjoyning. Wherin may be seen the Ways and Journeyings of *Jesus* and his Apostles, going about to preach the Gospel in *Judea*, *Samaria*, and *Gallilee*. And this therefore was placed before the New Testament. And moreover, a new Chart of the Peregrination of *St. Paul*, was set before the Epistle to the *Romans*. There were also some Coats of Arms set in other Places of the Book: namely, of such as were chief Benefactors to the Work, and Contributors of Sums of Money towards the Printing or adorning of it. As, besides the Arms of Archbishop *Parker*, and Archbishop *Cranmer*, prefixed to their two Prefaces, there be the Arms of the Earl of *Leicester*, at the Beginning of the second Part of the Bible, viz. at *Josbua*: and the L. Treasurer *Burghley's*, before the Third Part of it, beginning at the Book of *Psalms*. Where are also Prints of their Persons, viz. *Leicester* in Armour; the other in his Gown, as a Man of Peace. And at the Beginning of the Prophefy of *Jeremiah* stands the Coat of Arms of the Earl of *Bedford*.

*Explanatory
Cuts and Ta-
bles in this
Bible.*

There be also many explanatory Cuts dispersed throughout the Book. As also divers useful Tables for the better understanding of Scripture History. As, I. at the xviii Chapter of *Leviticus*, are two Tables, intituled, *Degrees of Kindred which let Matrimony*. And, *Degrees of Affinity or Alliance which let Matrimony*. II. Before the Book of

of *Ezra* is a Table for the understanding of the Histories of *Ezra*, *ANNO*
Nebemiah, *Esther*, *Daniel*, and of divers other Places of Scripture, 1572.
 very dark, by Reason of the Discord that is among Historiogra-
 phers, and the Expositors of holy Scripture, touching the successive
 Order of the Kings, or Monarchies of *Babylon* and of *Persia*:
 Of the Years that the said Monarchies lasted, from the Trans-
 migration of the *Jews* under *Nebuchadnezzar*, until the Monarchy
 of the *Greeks*. And of the Confusion that is in the Names of the
 Kings of *Persia*. III. Before the Books of the *Macchabees* is a third
 Table, for the Knowledge of the State of *Judah*, from the Begin-
 ning of the Monarchy of the *Greeks*, where the former Table ended,
 until the Death and Passion of *Jesus Christ*. IV. There is yet ano-
 ther Table placed before the New Testament, to make plain the
 Difficulty that is found in *St. Matthew* and *St. Luke*, touching the
 Generation of *Jesus Christ*, the Son of *David*, and his right Suc-
 cessor in the Kingdom. Which Description beginneth at *David* and
 no higher: because the Difficulty is only in his Posterity. V. There
 is a Fifth Table before the Epistle to the *Romans*; which shews
 the Order of Times from the Death of *Christ*; and a *Synchronism*
 of the Years of the Reigns and Governments of the Emperors, Pre-
 sidents of *Judea*, and the *Herodians*, with *Christ* and *St. Paul*; to
 his Beheading at *Rome*: beginning with *Tiberius*, *Pilate*, and *Herod*.

Besides all this, in this Bible is each Chapter divided into Verses;
 which I think, no *English* Bible had before, excepting that of the
Geneva Translation. And also there be many References and margi-
 nal Notes, to explain Difficulties, or for Observation of Matters
 remarkable. For further Account of this Bible, commonly called
The Bishops Bible, (because the Bishops were chiefly concerned in the
 preparing of it) the Reader may have Recourse to the Life of Arch-
 bishop *Parker*.

Life of Archbp.
Parker. p. 403.

It is to be further observed in this Bible, that the *Psalms* are
 printed in two Columns: viz. in one Column, the old Translation
 of them, as they were and are in our Liturgy: and the new Tran-
 slation of them in the other Column. Where, for preventing any
 Displeasure any Person might take thereat, as somewhat differing in
 divers Places from the reading in the Common Prayer Book; this
 Note was prefixed, (by Archbishop *Parker*, I suppose) which fol-
 lows: 'Now let the Christian Reader have this Consideration with
 'himself, that tho' he findeth the *Psalms* of this latter Translation
 'following, not to sound so agreeably to his Ears, in the wonted
 'Words and Phrases, as he is accustomed with; yet let him not be
 'too much offended with the Work which was wrought for his own
 'Commodity and Comfort. And if he be learned, let him correct
 'the Word or Sentence, (which may dislike him) with the better.
 'And whether the Note riseth either of good Wil, or Charity, or
 'of Envy and Contention, not purely; yet his Reprehension, if it
 'may turn to the finding out of Truth, shal not be repelled with
 'Grief, but applauded to in Gladness. That *Christ* may ever have
 'the Praise. To whom, with the Father, and the Holy Ghost, be
 'al Glory and Praise for ever, Amen.

A Note con-
 cerning the
 new Translation
 of the *Psalms*.

It may not be amiss here to enumerate some of the first and oldest
 Editions of the Holy Bible in our vulgar Tongue, which, by the

ANNO 1572. peculiar Blessing of God, were vouchsafed to this Land, besides the Translation and publishing of the New Testament, which was done

*An Account of
the old Editions
of the English
Bible.*

by Tyndal, about the Year 1525. In the Year 1535, the whole Bible was printed in *Folio*, (and that I think was the first Time it was set forth in *English*) in an old, and, as it seemed, outlandish Letter. In the End it is said to be printed in the Year of our Lord M.D.XXXV, and finished the 4th Day of *October*. This Bible I have seen in *Sion College Library, London*. It was done by *Miles Coverdale*, with his Dedication therof to K. Henry VIII. Intituled, *Unto the most victorious Prince, and our most gracious Sovereign Lord, K. HENRY VIII. King of England, and of France, and under Christ, the Chief and Supreme Head of the Church of England*. Therin he set forth the Encroachments of the Pope upon Princes, and Christian Realms, and especially upon this his Majesty's Realm; 'By getting Money by his Pardons, and 'by Benefices and Bishoprics, by deceiving the People's Souls by 'Devilish Doctrines, and Sects of his false Religion, and by shed- 'ding the Blood of many of the King's People, for Books of the 'Scripture. And since his Imperial Majesty was the chief Head of 'the Church of *England*, and the true Defender and Maintainer of 'God's Laws, he thought it his Duty, and belonging to his Alle- 'giance, to dedicate this Translation unto his Highness. But I refer N° XXII. the Reader to the *Appendix*, if he be desirous to peruse that Epistle: wherein some Things may be found acceptable to such as are studious of the History of those Times, and of Matters passed in those Times.

*The Helps Co-
verdale had in
this his Tran-
slation.*

What Helps *Coverdale* had in this his Labour, especially, for the Supply of his Want of Skil in the Original Languages, it must be known, that living in *Germany*, and conversing with the *Lutheran Divines*, (many wherof were good *Hebricians*) he had the Opportunity of perusing several *Dutch* Translations. This may be better understood, by what he wrote himself in his *Prologue* to this Edition. Which began after this Manner:

His Prologue.

'Considering how excellent Knowledge and Learning an Inter- 'preter of Scripture ought to have in the Tongues, and pondering 'also his own Insufficiency therein, and how weak he was to perform 'the Office of a Translator, he was the more loth to meddle with 'this Work. Notwithstanding, when he considered how great pity 'it was, that we should want it so long, &c. That for to help him 'herein, he had fundry Translations, not only in *Latin*, but also of 'the *Dutch* Interpreters. Whom, because of their singular Gifts, 'and special Diligence in the Bible, he had been the more glad to 'follow for the most part, according as he was required. But to 'say the Truth before God, he added, that it was neither his La- 'bour, nor Desire, to have this Work put into his Hand. Never- 'theless it grieved him, he said, that other Nations should be more 'plenteously provided for, with the Scripture in their Mother 'Tongue than we. Therefore, when he was instantly required, 'tho' he could not do so wel as he would, he thought it yet his 'Duty to do his best, and that with a good Will, &c. And that, 'according as he was desired, he took the more upon him, to set 'forth this special Translation, not as a Checker, not as a Reprover,

or

‘or Despiser of other Men’s Translations, (For that among many, *ANNO*
 ‘as yet he had found none without Occasion of great Thanksgiving *1572.*
 ‘unto God) but lowly and faithfully, he had followed his Inter-
 ‘preters; and that under Correction.

This Book hath in divers Places little Pictures, explanatory of the History; as of the Creation, the Deluge, &c. There be no Marginal Notes, nor any Contents before the Chapters: as there were in some after Editions, which gave Offence to some of the Churchmen.

Another *English Bible* in *Folio*, with Marginal Notes, was printed *Another English Bible, printed Anno 1537.*
Anno 1537, with an Epistle Dedicatory also to K. *HENRY VIII.* Subscribed *Thomas Matthew.* At the Bottom of the Title Page it is said, To be set forth with the King’s most gracious Licence. This is truly *Tyndal’s Bible*, as may be concluded by the two flourished Text Letters *W. T.* standing at the End of the Prophecy of *Mala-*
chi.

Another large Bible in *English* came forth *Anno 1540*, the Marginal Notes being all struck out, as having given Offence. It was printed by *Whitchurch*: and had a large Prologue before it, made by Archbishop *Cranmer.* And was said in the Title Page to be printed for the Use of the Churches. In the said Page are Sculptures of K. *HENRY VIII.* Archbishop *Cranmer*, and the L. *Crumwel.* And this Edition is said to be overseen at the King’s Commandment, by *Cutbert* Bishop of *Durham*, and *Nicolas* Bishop of *Rocheſter.* Concerning these two last Editions of the Bible, see what is more at large related in the Life of Archbishop *Cranmer.* *Another printed Anno 1540.*
Life of Abp. Cranmer, Chap. 9, & 21.

Again, Another Edition of the *English Bible* came forth the next Year, viz. *1541.* And so it is said in the Title, *The whole Bible, &c. finished 1541.* These two last Bibles also I have seen in *Sion College Library.* *Another Edition 1541.*

The *English Bible* was again printed *Anno 1549.* Which was *Tyndal’s Bible*; and the very same with that which was printed *1537*, and was called *Matthews Bible.* There might have been other Editions, between these two last: but I have not seen them. *Another Edition 1549.*

Now I ſhal proceed to take notice of ſome particular Occurrences in the Church. Towards the latter End of the Year, the Exercise of *Propheſying* was ſet up at *Bury S. Edmunds* in *Suffolk*, as was uſed in ſome other Places of this and other Dioceſes, to the Profit and Edification, in the Knowledge of the Scripture, both of the Clergy and Laity. For the Exercise was, that certain Miniſters within a convenient Compaſs in the Dioceſe, aſſembled in a Pariſh Church (commonly in ſome Market Town) together; and there, one after another, gave their Judgments briefly of the Senſe and Import of ſome Place or Places of Scripture, propounded before to be diſcuſſed, either by the Biſhop or the Archdeacon’s Order, or ſome other of the graveſt Sort: and then laſtly, it was determined by a Moderator. By which Means, the Miniſters were obliged to ſtudy, to prepare for the better acquitting themſelves in theſe Exercises: And their Knowledge in Scripture encreaſed: and the People alſo preſent were edified, by hearing of a Sermon then preached. But however, theſe *Propheſyings* (as they were called from *1 Corinth xiv*) were in danger

ANNO of degenerating into Controversies and contentious Disputings. And
 1572. the Puritans took their Advantage of it, by broaching their Doctrines.
 Which was the Cause that not long after, the Queen absolutely re-
 quired the Bishops to put them down.

The Bishop ap-
 points it by his
 Letters.

But the Occasion of setting up this Practice at *Bury* was, that se-
 veral of the sober and wel learned People in that Neighbourhood,
 sued to the Bishop for his Licence and Appointment: that they might
 enjoy the Benefit therof, as wel as other Places in his Diocese did.
 The Bishop hereupon, judging it profitable for the Advancement of
 godly Knowledge, sent his Letters to three of the gravest Ministers
 in *Bury*, to take Care of settling this Exercise, as to the Time, Place,
 and Persons: and Rules for Performance of it in the more orderly
 Manner: and that the respective Clergy should obey their Orders
 herein. Yet warning, that nothing be done contrary to the Orders
 and Laws of the Realm: but al to the Furtherance of both Laity
 and Clergy in good Christian Knowledge. For the fuller under-
 standing of this Exercise, now to be settled in this Town, and the
 Bishop of *Norwich* his Direction therin, I have put his Letter in the

Nº XXIII. Appendix.

The Dealing of
 the Bishop of
 Norwich with
 two of his
 Clergy.

The Bishops in these Times were careful in their great Charge,
 and watchful of the Manners and Behaviour of their Clergy, if we
 may charitably conjecture at the Diligence of the rest, by one of
 them. It may deserve mentioning, what a sharp, and withal grave
 Admonition, the Bishop abovenamed gave to one Minister of his
 Diocese, that was of a contentious Disposition; and likewise of his
 consciencious Boldness of staying the Admission of another into a
 Benefice, being unqualified; though he endangered thereby the
 Displeasure of a great Nobleman, and Privy Counsellor, viz. The
 Earl of *Sussex*. Both which happened within a few Days one of
 another. For the Knowledge and Understanding of both these Pas-
 sages, there needs nothing but the rehearsing of the said Bishop's
 Letters.

To *Nesse* (the Name of the contentious Clergyman) thus he wrote:

Mr. NESSE,

His Admonition
 to one that was
 contentious.
 MSS. D. Johan.
 Ep. Elien.

I AM ashamed to understand of your troublesome and disorder-
 ed Behaviour, not only at Home, among your Neighbours, but
 abroad also, and that before the Justices and Worshipful of the
 Shire. Which being come to my Knowlege, it standeth me in
 Hand to see Reformation. And therefore, by these my Letters, I
 do advise and straitly charge you, that al former Quarrels and
 Matters in Controversy may be stayed and forgotten: and that
 you do forthwith seek in charitable Manner, to reconcile your
 self towards your Neighbours: Who for their Parts promise the
 like; bearing no manner of Displeasure towards your Person, but
 to your Manners, which are out of Order. And if you shal re-
 ply, that you be not in Fault; I answer you, it may be untrue
 that one or a few shal report; but to be accused generally, and of al
 that have to do with you; this cannot proceed without your great
 Deserving.

‘ If

‘ If this my friendly Motion shal not persuade you to Confor- A N N O
 ‘ mity, I have appointed Proceſs to cal you before my Chancellor, 1572.
 ‘ where your Cause shal be heard, and reformed accordingly. But
 ‘ if these Ways shal not help, I assure you, I wil use more sharp
 ‘ Means, intending not to leave you, until I have either reformed
 ‘ or removed you. Putting you also in remembrance, how slander-
 ‘ ous you are, in frequenting a suspected House, and refusing law-
 ‘ ful Matrimony. Herein also I wish you forthwith to avoid the
 ‘ Occasion, for fear of further Inconvenience. And so I leave you
 ‘ to God. At *Ludham*, this 25th of *Febr.* 1572.

Your Friend in wel doing,

JOH. NORWIC.

Of the Matter the Bishop had with the other Clergyman, this was the Purport.

The Earl of *Sussex* had presented one Mr. *Hilton*, his Chaplain, to the Living of *Disse* in his Diocese, a good Benefice, above the Value of 30*l.* in the King's Books: and had sent to the Bishop to admit him thereunto. But he wanting certain Qualifications, the Bishop refused, and gave his Reasons for so doing in the following Letter to the said Earl: Telling him, ‘ That since he so wel allowed of the
 ‘ Man, he could be contented to admit him to the Benefice: But
 ‘ that there was a Let that stayed his Admission hitherto: Which was
 ‘ a Branch of a Statute, made in the last Parliament, viz. That no
 ‘ Person, not being a Batchelor in Divinity, nor sufficiently licenced
 ‘ by some Bishop, or one of the Universities, should take any Bene-
 ‘ fice with Cure, being above the Value of 30*l.* as this was. Here-
 ‘ in he wished to be satisfied by such as were learned in the Laws.
 ‘ Til which Time he had persuaded Mr. *Hilton* to stay his Admission.
 ‘ Adding, that if he [the Bishop] should not be able by Authority
 ‘ of the Statute to admit him, nor he [the said Clerk] be able to
 ‘ receive the same; then he assured himself, his Honour would not
 ‘ impute the Cause to him, but to his own Insufficiency. And that,
 ‘ as for his own Part, as it should not become him to attempt any
 ‘ Thing contrary to a Statute Law, so would he be most willing to
 ‘ satisfy his Honour herein, or any Way else, as knew the Almighty;
 ‘ to whom most humbly he commended his Honour. Dated at
 ‘ *Ludham*, the 4th of *March*, 1572.

*He refuseth to
 admit a Clerk,
 for Insufficiency.*

This Clerk, the good Bishop, as is likely, saw to be ignorant, and of smal Learning and Abilities: and so, to bear him out to the Earl, in refusing him, took the Opportunity of the late prudent Act, That none but learned and able Men should possess Livings of such considerable Value, and to encourage the Clergy to take Degrees, and study, and become Preachers.

Disorders committed in a Church in *Norwich*, (and so even under the Bishop's Eye) while Divine Service was reading, caused him again to exercise his Episcopal Authority. It happened in *February* this Year, in the Parish Church of *S. Simon*, (a Parish noted for their Disorders) at Evening Prayer, after the Minister had begun, *The Bishop's Or-
 ders about a
 Disturbance in
 Prayer Time in
 a Church in
 Norwich.*
 and

ANNO 1572. and proceeded to the midst of the Service, reading the Psalms distinctly to the People; three or four leud Boys, set on by some leuder Persons, (whether they were Papists, or Protestants disaffected to the Liturgy) came into the Church, and as the said Minister began to read, *My Soul doth magnify the Lord, &c.* they brast out into singing of Psalms suddenly, and unlookt for; and being commanded by the Minister to cease, they continued singing, and he reading; so as al was out of Order, and the godly wel-disposed Auditors there, disquieted, and much grieved. Of this the Bishop having Notice, sent Word to his Chancellor, to take Cognizance of this great Abuse. Of which nevertheless he had no great Mervail, because (as he wrote) he could never understand of any good Order, or Conformity in that Parish; and as Persons that had vowed themselves contrary to God and good Ordinances, so it fared with the most Part of that Parish. He also informed his Chancellor, of one of them (who were the great Setters on of these Boys) and his Character, namely, one *Thomas Lynn*: 'Whose contumelious and 'disobedient Dealings, especially in Matters of Religion and the 'Church, was, as he admonished, most necessary to be looked on; 'as one that dared to attempt whatsoever he listed.

'It ought to trouble us both, added that Reverend Father, that 'knowing and being informed often of the Misorders of that Parish, there hath nothing been done to this Day: Whereby their 'leud Liberty had not been restrained, but enlarged.' And requiring him earnestly to cal the Churchwardens and the Parson before him, and whom else of the Parish he should think meet: and understanding the Course of these disorderly Dealings, he should appoint such Punishment, as the Fault deserved. The Bishop required his Chancellor to regulate another as great a Fault in this same Parish also. Which was, that where al the Churches in *Norwich* did forbear to tole a Bell to Evening Prayer, 'til the Sermon was done; in this Parish the Bells jangled when the Preacher was in the Pulpit. And they were piping (as the Bishop expressed it) when they ought to be at the Preaching.

'And herein and in such like, (as the good Bishop proceeded in 'his Letter) if we shal continue slow and negligent in reforming, 'the Blemish and Discredit wil light upon us both at the length, 'and that more heavily than wil be wel born.' [Meaning, that such irregular and scandalous Practices in Divine Worship, and contrary to the Decency required in the Time when it was celebrated, must needs come at last to the Ears of the Queen and Council, to answer it.] And so slack it seems was the Exercise of Discipline in this Civilian, to whom the Bishop had committed this Office; that he subjoyned and informed him, That the godly Sort of the Parish had determined to seek Reformation at the High Commissioners Hands: and that forthwith; being weary, as they said, of complaining, and finding no Redrefs. And that for his own Part, he washed his Hands of it, and laid the Fault in him, if any were; to whom he had referred these, and such Causes in his Absence, as he knew. But to stay the Complaints above, which was presently intended, he straitly required him to examine the Misorder, and to punish it severely: using this Reason to enforce it, 'That it touched the
'Credit

' Credit of them both in the Sight of the World. Our Place and *ANNO*
 ' Calling, bindeth us, and God looketh for it at our Hands. And *1572.*
 ' so I commit you to the Almighty, this 3d of *February, 1572.*

Your assured in God,

JOH. NORWIC.

I have one Thing more to relate of this pious Bishop. For I love to revive the Memory and Actions of these our first Protestant Bishops and Confessors. He had the Misfortune to entrust one with the Collection of the Tenths of his Diocese. Who took the Sums that he had received of the Clergy, and converted them to his own Use, instead of paying them into the Exchequer. So that at length a heavy Debt fel upon the poor Bishop, for two or three Years Arrears of the Tenths, that almost brake his Back, and drove him to great Necessity. For the Revenues of his Bishoprick were obliged to make good this Debt to the Queen. Which was the Reason he was fain to absent from *Norwich*, and live more privately at *Ludham*, a Country Seat belonging to the See. Whence some Letters above rehearsed were written.

A great Debt due to the Exchequer, falls unjustly upon this Bishop :

This Receiver of the Bishop's, was one *George Thymelthorp*. Who being behind hand in his Payments of the Clergies Tenths, for the 12th and 13th Year of the Queen, a Summons came down from the Exchequer, to the Bishop, to pay them. Whereupon the Bishop sent to his Clergy to produce and send to him their Acquittances given them for their said Payments by *Thymelthorp*; which the Bishop accordingly sent up, that the said Receiver might be charged with those Sums, and that it might be seen how he had cheated the Bishop. He had made use of this Money to buy Land. And these Lands, and other his Goods, he had fraudulently made over by Deeds unto his Brother, one *Rugg*, (a Clergyman, as it seems) and others; and himself absconded. The Bishop, in this Case, made his Condition known unto the Queen by Petition, which he desired his old learned Friend *Dr. Wylson*, Master of the Requests, to forward and countenance. It so far succeeded, that a Commission was sent down to the High Sheriff of the County, to make Inquisition of what Goods and Estate *Thymelthorp* had, in order to seize them for the Queen's Use. Besides this, there was a Letter sent before, to the High Sheriff, from the Lord Treasurer *Burghley*, to search for this Man: but he could not be found. But he found in his House to the Value of 218*l.* 15*s.* 4*d.* his Goods, and all his Plate and Jewels, and Things of most Value, being conveyed away before. He found also his Wil; whereby it might evidently appear, that his former Deeds of Gift, and his Feoffment made to *Rugg* his Brother, and others, were altogether forged and deceitful; to the defrauding of the Queen's Majesty of her due Debt, and the utter undoing of the Bishop. The Sheriff was threatened by *Rugg*, for exceeding his Commission: offering him an 100 Marks, or an 100*l.* in Plate, to leave the Wil behind him. Which, when the Sheriff refused, he threatned him vehemently. Wherefore the Bishop prayed the Lord Treasurer, that the Sheriff might be

By Means of the Fraud of his Receiver: discovered.

ANNO 1572. be further authorized with such Assistance, and a sufficient War-
rant for bringing away the said Wil.

A Commission
to the High
Sheriff for an
Inquisition a-
gainst him.

The Lord Treasurer soon after, Sir *Walter Mildmay*, Chancellor of the Exchequer, the Lord Chief Baron, the Queen's Solicitor, and others of the Exchequer, granted out a Commission accordingly, from the Queen: which somewhat favoured the Bishop against his said Receiver. Whereupon by Inquisition it was found, as above, that *Thymelthorp* had made al his Deeds of Gift fraudulently. This gave some reviving to the afflicted Bishop: making this pious Reflexion in a Letter to a Friend of his: 'Thus doth God deliver his
' feely poor Souls (which meant Hurt to no Body) from the False-
' hood and subtil Cousining of Devilish Men, or rather Monsters of
' Men. Adding, you would not think into what Rejoycing and
' Gladness al the Country (as I might so say) is resolved; excepting
' a few *Thimelthorpians*. The Lord be praised for ever and ever.
This he wrote from *Ludham* in *January*.

Fraudulent
Conveyances
found by In-
quisition.

He informed also Sir *Walter Mildmay*, a little after, that by Authority of the last Commission of Enquiry, sent from the Exchequer, it was found by Inquest of Office, that the Deeds of Gift, and Conveyances, made by that deceitful Person, were fraudulently made. And therupon the Sheriff had extended his Lands, and such Goods as were found, and put into Inventory: Desiring Sir *Walter*, and the rest of the Officers of the Exchequer, to take Order for the Sale of those Lands and Goods, or otherwise, that they might be conveyed to her Majesty's best avail; to the answering his Debt, and to the Discharge of [the Bishop's] poor Living, which was charged therewith, after 400*l.* a Year, *i. e.* 100*l.* payable each Term, and out of which he had paid 400*l.* and was still liable for more. And so prest with it, that he was behind hand to the Exchequer, for the Debt that was stalled, and could not perform his own Offer in Payment. So that *Godfrey*, of that Court, had sharp Words, because he had not, for forfeit of Payment of an 100*l.* in Arrears, caused the Bishop's Lands to be seized and sequestred, out of Respect and Concern for the Bishop. And so he wrote to him in *February*.

Thimelthorp
taken. His
Submission to
the Bishop.
And his Chri-
stian Letter to
him.

Thimelthorp was now in Prison; and was sued by the Bishop, to repay al that he had paid into the Exchequer. And now I find him humbly addressing himself to the Bishop; acknowledging his Fault by Letter, and offering al Satisfaction; using these Words, *Venio tanquam prodigus Filius*. The good Bishop gave a kind Answer to him, after so much Suffering and extremity brought upon him by Means of the unjust Dealings of the other. 'That al the World
' might see through his Failings to pay the Prince, he [the Bishop]
' had been, and was burthened more than he could bear. And
' therefore, if by al lawful Means he sought to ease himself, nei-
' ther he nor his Friends could justly blame his Dealings. That
' he must pronounce, that if his Meaning were advisedly to draw
' him into the Mire, after such Courtesy that he [the Bishop] had
' friendly shewed him, and constantly continued, and by so doing,
' caused him to sustain great Loss of Substance, and brought also
' his Credit into Question; assuredly, said he, al Persons might
' perceive and deem, that he had given him [the Bishop] no Cause
' to

‘to think his Friendship wel bestowed. However, the Bishop made
 ‘him this Offer, That if he would pay him what he had disbursed
 ‘for that Debt of his, and would satisfy the Prince for the Pay-
 ‘ment yearly at every Term appointed, and laid upon him, he [the
 ‘Bishop] would leave al further Proceedings against him, and shew
 ‘him al friendly Courtesy as he might perform, or *Thimelthorp* de-
 ‘fire.

A N N O
1572.

Then at length he urged to him, ‘The great Necessities he was
 ‘driven to, by his Means. That he was forced to live in miserable
 ‘Sort, neither able to maintain a Family fit for his Place, neither
 ‘to build nor repair his Houses, nor bestow his Liberality where he
 ‘would, neither to keep Hospitality, or relieve the Poor, accor-
 ‘ding to his Wil, and as was convenient.’ Yet humanely and
 christianly concluding, ‘Your loving Friend, hitherto unfriendly
 ‘handled, and yet your assured Friend forever, if you forthwith
 ‘perform that both Duty and Conscience bindeth you to. This
 dated from *Ludham*, *March* the 21st.

The aforesaid Matter was the Occasion of that Statute, made
 this 13. *Eliz. ca. 4.* (which the Bishop himself first moved in Par-
 liament: and the Bil therof was by the unanimous Consent of Bi-
 shops, Peers, and Commons, approved and past; as he wrote to
 his Friend *Gualter*. By which, he said, he hoped in a short Time
 to have his Losses made good.) *viz.* To make the Lands, Tene-
 ments, Goods, and Cattalls, of Tellers, Receivers, &c. lyable to
 the Payments of their Debts; And, against fraudulent Deeds,
 Gifts, Grants, Alienations, Conveyances, Bonds, Suits, Judgments,
 as wel of Lands and Tenements, as of Goods and Cattalls; that
 are said in that Statute, to be more commonly used and practised in
 those Days, than had been seen or heard of heretofore. Which
 Feoffments, Gifts, Grants, &c. were devised and contrived of Ma-
 lice, Fraud, Covin, &c. to the End to delay, hinder, or defraud
 Creditors, and others, of their just and lawful Actions, Suits, Debts,
 Accounts, &c. The Parties to such fained and fraudulent Feoff-
 ments, &c. to incur the Penalty of one Year’s Value of the said
 Lands and Tenements, &c. and the whole Value of the Goods and
 Cattalls: The one Moyety to the Queen, and the other to the par-
 ty grieved by such fained and fraudulent Feoffments, &c. And also
 being lawfully convicted, to suffer Imprisonment for one half Year,
 without Bail or Mainprize.

*This Deceit oc-
 casions a Sta-
 tute made this
 Parliament.*

For to meet with Under-receivers, (such as *Thimelthorp* was) en-
 trusted by the Bishops, there was another Statute made, for the
 more effectual avoiding and redress of great Deceits done to the
 Queen’s Highness, and to the Prelates and Clergy of the Realm by
 Under-collectors of the Tenths and Subsidies of the Clergy, ap-
 pointed by and under the Archbishops and Bishops. The Tenor of
 it was, That the Statute made in the 13th Year of the Queen, to
 make the Lands, Tenements, Goods, and Cattalls, of Tellers, Re-
 ceivers, &c. to be lyable to the Payments of their Debts, should
 to al Intents and Purposes, as amply and largely extend, and be con-
 strued to extend, to al such Under-Collectors of Tenths and Subsi-
 dies of the Clergy: For satisfying of such Money as they had col-
 lected, or should collect, of the said Tenths and Subsidies, to the

*And another
 for Bishops Un-
 der-receivers of
 Tenths, and
 Subsidies.*

ANNO Use of the Queen's Majesty. And that every such Under-Collector should, upon Process, to be awarded out of the Court of Exchequer, be chargeable to account for the Receipt of such Tenths and Subsidies. And every Archbishop and Bishop, and Dean and Chapter, *Sede vacante*, to whose Charge the Collection of such Tenths or Subsidies did appertain, should be discharged of so much of the same of the said Tenths and Subsidies, as should be satisfied to the Queen, her Heir, or Heires, of or by the Lands, Tenements, or Hereditaments, Goods, &c. of such Under-Collectors. By virtue of this Act, the Lord Treasurer (who was the great Instrument therof) sent his Letters in *October*, to the High Sheriff of *Norfolk*, &c. as we related before.

The Bishop
writes to the
Archbishop
about this Bu-
siness.

And this seems to have been partly effected by the Means of the Archbishop of *Canterbury*: to whom the Bishop addressed in a Letter dated *April 2, 1573*, to use his Interest with the *L. Treasurer*, for Forbearance: Acquainting him, that *Thimelthorp* had promised an Agreement with him; but he could not persuade himself to believe him, such had been his former Dealings. And that al that while he remained in miserable State, paying 400*l.* by the Year, for his Debt. And that it was supposed by some that were learned, that the last Statute against the Deceit of Collectors, was not sufficient for the Sale of this deceiver's Lands. So that he told the Archbishop, he was like to be smally relieved thereby. That he had therefore been an humble Suitor to the *L. Treasurer*, that those great Payments of his might be spared, til the next Parliament: where, by farther Authority, the said Statute might be enlarged, and he [the Bishop] holpen. For truly, (said he) I am not able to continue these great Payments. And prayed his Grace, when he saw Time convenient, to use some favourable Words to the *L. Treasurer*, that he might the rather be spared for a Time, in hope of further Relief.

Other Cheats
put upon the
Bishop by this
Man.

The Bishop's Christian Disposition towards this ingrateful Man may further appear by other his deceitful Actions, having played other Tricks with him. He had forged a Writing, as it were from the Bishop; wherein he gave the Reversion of the Archdeaconry of *Norwich* to him. And he, upon this Writing, presented his Brother *William Rugg* to it. The Bishop, (having indeed the Presentation in himself) when it fel, had presented *Mr. Roberts*, a dear Friend of his, to the same. And this occasioned a Suit between *Rugg* and *Roberts*. Further, he had forged a Patent for the Receivership of *Norwich*. And doubting lest it should come to light, threw it into the Fire and burnt it. He had a Man, to whom he gave 5*l.* a Year, named *Ibbots*, that graved Seals, and such like Things very cunningly: (As the Bishop himself writ in a Letter to his Friend) who might serve his Turn in such Cases.

Thimelthorp
a Prisoner,
begs the Bishop's
Pardon.

This Man I find remaining a Prisoner the latter End of the next Year, and the Queen's and Bishop's Debt not yet paid; when he obtained Leave of the Council (the Bishop being willing also) to go for a while into *Norfolk*. Where he was twice at *Ludham* with his Lordship: and there, holding up his Hands, and falling on his Knees, beseeched him that he would pardon him the Injury. To whom the Bishop christianly answered, that he would pardon the Injury

Injury done him : but the Payment of Money due to him and the Queen, he could not Pardon. The Conclusion was, that he promised he would do all : And so returned to his Prison ; and the poor Bishop left in as bad a Condition as before.

ANNO
1572.

Rodolphus Gualter, and Rodolphus Zuinglius, the Sons of those learned Helvetians of the same Names, came over into England this Year to travail, and to see and study at our Universities ; and were recommended by Gualter, the Father, to the said Bishop Parkhurst. With him they were in the Beginning of December, at Ludham. Where, among the rest of the Entertainment, he treated them with Oysters : which the young Men wondred to see him eat. But however young Gualter ventured at last upon them : for so the Bishop merrily wrote to his Father. But as for Zuinglius, (as the Bishop went on) he dared not *cum vivis animalculis congregari*. Yet the Day after, *evaginato gladio, vir se prestitit* : i. e. he drew his Sword, and shewed himself a Man. From the Bishop they took their Journey to London with their Letters, and waited upon Bishop Sandys there : who received them very obligingly, for their Relations and Country's Sake : and assigned each of them 5*l.* against their going to Cambridge. They returned again to Ludham the same Month. And in January following, the Bishop sent them, and two more, their fellow-Travellers, with a Servant of his, to that University, the Plague being then at Oxford.

Gualter and
Zuinglius the
younger, come
to Bishop Park-
hurst.

Dec. 6.

Jan. 9.

The Bishop intended wholly to find Gualter with Maintenance, while he remained in England : and so he told him. But when Gualter's Father had promised in a Letter to repay him whatsoever Sums the young Man should take up of him, and to reimburse him for his Expences, as he was resolved to take that Opportunity of shewing his Gratitude to Gualter, by bearing al his Son's Charges ; so in no smal Trouble and Concern at it, he thus affectionately expressed his Mind to the said learned Man.

*Iniquo animo fero inhumaniter abs te dictum : nec dum ingrati-
banc molestiam bene concoquere
queo. Egon' abs te vel Hallerum
acciperem ? Nondum tibi Tiguri
Satisfactum putas ? An omnem hu-
manitatem me exivisse putas ? O
mi Gualtere, ne quicquam tale in
posterum abs te audiam. Nullis
tuis impensis vivet in Anglia : nul-
li tibi erit oneri. Ego enim hinc a-
lam ; & liberaliter quidem. Cura-
bitur ut meus filius, ex me geni-
tus, &c.*

What you so unkindly said,
I take not wel. Nor can I yet
wel digest this unkind Trouble
you have given me. Should I
receive even a Farthing from
you you ? Do you think that I
have satisfied you, when I lived
at Zurich with you ? Do you think
that I have put off al Human-
ty ? O my dear Gualter, let me
hear no such Thing of you here-
after. Your Son shal not live
in England at your Charge : He
shal be no Burthen to you here.
I wil maintain him here, and
liberally too. He shal be taken care for, as my own Son. This I
promised you often by Letters, and, God willing, I wil certainly
perform it.

Wallerus
et Zuinglius
junior, ad
Bisepem
Parkhurst.

A N N O 1572. The Bishop, now ready to send young *Gualter* to *Oxford* the next Summer, out of his Care for him, wrote in *June* both to *Dr. Humphrey*, Head of *Magdalen College*, and *Dr. Cole*, concerning his coming thither: and prayed the former to provide him a convenient Chamber in his College; and that he might be in Fellows Commons, and that he would see al his Expences discharged from Time to Time. And to *Gualter* himself, being upon his Departure to *Oxford* he wrote, 'When you come to *Oxford*, you shal be provided with al Things. If any Thing be wanting at any Time, I have written now once again to *Dr. Umphrey*, and *Mr. Cole*, to provide the same for you. And at one of their Hands, you shal receive what you have need of. And I wil see the same discharged. Concluding with his Counsil, 'If you apply yourself to your Studies, and do wel, you shal want nothing, but shal find me, not a Friend only, but another Father unto you. God keep you, and give you his Grace to do that becometh you, to his Glory, and al your Friends Comfort.

The Bishop's
Care of Gualter
at Oxford.

C H A P. XXIV.

Walsingham the Queen's Ambassador in France, impoverished in his Embassy, comes Home. Dr. Wylson sets forth a learned Book against Usury. Bishop Jewel's Letter in Commendation thereof. Epigrams formerly made by Bishop Parkhurst, printed. Divers Historical Matters, both of himself and others, gathered from them.

Walsingham
Ambassador in
France sol-
icites to come
home.

WALSINGHAM, the Queen's Ambassador in *France*, after he had done her Majesty the best Service he could, in this Critical and dangerous Year, by his Intelligences and Spies, (which for the public Good of Religion, and the State, cost him great Sums of Money, to the impoverishing of himself) did earnestly sollicite al his great Friends, to obtain of the Queen the calling of him home. Thus pleading to one of his chief Friends at Court, (*viz. Sir Thomas Smith*) 'That if the Cause of his Stay there, grew only in Respect of her Majesty's Service, (as he was told by some Letters hence) though he had, he said, as much Cause to desire his Return, as any other that was employed in the like Service, yet he could with more Patience digest the same, as one that thought both his Travail, Substance, and Life, as well employed in her Service, as any other Subject she had. [For indeed both his Substance and Life were in great Decay and Danger.] But he hoped, when her Majesty should see his Stay there not needful, she would tender his Case, and yield to his Revocation.

I shal only insert this Note concerning the necessitous Condition of *Walsingham*, in this his public Service, that the Earl of *Lincoln*, being sent from the Queen to *Paris*, upon his own Experience of

of the intolerable Charges there, through the daily Encrease of *ANNO* Dearth, promised *Walsingham* that he would confer with the Lord *Burghley*, to consult with her Majesty for the Encrease of his Diet. *1572.* For otherwise he should not be able to hold out his Monthly Charges, now 200*l.* a Month: notwithstanding his Diet was thin; his Family reduced to as smal a Proportion as might be; and his Horse being twelve only.

His great Expences, and close Living.

But the Queen could not be drawn to comply with *Walsingham's* earnest Request; knowing how fit and able a Person he was to serve her with that Prince. Infomuch, that at last, for Necessity, and want of Health, his Condition was miserable. He remained in *France* al the Winter, even to *February*, when he wrote again, That he hoped his Stay should not have been so long protracted, and that his miserable Case (as he called it) should have been otherwise weighed, especially since his Stay there could breed but an Hindrance to himself, and no Benefit to her Majesty. For that the Court then removed from *Paris*; and he should be driven to remain there, and not to follow the same, for lack of Ability, having neither Furniture, Money, nor Credit. But notwithstanding, his Return was put off stil. For in the next Month, *viz. March*, I find *Sir Walter Mildmay* soliciting the Lord Treasurer to take a seasonable Opportunity that offered itself then, to help his Brother *Walsingham* home: Adding, that without his only Help, he feared it would be put off again with such Delay, as would be, he said, intolerable to him: praying his Lordship to bear with his Friend that thus pressed him: And that the Reasons were so wel known to them, that they could do no less. And that he would hereby bind *Mr. Walsingham* for ever to him.

Kept there stil, notwithstanding his miserable Condition.

MSS. Burghleyan.

At last, *viz. in the Month of April*, he came home, and *Dr. Valentine Dale* went Ambassador in his Room. But he was run so far behind Hand in his Estate, by this Embassy, as that, though he lived divers Years after, and once more was sent Ambassador into *France* afterwards, yet died in Debt. He was recompenced after his Return home, and made Principal Secretary of State, with *Sir Tho. Smith*, in the Month of *January* after.

Comes home.

Made Secretary of State.

This Year *Dr. Wylson*, Master of *S. Katharine's* by the Tower, and Master of the Requests, (afterwards Secretary of State) one of the most learned Men of his Time, set forth a Book against *Usury*: intituled, *A Discourse upon Usury: by the Way of Dialogue and Oration, for the better Variety, and more Delight of al that shal read this Treatise.* By *Tho. Wylson*, Dr. of the Civil Laws, and one of the Masters of her Majesty's Honourable Court of Requests. He dedicated it to the Earl of *Leicester*, the great affected Patron of Learning and Learned Men; wherein he is styled, *The High and Mighty Earl*. The Occasion of his writing this Tract, was this, That *Usury*, in the Excesses of it, was now so common in the Kingdom, that it arose to extreme Extortion, and Oppression. For thus he writes in one Place of his Book, 'That ugly, detestable, and hurtful Sin of *Usury*, which being but one in grossness of Name, carrieth many a Mischief linked unto it: The same Sin being now so rank throughout al *England*, and in *London* especially, that Men have altogether forgotten free lending, and have given themselves wholly to live

Dr. Wylson sets forth a Book against Usury.

Dedicated to the Earl of Leicester.

ANNO
1572.

by foul gaining: making the Loan of Money a kind of Merchandize: A Thing directly against al Laws, against Nature, and against God. And what should this Mean, that instead of charitable dealing, and the Use of Almose, (for Lending is a Spice therof) Hardness of Heart hath now gotten Place, and great Gain is chiefly followed, and horrible Extortion is commonly used.

And again, 'I am sorry to say it, and know it over wel: And therefore I must needs say it, I do not know any Place in *Christendom*, so much subject to this foul Sin of Usury, as the whole Realm of *England* is at this present, and hath been of late Years.

Bishop Jewel's
Judgment thereof,
in a Letter
to the Author.
Int. MSS. Ju-
elli.

The Book is the more to be esteemed, in that the Copy was read over and approved by *Jewel*, Bishop of *Salisbury*, in the Year 1569. Who wrote and prepared a Letter to the Author in Commendation therof. The Letter was found in that Bishop's Study certain Months after his Death, and sent by *John Garbrand*, M.A. in *Oxford*, and Prebendary of *Salisbury*; to whom the Bishop gave al his Papers, Writings, and Notes of al his Travails in God's Vineyard, and other Devices of Learning. Which Letter *Dr. Wylson* thought fit to set before his Book, and was as followeth.

I Have perused your learned and godly Travayl touching the Matter of Usury, Mr. *Dr. Wylson*, and have no Doubt, but if it may please you to make it common, very much Good may grow of it. Such Variety of Matter, such Weyght of Reasons, such Examples of Antiquity, such Authoritie of Doctors, both *Greeks* and *Latines*; such Allegation of Lawes, not onely Civil and Canon, but also Provincial and Temporal; such Variety of Cafes, so learnedly and so clearly answered; such Learning and Eloquence, and so evident Witness of God's holy Wyl, can never possibly passe in vayne. I wil not flatter you: I cannot: It becometh me not. I assure you, I like al notably wel; *Siquid mei est iudicii*: And if my liking be worth the liking.

But of al other Things, this liketh me best. Of the three Parties, you make eche one to speak naturally, like hymself, as if you had been in eche of them, or they in you. What it shal work in other I cannot tel: for mine own Part, if I were an Usurer, never so greedily bent to spoyle and ravine *ut sunt Fœneratores*; yet would I think myself most unhappy, if such Persuasions could not move me. But what Man would not be afraid, to lyve desperately in that State of Life, that he seeth manifestly condemned by Heathens, by the old Fathers, by the auncient Councelles, by Emperours, by Bishops, by Decrees, by Canons, by al Sects of al Regyons, and of al Religions, by the Gospel of Christ, by the Mouth of God? *Ago breviter, ut vides. Non enim id mihi sumo, ut damnem largè tam horrendum peccatum. Id tibi relin-*

qua.
Ut vivat Liber, Usura pereat.

From *Salisbury*, this 20th of *August*, 1569.

The Book is written Dialogue-wise, (the Manner of writing in those Times) between a rich worldly Merchant, a godly and zealous

lous Preacher, and two Lawyers, the one Temporal, the other Civil. Who are al brought in, speaking naturally their Sentiments upon this Argument of the Loan of Money for Gain, which is his Description of Usury; some for, and some against it. And this was that which the Bishop in his Letter declared he had such a Liking for.

Dr. *Wylson* was a very eloquent Man: and excellent for the *γνώμαι*, (i. e. Sentences of great Importance and practical Wisdom) his Book abounded with: And a Taste of them may deserve here to have a Place. As, 'The Devil, whom that antient Father of famous Memory, *Hugh Latimer*, called, *The most vigilant Bishop in his Vocation*.

Some wise Sentences of Dr. Wylson.

'If there be not as quick weeding Hooks, and as sharp Iron Forks, ready at Hand to cleanse Soyl from Time to Time, as the Weeds are, and wil be ready to spring and grow up, in the End al wil be Weeds: and Antichrist himself wil be Lord of the Harvest.

'Wariness in al Things is evermore Wisdom, and of advised Dealings come Perfection. Things foreseen, do always the less Harm.

'I do wish, that Man were as apt to do right, as he is ready to speak of Right: And to be altogether as he would seem to be.

'Sweet is that Sacrifice to God, when the Lives of leud Men are offered up to suffer Pains of Death for wicked Doings.

'As good pick Straws, as make Laws, that want a Magistrate, to see them wel obeyed. — The Law itself is a dumb Magistrate to al Men: whereas Magistrates are a speaking Law to all People. — As one may be a good Magistrate to the People, and yet no good Man to himself; so may one be a good Man to himself, and prove no good Magistrate to the People.

'*Diogenes* said wel, Where neither Laws have Force, nor Water hath Course, there should no Man willingly seek to dwell.

'Plainness of Speech, and freedom of Tongue, in deciphering Sin, and advancing Vertue, are not the best Ways to thrive by.

I wil take my Leave of this Book, after I shal have mentioned a Punishment, which the Author shews out of the Civil and Canon Laws, appointed for Usurers convict: viz. That when they are dead, they shal not have Christian Burial. And that if any Minister do receive any known or convicted Usurer to the Communion, the same Priest or Minister shal be straitway suspended from celebrating in the Church. And that whoso burieth an Usurer so convicted, shal immediately be excommunicated. This Dr. *Wylson* fitted with a Story he had read. A rich Usurer being notorious, and therefore often warned to amend; and yet amending never the more, departed this World; when and where he could not tel, (for the Book from whence he had it went not so far for Time and Place.) But after the Man was dead, his Kinsman that succeeded him, (as rich Men want none) desired to have him buried in his Parish Church, before the High Altar. The Parson being a zealous godly Man, would not bury him at al, no, not in the Church-yard; much less in the Church, or at the High Altar. His Kinsman hereupon being

An Usurer refused Christian Burial.

His Epitaph.

ANNO 1572. being greatly dismayed, offered largely to have this Favour. But al would not serve. At length understanding, that the Parson had an Afs, which brought his Books daily from his Parsonage to the Church, being a pretty Distance asunder, they politicly desired to obtain this Favour for him; that as his Afs did daily carry his Service-Books to the Church, so it would please him, that for this Time the Afs might take Pains to carry this dead Afs in a Coffin, with this Condition, that wheresoever the Afs stayed, there the Body should be buried: Persuading themselves, that as the Afs, by an ordinary Course, used to go every Day from the Parsonage to the Church, with a Burthen of Books upon his Back, so of Course he would take the same Way with this dead Man's Corpse, being chested, even strait to the Church. The Priest, upon their importune Suit, was content that his Afs should deal in this Matter for the Usurer, and be his dumb Judge. Who, when he had the chested Body upon his Back, feeling the Weight heavier than was wont to be, (as Usurers want no Weight, being overladen with Sin) or else by some secret Motion of God, I think, as *Balaam's Afs* was inspired; so this foresaid Beast being laden and overladen, as it should seem, did fling and take on immediately, as though Wild-fire had been in his Tale: And leaving the ordinary Course to the Church, took the strait Way out of the Town; and never left flinging and running, til he came to a Pair of Gallows at the Town's End: And there wallowing himself under the Gallows with the Corpse upon his Back, did never leave tumbling and tossing himself upon the bare Ground, til he was clean disburthened of so miserable a Carrion: A fit Altar undoubtedly for Usurers to be sacrificed upon alive, or buried under, when they are dead; and a most worthy Tabernacle, or Shrine, miraculously assigned for al such leud Saints to be throwded in, either dead or alive. The Facetiousness of this Story, makes me insert it.

Bp Parkhurst's
Epigrams printed.

To this Book I add another, for the Eminency of the Author, set forth also this Year, by the same Dr. *Wylson*; being the elegant *Latin Epigrams* of Bishop *Parkhurst*, written in his younger Days; (famous for his Humane as well as Divine Learning) the Copy thereof being sent by the Author as a New Year's Gift to the said *Wylson*, his dear Friend, and old Acquaintance. Which he called the Bishop's *good, godly, and pleasant Epigrams*: and was minded, with the Bishop's Consent to put them to the Press, as fit to be preserved to Posterity, and worthy public View.

His Epigrams,
Historical.

These Epigrams (in Imitation of *Martial*) are to be esteemed, not so much because they were Pieces of handsome Wit and Fancy, as chiefly because they are Historical. Wherin *Parkhurst* doth both give us an Account of many remarkable Passages of the former Part of his Life, his Education, his Learning, his Acquaintance, and his Exile and Sufferings, for adhering to the true Religion; but also lets us into much of the Knowledge of the latter Times of *K. Henry VIII.* as also of divers Things in the Reigns of *K. Edward VI.* and *Q. Mary.* especially relating to Religion, and of Persons of both Sexes, eminent in both Reigns, either for their Rank and Dignity, their Religion or Learning, with their Characters.

Concerning

Concerning himself we learn divers Things, by some of his Verses; As that he was born at *Guilford* in *Surry*, by his Epigram to *Dr. H. Polsted*, a Physician of *Guilford*, *Conterraneum suum*. That he was educated first under the famous Grammarian, *Mr. Robertson*, and after, at the School of *Magdalen College*, in those Verses, *Ad Gymnasium Magdalenense*. ANNO 1572.

O præclara Domus, Musarum candida Sedes, &c.

Me quoque nutrieras olim, cum parvulus essem,

Nunc factus juvenis, sum memor usque tui.

That he was in his younger Days but of mean Circumstances, as appeared by his Relation of certain of his Dreams:

Somnia me Cræsum fecerunt sæpè superbum,

Et gazis visus sum superare Midam.

Somno experrectus mox sum mendicior Iro.

Irus ita usque fui, desi at esse Midas.

And that his Profession of the Gospel, and Abhorrence of Popery, was the Obstacle to his Hopes of Wealth from one *Crisp*, his Father in Law: whom, in his Verses to *Jewel*, he denotes to be rich.

Possidet ille Gazas, ego paupertate laboro.

And when *Jewel* had asked him the Cause he was no kinder to him, he answered,

Impia non possum dogmata ferre Papæ.

That he was not wanting to himself in his Diligence of seeking Preferment: but had no Success. This he exprest to one *Eslwic* his Friend, upon Occasion of his enquiring of him, what he was doing.

Quid faciam, quæris? Venor. Quid? Venor Honores.

At frustra: Invitis venor adhuc canibus.

Yet afterwards his Hunting was more successful. For he became Chaplain to Persons of the highest Dignity. As, to *Charles Brandon*, Duke of *Suffolk*. On whom he made a Funeral Epitaph, stiling him there, *Dom. suus Clementissimus*. He was Domestic also to the most excellently accomplished Woman, for Birth and Vertue, the Lady *Katharine*, his Dutchesse. (To whom likewise he wrote some Epigrams.) To which Honour he attained Anno 1542, by an Address to her in a Copy of *Sapphics*,

Si velis inter numerare servos

Me tuos, o Gloria Fœminarum, &c.

And which was higher yet, he was Domestic Chaplain to a greater Princess, viz. *Katharine Parr*, K. Henry's last Queen: as we find also

ANN O by some of his Verses. Wherin, when a Friend of his asked him, why he abode so much at Court, he gave him the Reason, that it was partly the great Obligingness, Affability, and Piety of his Mistress, the Queen, and partly to enjoy the Society and Converse of some excellent Scholars, that were likewise at Court, as Coverdale, Huic, Elmer, &c.

*Quòd tam volens, quòd tam lubens, Necessitudo addi huc potest,
Reginæ in aula mansito, Coverdali, Huicci, & Elmeri,
Facit hujus Benignitas, O! Dii, viros quos nomino?
Pietas, facilis Clementia.*

After serious Deliberation about his Entrance into the State of Matrimony, at last concluding it the most safe and godly Course, he resolved upon it: Writing thus to his Friend:

*Commodius vivit cœlebs, sed tutius ille, &
Sanctius. And thereupon concludeth,
Ipse brevi castus nempe maritus ero.*

Though being a Man in holy Orders, many severely censured him for it; especially such as favoured Popery. To one he gave this Answer:

*Conjugium meditor. Tragidè obstrepis, atq; probro des.
Quid faceres, essent si mibi scorta? Nihil.*

John Jewel, afterwards the most learned Bishop of Salisbury, was his Scholar in Merton College; signified in those Verses writ to him;

*Olim Discipulus mibi, chare Juelle, fuisti,
Nunc ero Discipulus, te renuento, tuus.*

That he was Incumbent of the rich Benefice of Cleve: But left it upon Queen Maries altering Religion, for the Sake and Love he had to Jesus Christ: As he expressed in this pious Distick to his Friend:

*A me cur locuples subito sit CLEVA relicta,
Queris. Pre Christo sordida CLEVA mibi.*

The Cause of Religion was so dear to him, that (besides the Loss of that) he took up a Resolution to leave the Kingdom, whatever Dangers and Evils befel him, and piously commended himself to the Protection of God, against Hangmen, and against Papists: putting them together, as equally dealing in Blood.

*Nescio quid mibi mens presagit adesse malorum;
Nescio quid sperem; necio quid metuam.
Quicquid erit, Deus alme, tua me protege dextra;
Carnifices perdant me, neque Pontifices.*

And

And now being departed from his native Country, and in his Voyage, his Heart trembled to think of the Cruelties intended against him and the rest of those pious Christians, that would not turn Papistical Idolaters, and dreaded the Handling of those that remained behind. But especially he had a great Concern for the Princess *ELIZABETH*, and his noble Patroness, the good Dutches of *Suffolk*. Praying God for his Protection of them al, against the Wolves, Lions, and Tigers: meaning those inhumane Popish Persecutors under *Q. Mary*, sensible also of the Danger the whole Kingdom was in from Foreigners. In regard of which Matters, thus expressing himself, while he was sailing upon the Seas:

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*Dolos malignè qui struunt, Prænobiles viros bonos,
Nostramque vitam queritant, Prænobilesque fæminas,
Nè prævaleant nobis, Deus; ELIZABETHAM Principem,
Funes eorum rumpito. Suffolciæ, & meam, Ducem,
Laqueos cruentos scindito. Deum colentes, rictibus
Ab hostibus civilibus, Lupi, Leones, Tygrides,
Et exteris, Britannicum Immanibus nè devorant.
Regnum misericors libera.*

He and divers more Divines, and learned Men of the Universities, and of the Church of *England*, under *K. Edward*, thus became voluntary Exiles, and settled themselves at *Zuric* in *Switzerland*: and in their Travail, near to that Place, they were to pass over a very high Hil, where was a Rock, on which he engraved these extemporary Verses; (the rest of them having inscribed their Names.)

*Huic insculpserunt Angli sua nomina saxo,
Charam qui Patriam deseruere suam.
Deseruere suam Patriam pro nomine Christi:
Quos fovet, ut Cives Urbs Tigurina suos.
Urbs Tigurina piis tutum se præbet Asylum.
O! dabitur grates quando referre pares?*

He and the other Exiles being not only most kindly received at their coming, by *Bullinger*, *Zancky*, *Wolphius*, *Gualter*, *Lavater*, and the other Ministers and Rulers at *Zuric*, but also living easily there among them. So much Love and Hospitality had such an Impression upon him, that he thought he could never sufficiently extol it, nor be thankful enough for it: As he express it in these Verses:

*Vivo Tigurinos inter humanissimos:
Quibus velis vix credere, quantum debeam.
O! quando Tigurinis reponam gratiam?*

How kind the Divines of that City shewed themselves, (and especially *Gualter*) to him, *John Bale* took Notice of in the Preface to his Books of the *Acts of the Popes*: *Vir optimus* (speaking of *John Parkhurst*) & *meliori fortuna dignior*; *quot nominibus, &c.* 'An excellent Man, and worthy of better Fortune; upon how many Accounts is he Debtor to you, Mr. *Gualter*, and the whole City, [of *Zuric*?]

Parkhurst kindly received at Zurich;
Balei Acta Romanor. Pontif. in Prefat.

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And the rest of
the English
Exiles there.

The same Writer, an Exile also then at *Basil*, records gratefully the Entertainment of the rest of the *English* there. That they lived together in one House [like a College of Students.] That *Bullinger* took a fatherly Care of them, and that by the full Consent of the Citizens. And he adds, that these that were daily with him at *Basil*, related those Ministers Care, their Trouble, and their Paternal Affection towards them, while they lived under the Shadow of that City, covered against the Heat of Persecution, with the Love of the whole People. They related also to him the incredible Munificence of the Magistrates: who most liberally offered by *Bullinger* Subsistence, by Provision of Bread-corn and Wine, as much as might suffice to sustain thirteen or fourteen of them. But the *English* refusing to be so burthensome to them [having Relief elsewhere] they of the City were sorry that some Opportunity of gratifying them was wanting.

While *Parkhurst* sojourned here in this Place, he exercised sometimes his Poetical Strain. And once, at the Motion of *Zanchy* and *Wolphius*, knowing his *Genius* towards Poetry, he comprized the Ten Commandments, in ten Heroic Verses. And again, at the Desire of the said *Zanchy*, he composed elegantly in *Latin Verse*, the History of the Life of Christ: shewing the Occasion thereof in these Words, *CURSUS vitæ Domini nostri & servatoris Jesu Christi: Rogatus a D. Hieronymo Zanchio hæc scripsi Tiguri, 1557.* He began with *Adventus Christi in carnem.* Then His *Nativity.* Then His *Circumcision.* Then the *Epiphany.* Then His *Disputation* with the Doctors: And so to the last *Judgment*, in several distinct Poems.

And being settled in this City, *Zuric*, this safe Harbour for the poor *English* Exiles, he gave a Character of this Place, in the End of a Letter which he wrote to *Harley*, late Bishop of *Hereford*.

Urbs habet Helveticæ me nunc primaria gentis;

Urbs planè armipotens, Pacis amica tamen.

Urbs facunda piis verbi præconibus, atri

Urbs expers odii, cædis, Avaritiæ, &c.

He shewed himself a Prophet, as well as a Poet: comforting the *English* Exiles by foretelling the Restoration of the Gospel to *England* within a short Time:

Numinis ira brevis, bonitas pia gaudia præbet.

Est nox tristis? Erit postera leta dies.

And likewise the Death of *Gardiner*, Bishop of *Winchester*, in a Distick to *Ponet*, who had been deprived of that Bishopric:

Salveto nuper Præsul, Præsulque futurus.

Namque brevi Stephanus, Præsul, puto, desinet esse.

And so in all Probability, *Ponet* had been restored, had he lived to return; but dyed before.

But

But for the Historical Characters, this Epigrammatist giveth of *ANNO* others of the *English* Nation, both of the Nobility and Clergy, 1572. whether Papists or Protestants, I refer the Reader to the *Appendix*: as containing many Things, that will be acceptable to such as are *NºXXIV.* studious of those Times.

C H A P. XXV.

Remarks upon particular Men. Sparks, a Suffragan Bishop. John Fox. John Cottrel. John Rugg. Justinian Lancaster. Bartholomew Clark. *His Testimonial.* John Hales. *His Epitaph.* Cardinal Chastillion. *Poisoned in England.* The Villain that poisoned him, confesseth it two Years after. Nowel, Dean of S. Paul's: *Founds a Free School in Lancashire.* *His Letter to the L. Burghley about it.* One Bloss reports K. Edward to be alive, and that the Queen was married to Leicester. *Mines of Silver in Cumberland: A Corporation for the Managery thereof.*

AN D, as I have thus made mention of several Persons of Figure, before, so I shal procede to add some short Notices of divers other eminent Men, whose Preferments or Deaths or other Accidents fel within this Year, with some Remarks concerning them.

Thomas Sparks, Bishop Suffragan of Berwick, Assistant to Cutbert, sometime Bishop of Durham, died this Year. And John Fox, M. A. [the Martyrologist, if I mistake not] intituled *Sacri Verbi Dei Professor*, promoted to a Prebend in that Church of Durham, vacant by the natural Death of that Reverend Father, dated Sept. 2. 1572. Which Preferment he resigned the next Year, viz. 1573.

*Bishop Suffra-
gan of Berwic
dies.
John Fox hath
his Prebend.
Regist. Durham*

John Cottrel, L. L. D. Archdeacon, and Prebendary of Wells, a great Civilian in these Times, and before, a Member of the famous Synod Anno 1562, dieth. And Aug. 4. John Rugg, M. A. was made Archdeacon of Wells, and was presented to the Church of Winford, by his Death, at the Presentation of Maurice Rodney of Somersetshire, Esq;

*Joh. Cotterel,
LL.D.
John Rugg.*

Justinian Lancaster, Archdeacon of Taunton (who also if I mistake not, was in the said Synod) was presented this Year, in the Month of March, to the Prebend of Tatton in the Church of Wells.

*Justinian Lan-
caster.
Matt. Hutton.*

Bartholomew Clerk, Fellow of King's College in Cambridge, commenced this Year Doctor of Laws. He was much esteemed for his Learning, and Latin Stile; and whom Archbishop Parker had preferred to the Deanry of the Arches; and had employed sometime in Writing against Saunders his Book. But having notwithstanding Enemies, Byng, Vice-chancellor, and Dr. Whitgift, Master of Trinity College, and publick Professor of Divinity, both gave him this Testimo-

*Barthol. Clerk
commenceth.*

nial,

ANNO nial, under the University Seal, in their Letter to the Lord Treasurer:
1572.

Testimonial of
his Abilities.
MSS. Burgh-
lian.

OUR Duties in most humble manner to your Honour premised. Whereas this Bearer, Mr. *Bartholomew Clarke*, being now lately admitted a Doctor of the Civil Law in this University, hath earnestly required our special Testimony to your Honour of that his Degree, we could do no less for Truth's sake, but according to his Petition, to advertise your Lordship of the same: Adding, moreover, that as wel in Replying as Answering, he did so learnedly demean himself, that he hath thereby, not only much encreased the good Opinion long sithence conceived of his Towardness, but also obtained a right commendable Report of those that bear the chief Name among us in that Faculty. Thus, with our Prayer to th'Almighty for the long Preservation of your honourable Estate, we humbly commend your Lordship to his most blessed Tuition. From Cambridge, this VI. of December 1572.

Your Lordship's most humbly at Commandment,

Tho. Byng, Vice-chancel.
Jhon Whitgyffe.

The Death of
Joh. Hales.

This Year put an End to the Life of *John Hales*, a learned Man, and a Courtier, under the Reigns of K. *Edward* and this Queen. He made himself known in these Times, as for his good Zeal towards Religion, so for his Writing in favour of the Succession to the Crown, of the Family of the *Graves*; one of which Family was Queen *Jane*, who was beheaded for that Cause in the Beginning of Queen *Mary's* Reign. *Hales*, for this Attempt, underwent much Trouble, as the Histories of Queen *Elizabeth's* Time do relate. He was buried in the Church of *St. Peter's Poor, London*. Where, on a Brass Plate against the North Wal, was this Account of him engraven:

DOM. JOANNES HALES, a pueritia Literis deditus, excellenti ingenio, docilitate, memoria, studio & industria singulari; adjuncta, Linguarum, Disciplinarum, Juris, Antiquitatis, rerum Divinarum, & humanarum, magna & multiplici doctrina, instructissimus, evasit. Innocentia, integritate, gravitate, constantia, fide, pietate, religione, gravissima etiam agrotationis, & rerum Difficilium diuturna perpeffione, & in patientia, ornatissimus fuit, vitæ honestissime, sanctissimeque ætæ diem supremam 5to. Cal. Januar. 1572. clausit. Anima exeunte, Corporis Reliquia hoc loco sita sunt.

Expecto Resurrectionem mortuorum, & vitam æternam.

Cardinal Ca-
stillon poison-
ed in England.

To these Learned Men, I shall subjoin another Churchman, viz. Cardinal *Castillon*. Who flying hither out of France, Anno 1568, for the Safety of his Life, with the Bishop of *Arles*, upon his Return, was basely by some unknown Hand, poisoned; but was honourably buried among the Metropolitans, in the Cathedral at *Canterbury*, which happened in the Year 1570. But I choose to mention it here, because the vile Practiser of this Murder

was

was not known, til the latter End of this present Year. The Reason of his coming was supposed to be for Religion. For arriving at *Tower-Wharf*, Sept. 13, he, with the other Bishop, was received by some eminent Citizens there; wherof the chief was *Sir Thomas Gresham*, and (as it seems) by secret Order from the Queen. They were conducted to his House in *Bishopsgate-Street*, and there lodged. And the next Day he rode, attended with the said Knight, and others, to the *French Church*: To shew his Approbation, as it might be interpreted, of the Protestant Religion. And thence he went with the same State to the *Exchange* in *Cornhil*: And thence to *S. Paul's Church*. And so back to Dinner with the said *Gresham*. And on some Day after, he went to Court, to wait upon the Queen. His Name was *Edet*, or *Odet Colligni*, of a noble Family in *France*. Which made the Queen shew him great Respect. He was also noted by *Thuanus*, for a Person of great Vertue and Integrity. Being at *Canterbury*, he died suddenly.

That he was poisoned, was not known, nor by whom, til in the Month of *January* this Year, when Intelligence came to the *English* Court from *Rochel*, That a Servant of the late Cardinal *Chastillon*, put to Death there, for going about, and conspiring to betray that Town, confessed, as he went to Execution, That it was he poisoned the same Cardinal in *England*.

I shal also add here, a Remark of another very worthy and reverend Man, viz. *Alexander Nowel*, Dean of *S. Paul's*. Who for the better Encouragement of Learning and true Christian Religion among the rude Inhabitants of *Lancashire*, he being a Native there, was now founding a Free-School at *Middleton* in that County, and providing for the Maintenance of such Scholars as went from thence to *Brazen-Nose* College in *Oxford*. A Charter for the founding of the same from the Queen, for the establishing of this Christian Charity, lay now before the L. Treasurer. And now, in the Month of *July*, the said Dean solicited that Lord in Behalf therof: And that for the better Maintenance of the Master and Usher, it might be capable of being wel endowed: Addressing to him to this Tenor, 'That in the Patent of the Foundation of her Majesty's School of *Middleton*, and of her Thirteen Poor Scholars of *Brazen-Nose* College in *Oxford*, the Sum of the *Mortmain* was not named. For the which, by the Advice of *Sir Walter Mildmay*, a Blank was left, upon good Hope, that it would please her Majesty to licence a large Sum to be purchased to so goodly Uses; and in her Majesty's Name he humbly prayed his Honour to finish the good Work, which he had so happily begun: and to move her Majesty to Licence the Sum of 100 l. or so many Marks at the least, by him and others, to be purchased in *Mortmain*, for the Encrease of the Stipends of the School-Master and Husher, and of the Number and Exhibition of the said Scholars, and the better Relief of the great Company of that poor College: And al to be done in her Majesty's Name. And to cause the said *Mortmain* to be entred in the Blank of the said Patent, with a Note of her Majesty's Consent hereunto. That no Doubt may grow by the Diversity of the Writing. Adding, 'Your Honour shal hereby bind, not only me, but al the Inhabitants of the rude Country of *Lancashire*, and the Scholars

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Annal of Stow

By his Servant.

Dean Nowel
founds a School
in Middleton.in 1572 and
1573
1574
1575

' of

ANNO of the said College, next after her Majesty, to pray for your Honour, &c.

1572.

Your Honour's always to Command,

ALEX. NOWEL.

Dr. Fulk goes
to France
with the Lord
Admiral.

William Fulk, a Member of the University of Cambridge, (afterwards well known for his learned Writings and Disputations against the Romanists, and Head of Pembroke Hall) had the Honour this Year to attend, as Chaplain, upon the Earl of Lincoln, L. High Admiral, going to France. And so his Absence from the Commencement being necessary, when he was to take his Degree of Doctor, he obtained the Queen's Letters to the Heads, to grant him his Degree, notwithstanding his Absence. And that by Vertue of her Royal dispensing with a Statute to the contrary. The said Letter to the University deserves here to be inserted; being copied by an exact Hand.

ELIZABETH A. R.

R.T.Bak, B.D.

TRUSTIE and Welbeloved, Wee greet you wel. Wheras we are informed, That *William Fulk*, Bachelor of Divinity of that Our University of Cambridge, hath both performed al the Scholastical Acts that are appointed by our Statutes for the Trial of them that are to be admitted to the Degree of Doctors in the same Facultie; and also very neer accomplished al that Time of Study, which is required by the same Statutes: These are to let you understand, That in Consideration, that he is appointed to attend upon our Right Trustie and Right welbeloved Cosyn and and Counsellor, the Earl of Lyncolne, our High Admiral of England into France; so that he cannot be present at your next Commencement, Wee are wel pleased to dispense with him; and by these Presents do dispence with him. Requiring ye therefore, that by Grace of that Our said University, he may be admitted to the said Degree, notwithstanding his Absence, in as ample Maner, as hath byn used to be granted there, before that Libertie for sundry good Causes, was restrained by our Statute: the said Statute, or any Thing contained therein in any wise notwithstanding. And these Our Letters shal be your sufficient Warrant and Discharge in this Behalf. Given under Our Signet, at Our Mannor of S. James, this 19th Day of May, in the Fourteenth Year of Our Reign.

One Bloss af-
firms K. Ed-
ward was li-
ving, &c.

One Bloss, alias Mantel, was in the Month of January taken up, for affirming K. Edward VI. was yet alive; and that Q. Elizabeth was married about the Year 1564, to the Earl of Leicester, and had four Children by him. And he had confidently told the same many times. This was such a Piece of Impudence, that it could not but be taken Notice of. The latter Report he had received from a Popish Priest, as such, making it a great Part of their Business to slander and defame the Queen to the utmost Degree, to make her odious. And the former Lye he had gathered from one in Oxford, in the Time of Q. Mary. He was brought before Fleetwood, Recorder of London;

London, who examined him. To whom he made a Confession of what he had said, but with Sorrow and Repentance, though perhaps partial only: And the said Recorder consulted with the Attorney General, Sir *Gilbert Gerard*, what Penalty by Law should be laid upon him? And whether the Crime could be found Treason? In short, no Law then was found to prosecute him. This Matter being somewhat curious, I wil relate both the Examination of this Fellow, as it was taken by the Recorder, and sent to the L. Treasurer, together with his Letter, giving a further Account of his Dealing with him; and the Judgment of both in this Case. For both Examination and Letter, the Reader may apply himself to the *Appendix*.

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Nº XXV.
Mines of Sil-
ver, &c. in
Cumberland,
discovered.

Let me add, in the Conclusion of this Year, That certain Mines were discovered in *Cumberland*, wherein was rich Oar: Whence were extracted Copper, Lead and Silver. Which gave such Encouragement, that a Society, formed into a Corporation of Persons of eminent Rank, was established, for the carrying on the Work thereof. For in this 14th of the Queen, she granted Letters Patents, bearing Date the 4th of *December*, of Privilege for making of Copper and Quick-Silver, by way of Transmutation, with other Commodities growing of that Mystery, to Sir *Tho. Smith*, Kt. (who was the chief Contriver) *Robert Earl of Leicester*, *William L. Burghley*, and Sir *Humphrey Gilbert*, Kt. who were incorporate by the Name of the *Governor and Society of the new Art*. They took into the said Corporation, some *High Dutchmen*, to be joined with them, who better understood the practical and laborious Part. Among those, the chief Undertaker was one *Daniel Heckstetter*; who was termed sometimes *Dr. Heckstetter*, and sometimes *Mr. Daniel*. In these Mines the Queen had her Part; which was the Fifteenth Share; the rest went among the Corporation. They extracted Copper, Lead, Silver, Brimstone, &c. But these Works stood stil this Year 1572. for want of Money, and by reason of the Disagreement of the *Englishmen* in Company with the *Dutch*. Upon which one *Richard Dudley*, a judicious Person, (and concerned, as it seems in this Business) did advise, That if they agreed not, and were not willing to consent and agree to al Things according to their Covenants, then those wilful Persons should lose their Portions for a Time; and the Queen to have their Parts for three Years; and as the Quantity or Portion required, to pay Money after the Rate. Also, he wished some skilful Man to be appointed to join with the *Dutchmen*, for making the Assays of Copper, and for making Bargains for Wood, Seacoal, making Charcoal, &c. And that the Queen keeping them in her Hand the Space of three Years, she should come to know and understand their Commodity; and whether they were to be continued: And, as he supposed, would encourage the *Dutchmen* to travail more earnestly, when her Majesty should deal in it.

A Corporation
for the same.

At length the *Englishmen* were contented to let the *Dutch* have their Parts for three Years, and to be at al Charges. The chief Undertaker in this Work, *Heckstetter*, at the Expiration of those three Years, made two Petitions to the Queen. One, for Forbearance of her Debt lent: so as her Debt might be paid so much yearly, according as the Mines might bear, with the favourable Consideration of their Continuance: And the other, That it might be permitted to vent and transport over the Seas such Quantity of Coppers yearly, as the said

Petition to the
Queen for the
better carrying
on these Mines.

A N N O Daniel should find Merchants willing to buy of him; paying her Majesty due Custom thereof, according to the Company's Privilege.

1572.

In short, by an Extract it appeared, the Debt and Benefit of these Works was, That the Queen lent to the Works, to the carrying them on, 2500 l. at Christmas 1575. And was owing by the Mines 4807 l. 19 s. 4 d. Pay'd, and owing to the Mines, from Christmas 1575, to Christmas 1576, 3547 l. 7 s. 10 d. How the State of these Mines stood about this Year 1576, will be seen in the Appendix.

N° XXVI.

Towards the End of the Year, all Things were framed to Quiet, Peace Abroad and at Home. Though (as Dr. Wylson observed in his Correspondence with the Bishop of Norwich) that he did not think, that Princes, being once Quiet within their own States, would suffer this State [of England] to be long quiet. And so indeed it proved, as we shall find in the Progress of this History.

The Bishop of Norwich preparing to come up to the next Parliament.

The Parliament being to sit in April next, having been prorogued to that Month by the Queen (to take off the Eagerness of the House against the Scottish Queen) the Bishop of Norwich, now ancient and sickly, began a Month or two before, to be concerned where he should get Lodgings, when he came up. And therefore sent up a Messenger before him to provide some convenient Place for his Reception. The Lady *Ferningham*, of his Diocese, had offered him the Use of an House of hers in the *Black-Friars*. But he had no great Stomach to accept of her kind Offer; because she was noted to be a great Enemy to Religion: Sir *Henry Ferningham*, Kt. deceased, her Husband, having been Captain of the Guard to the late Queen *Mary*. But Necessity had no Law, as the Bishop wrote his Friend Dr. Wylson; and that therefore, for any thing he knew, he must be contented therewithal.

The ancient Houses of the Bishops.

This is but a slight Remark; and yet I cannot but take Notice of it; to observe hence, how this Bishoprick was now wholly devoid of any House or Inn in *London* or *Westminster*, when as his Ancestors, the Bishops of *Norwich* (as well as the rest of the Bishops) had all their Inns or Houses belonging to their Bishopricks, for their Harbour, when they had Occasion to come up to the Court or Parliament; a Thing so convenient. But now there was scarce one, (except the Bishop of *Ely*) had any, but what he borrowed or hired; their Houses having been, either by the latter Kings and Princes, or the Importunity of Courtiers, obtained from them. Thus the Bishops of *Norwich* had their House in *St. Martins in the Fields*. Which came in K. *Henry VIIIth's* Time to *Charles Duke of Suffolk*. The Bishops of *Hereford*, had their Inn in the Parish of *St. Mary Mountbaw*: Which was alienated to the Lord *Clinton*, under K. *Edward VI*. The Bishop of *Lincoln's* Inn was situate in *Holborn*, beyond the Bars; which came afterwards to the Earls of *Southampton*. The Bishops of *Chichester* had their House in the same Street, now called *Chancery-Lane*: Built by *Ralph Nevyl*, Bishop of *Chichester*, near the Office, called *Cursitor's Office*. Afterwards it came to the Earls of *Lincoln*, and was called *Lincoln's Inn*; now one of the Inns of Court. The Archbishops of *York* had their House at *Westminster*, called *York-Place*, where *White-Hall* now standeth, given to his Successors by *Walter Grey*, Archbishop of *York*. But King *Henry* took it from Cardinal *Wolsey*. The Bishops of *Exeter*, their Inn was where *Exeter House* now standeth. The Bishop of *Bath's* Inn was

was likewise in the *Strand*, which afterwards came to Sir *Tho. Seymour*, Kt. Admiral of *England* under King *Edward VI.* who built much there. And from him to the Earl of *Arundel*, and had from him the Name of *Arundel House*; now built into a Street. The Bishops of *Bath*, after they were put from this Inn, had their House in the *Minories* in *Aldgate*. Further Westward in the *Strand*, was *Chester's Inn*, belonging to the Bishops of *Chester*, the same with *Litchfield* and *Coventry*. Further that Way the Bishops of *Landaff* had their Inn, lying near the Church of our Lady at *Strand*. Further stil was the Inn of the Bishops of *Chester*. This House was first built by *Walter Langton*, Bishop of *Chester*, Lord Treasurer of *England*. Adjoining to it was the Bishop of *Worcester's* Inn. All these were demolished by the Duke of *Somerset*, for building of his own fair Palace of *Somerset House*. Near the *Savoy* was the Bishop of *Carlisle's* Inn; now belonging to the Duke of *Bedford*. *Durham House*, belonging to the Bishops of that See, and stil bearing their Name, was built by *Tho. Hatfield*, Bishop of *Durham*. Beyond *Durham House* was the House of the Bishop of *Norwich*. Which *Herb*, Archbishop of *York*, bought for him and his Successors, of that Bishop: But is now also become a Street.

I shal only add a Letter in *French* (intercepted no doubt) wrote by a *Scotch* Nobleman to the Pope; dated from *Brussels*, *Jan. 1572.* Which Letter wil give further Light into these Times, and the busy Dealings of the Papists.

Je ne desirois riens d'avantage, tres heureux Pere, &c. 'I should desire nothing more, blessed Father, than that it might be permitted me to come before your Holiness, to kiss your Feet, and to render you Thanks, as wel for the Benefit and Pleasure made to the Queen, my Sovereign, and to al my Country, as especially for the singular Love which your Holiness hath wel shewn me, to bear to the coming of my Son to *Rome*. Who writ me, the 21st of *Octob.* last, of the good Reception, and favourable Treatment, which it pleased your Holiness to make him: to wit, in so much as to hold and repute him your only Son: promising him Aid of that which shal be possible from your Holiness, &c. Duke *D'Alva*, according to whose Excellence's Wil I am sent by my Sovereign and the Nobility of *Scotland*, &c. I have nevertheless, and have conceived in my Heart, a little Joy, to understand, that the Reverend Father, *Nicolas Sander*, goeth to your Holiness, whom of a long Time I have known, a Man of Good; whom I much love, as he deserveth; and knoweth very wel the State of the Queen, my Sovereign, the Condition of her Country, and of mine; and the Studies and Wils of us al, that live in the *Low Germany*; and that which may be done and hoped. He shal fully instruct your Holiness of the State of al Things and Persons: And shal suggest Counsils, which wil seem most seasonable for the remedying our Evils. I have laid open to this so fit a Man, some secret Busineses of mine, and my special Proceedings, and touching the State of my Country; for that End and Purpose, to communicate it to your Holiness alone. To whose Narration, that certain Credit may be given, I pray again and again. Yet so, that the Business itself remain buried and intyre: and nothing come to Light, until it obtains its ful Effect, and be brought to the wished for Issue.

ANNO

1573.

C H A P. XXVI.

Dr. Valentine Dale goes Ambassador to France: The Condition of Rochel. The Ambassador's Letter concerning the Successes there, against the Besiegers. Pacification with the Protestants. The Queen instrumental therein. Occurrences of Matters in France, sent hither by Dale. Monsieur, elected King of Poland. A safe Conduct desired for him from the Queen. And also for Duke D'Alençon. Liberty granted for the Scottish Queen to go to Buxton Well. Orders to the Earl of Shrewsbury. The Queen suspicious of the L. Burghley's favouring the Scottish Queen. His Caution in that Respect. Earl of Leicester esteemed by that Queen to be her Enemy. How far he was so, as he declared. Q. Elizabeth's real Concern for that Queen. A Plot to deliver her from the Custody of the Earl of Shrewsbury. His Chaplain and another of the Clergy, accuse him falsely: Examined.

Dale Ambassador in France, writeth concerning Rochel.

DOCTOR Dale, being now the Queen's Ambassador in the Court of France, gives Account into England of the State of Affairs there; on which the Safety and Welfare of the Queen and her State did so much depend; especially concerning the Religion there, which she laboured as much as she could, to favour, and provide against the Oppression of those that professed it. In May, the said Ambassador wrote over to the Earl of Suffex, Lord Chamberlain, and a privy Counsellor, that Roan stil held out. And this was so important an Affair, and did so much employ al the Counsils and Arms of that King, that at Court, their whole Doings depended upon Rochel; and of it they wished to be rid one Way or other; that they might mind other Matters. The Queen Mother herself said, that they were out of Hope to bring them to any Composition, although they did al they could to bring them thereunto. And therefore they appointed to give them a general Assault, as that Day [wherin Dale wrote al this, viz. ult. Maii.]

*Rochel described.
Titus B. 2.*

Then he went on to describe the Town of Rochel, al Men's Eyes being upon so famous a Seige, as that was, and especially the English Nation; which, on the Account of Religion, wished wel to them. It was in a Manner (as he described it) four square. The West Side lay upon the Sea: the South Side upon the Salt Marshes, ful of Pits to make Salt: the North Side was overflown with the Tide at every ful Water. And the East Side, which was only accessible, had at the Corner toward the South, one Bulwark, called the Bulwark of the Port of Cogne: And at the Corner toward the North, one other mighty Bulwark, called S. Angeli. Which two Bulwarks did flank on the Curtain on the East Side. Monsieur has battered the Bulwark S. Angeli; but holds it not himself; and lays in

in the Ditch at the Foot of a Breach made into the Curtain of the Wall. They of the Town were on the Rampart sometimes at the half Pike. What Trenches or Fosses were within, was not known. There were divers *Gobions*, and Platforms in that Town, that did command the Rampart at the Place of that Breach. Now the Town being thus, as the Ambassador added, and their Doings here, being as he had exprest them in particular Advertisements, which he enclosed, his Lordship (he said) would best consider the State of that Country. And so humbly took leave of his Lordship, from *Moreton*, the last of *May*, 1573. These Advertisements I have laid in the *Appendix*. Where we may see the wonderful Successes, by the Providence of God, that poor persecuted People had: as well as other Occurrences in *France* in that Juncture, with Relation to *England*.

ANNO
1573.

The Condition
of Rochel.

N^o XXVII.

To which I may subjoin what *Dr. George Abbot* (afterwards Archbishop of *Canterbury*) delivered in a Lecture at *Oxford*, concerning a kind of miraculous Providence; supplying the besieged *Rochellers* in their Necessity, with Food. Where shewing divers Instances of God's Providence in preserving of his Church and People, he relates, That after the Massacre of *Paris*, the whole Power of that Kingdom of *France* were gathered together against the City of *Rochel*, and besieged them with Extremity, who defended the Place. And that God, in the Time of Famine and Want of Bread, did for some whole Months together, daily cast up a kind of Fish unto them, out of the Sea: Wherewith so many Hundreds were relieved, without any Labour of their own. Even as the *Israelites* were fed with *Manna* every Morning, while they were in the Wilderness. And as al the while that the Enemy was before them, this endured, to their mervailous Comfort; so to proclaim to the World God's Providence the more, when the Enemies Tents were once removed, and the City was open again, this Provision immediately did cease. And then the Preacher concluded, 'That it was a good Testification, that the Lord of Hosts would leave a Remnant, even a Seed of his Faithful in that Land. For this he quoted *Comment. Religionis & Reip. in Gallia, Lib. II.*

The Besieged
miraculously
supplied with
Food.
Exposit. upon
Jon. Lect. XV.

This brave Resistance, or rather Self-defence, and Success of the poor *Rochellers*, had a good Effect in the next Month, together with the Queen's Influence in *Scotland*, and her dispatching another Ambassador, *Mr. Horsey*, to *France*. For *Dr. Dale*, in a Letter dated the last of *June*, thus related the State of Matters in *France*, to the same Earl of *Suffex*: 'That Things were in such a Case in that Realm, that they were contented to bear al Things. And that they made as tho' they were not moved with the Matters of *Scotland*. [Where their Ambassador had no Success to provoke the *Scots*, and to continue the Differences among them] Nor to be offended with any dilatory Answer of the Queen; nor with the coming of *Mr. Horsey*; nor with any other Thing that was past: but took al in good Part in outward Appearance. And yet, added the Ambassador to the Earl, 'that his Lordship did best know, how much they might be grieved with thole Things; and how they might be in Doubt what *Carriage* they of the Religion would take, by the Coming of *Mr. Horsey* at this Time. And therefore they made the more Speed to 'make

Pacification of
Matters in
France.

Dale the Am-
bassador's Lett.
concerning the
same.
Titus B. 2.

ANNO 1573. make some Pacification. That they had accorded with them of Rochel, Sancerre, Montauban, Nymes, free Exercise in Religion; and were contented to have no Garrison in Rochel, but only, that De la Nova should be Governor for the King, of certain Bands of the Town's appointment, and pay for the Performance thereof.

That the King of Polonia was content to gage his Honour, which he made much of now, because of his going into Poland. And yet they of the Town would not trust him: so much the less, because he gave an Escalade of late, during the Time of Treaty. They found the Rampart so trenched and flanked within, at their last Escalade, that it was thought they were past Hope to do any good by any Assault. And now the King of Polonia was so hastned away, that he could not tarry: And so was to carry so many of the chiefeft Gentlemen and Soldiers, and so much of their Treasure with him. And besides, that here were many in Arms in Languedoc, Dauphiné, and Berne, that the King was weary of it: And what would be done, he knew not himself.

And so promising to do his Diligence, as Things fel, to give that Lord his best Advertisement, if he could, he prayed God to keep his Lordship in good Health. Dated from Paris the last of June.

The Queen instrumental to the Peace with Rochel.

By another Intelligence in the Month of July, the same Ambassador sent the Earl Notice of the Peace made between the French King, and the Afflicted, his Subjects; being signed by him on the 2d of July. Which was hastened by occasion of Queen Elizabeth's sending Horsey thither very seasonably, as was suggested before. The Capitulation wherof that Gentleman was promised to have along with him, when he returned. But yet the Terms were such, that it was not yet known, whether they of Bearn, Languedoc, and Dauphiné, had accepted them, or laid down their Arms. The King had accorded to the Exercise of Religion to them of Rochel, Nymes, and Montauban. But it was with the Misliking of divers of those about him. Dale added, That he judged, that that little Munition that came out of England to Rochel, preserved the Town; and the Countenance of Horsey's coming over had done much Good. This Letter was dated from Paris, July 17th.

The Terms were accorded, for the Exercise of Religion.

Thus, after all that King's Murthers of his Protestant Subjects, that thereby he might take the surest Course to put an effectual End to their Religion, he was forced, after much Trouble and Vexation to himself, and Infamy to his Name, to allow under his own Hand the Continuance and Practice of it.

Occurrences in France, sent by the Ambassador into England, July 23.

By this yielding of the King to his Subjects, professing the Religion, to suffer them to be at Quiet, he weary of War, consulted for his own Peace and Quiet. But yet he obtained not his desired End. For (as the same Ambassador soon after informed) All Parties were in misliking, and every Man drew the King into Disquietness, as much as they might, for the Maintenance of their Faction: [i. e. the bigotted Popish Faction] And the better to judge of these Matters, he sent over to the Secretary here, an Extract of an Oration of the Cardinal of Lorraine. And beside, gave a further Light into these turbulent Affairs now in France, occasioned by the Persecution

cution there : which he had gathered with as much Care and Diligence, as he could. ANNO 1573.

‘ That at the Time the Peace was thorowly passed at *Rochel*, the King Elect of *Poland*, to avoid the Murmuring and Mutiny of his Soldiers, (for that they were unpaid) unaware to the greatest Number of the Captains themselves, conveyed himself privately away : And took Gally at *Rochel*, faining to go for his Pastime on the Sea ; and took his Voyage presently to *Nantes*. And from thence the 20th of this Month of *July*, appointed to arrive at *Tours*. That the Duke of *Alençon* was King of *Navar*. And the Duke of *Guise* came from *Rochel* by Land to meet him.

That neither they of *Languedoc* and *Dauphiné*, neither yet the Town of *Nismes*, did accept the Peace. That the King Elect, for Performance of his Vow, went from *Blois* to *Notre Dame de Cléry*, on Foot. It was said, That the Marshal *Tavanes* died *ex morbo pediculari*. Which was much noted, because he was one of the greatest Persecuters at the Massacre.

There was a very great Report spread, That neither the Emperor, nor the Princes of *Germany*, wil assure a Passage unto the King Elect through *Germany*. But that certainly was not known, until the Time that News might come from *Monsieur Momory* : who went to the Emperor for that Purpose. That *Alasco*, one of the chiefest Ambassadors that came from *Polonia*, was already arrived at *Metz*, and the rest were looked for there the 23d of this Present.

That it was said, That the *Muscovite* did make Preparation against *Polonia*. That it was reported, That the Navy of the *Turk* was consumed by Fire from Heaven. But the Ambassador that was come to congratulate from *Venice*, did report, That there should not be above the Number of Twenty Ships of them consumed. It was further said, That the rest of the *Turks* Navy was withdrawn for this Year.

That the Peace was not published in the Camp, nor in the Town, at the coming away of the King Elect. But the publishing thereof was referred to the *Rochelois*. That the Townsmen came to the King Elect, at the Departure, and used certain Speeches touching their Submission, Duty, and good Love towards the King, desiring the King Elect to be a Means, that such Articles as were accorded unto them, might be performed. That to this the King Elect answered, That before this Time, for his Part, he had never made any Promise to the Protestants ; but now, since he had given his Promise for the *Accord*, he himself would see it performed. That the King Elect being departed from *Rochel*, it was said, there entred in certain Ships, *English* and *British*, with Victuals. That the Ships that were laid to stop the Entry of the Haven, were withdrawn ; and the Carac burnt, with the Forts builded by the King Elect.

‘ That it was said, That the Protestants were posselt of a very strong Town in *Languedoc*, called *Lodeve* ; where the most part of the Riches of that Country was bestowed : Because it was taken, by the Situation thereof, to be unaccessible. That the Protestants had gotten the Harvest of the Country, as far as *Tbolouse*, and had devised to surprize the Town of *Tbolouse*, but were discovered.

I have

ANNO 1573. I have set down the whole Intelligence sent by the Ambassador, though some Matters therein are foreign to our History, that I might not give a defective and imperfect Account therof.

And thus the Religion in *France* appeared in better Circumstances through the late dismal Clouds upon it, by the Influence of Queen *ELIZABETH*'s Counsils, and the Blessing of God upon them, notwithstanding the inveterate Malice of the Enemies of it.

Two Requests
made by the
French Am-
bassador to the
Queen.

The next Month, viz. *August*, the *French* Ambassador requested two Things of her Majesty concerning the *French* King's two Brothers; while she was at *Eridge*, the *L. Burgavenies* House, in *Walterdon* Forest in *Sussex*. The one was for a safe Conduct for the new King of *Polonia*; for himself, his Ships, and Train, (among the which should be 4000 Soldiers, *Gascoigns*) to be wel used in any of her Majesty's Ports; if by Tempests any of them should be driven into any her Coasts. Which Suit, although it were reasonable, where good Meaning were sure; (as the Lord Treasurer wrote in a Letter to the Earl of *Shrewsbury*, *August* the 10th) yet at this Time, for many Respects, it was very suspicious. And yet in the End, the same was granted. But when that King should take his Voyage, was then uncertain. For they at the *English* Court heard from *Polonia*, that although he were chosen by one Number; yet another Number were not thereto agreeing. And that thereto the *Muscovite*, the King of *Sweden*, and some said the Emperor (who were al Competitors at the Election) did give great Furtherance to continue the Disaccord.

Epist. Com.
Salop. in Offic.
Arthor.

Jealousy of the
King elect of
Poland, coming
into our Seas
with his Navy.

And the said *L. Treasurer* added, That there were some at Court, had entred into some Jealousy, that at this Time the Ambassador had dealt very earnestly for the Queen of *Scots* going to *Buxton* Wells, and withal, for a safe Conduct for the said King's Entry into this Realm, having such a Number of Soldiers and Ships. But (as though himself were one of those jealous Persons) he thanked God, That his Lordship [the Earl] was, with his Charge, far enough from any Ports. And yet, as the Time occasioned, he advised, That his Lordship might be more circumspect with Secresy; without Note to Her or Hers.

A safe Conduct
desired for
D'Alençon.

The second Suit of the *French* Ambassador was, for a like Safe Conduct directly, for the Duke *D'Alençon* to come to the Queen's Majesty, ere long to be at *Dover*. But thereto such Answer was given to discomfort the Woer, [the said Duke] that the *L. Treasurer* thought, that surely he would not come. And that as yet he was sure none was granted.

The Scottish
Queen desires
to go to Buxton
Well.

The *French* Ambassador also solicited for Favour to be shewed to the *Scottish* Queen, who now pretended to be indisposed as to her Health, or really was so. And therefore desired she might have Liberty to go to *Buxton* Wells. This Request the Earl of *Shrewsbury*, that had the Charge of her, signified to the *L. Treasurer* in the Month of *August*. And though it was not thought safe to permit it, in the midst of such Plottings for her Escape, and that the *French* had now a Navy and Force upon the Seas, ready to conduct the *French* King's Brother into *Poland*; yet it was granted, upon Caution given, to the said Earl, to be very watchful of her in her Journey thither. For thus did the said Treasurer write to him: 'That

Order to the
Earl of
Shrewsbury,
for the said
Queen's going
thither.

That he was now commanded by the Queen to write to him, *ANNO*
 that she was pleased, that if his Lordship should think, he might *1573.*
 without Peril conduct the Queen of Scots to the Well of Buckston,
 according to her most earnest Desire, his Lordship should do; using
 such Care and Respect for her Person to continue in his Charge, as
 hitherto his Lordship had honourably, happily, and serviceably
 done. And that when he should determine to remove with the said
 Queen thither, it were good, that as little Foreknowledge Abroad,
 as might be conveniently, were given. And that nevertheless, for
 the Time that she should be there, al others, being Strangers to his
 Lordship's Company, should be forbid to come thither, during
 the Time of the said Queen's Abode there. This he writ, as he
 added, because her Majesty was very unwilling she should go thi-
 ther: Imagining, that her Desire was, either to be more seen of
 Strangers, resorting thither; or for the atchieving of some further
 Enterprize to escape. But on the other Part, the Lord Treasurer
 subjoyned, that he told the Queen, That if in very deed, her
 Sickness were to be relieved thereby, her Majesty could not in
 Honour deny her to have the natural Remedy therof. And that for
 her Safety, he knew this Earl would have sufficient Care and Re-
 gard. And so her Majesty commanded him to write to his Lord-
 ship, That he might conduct that Queen thither; and also to have
 good Respect to her. And that, according to this her Majesty's
 Determination, the French Ambassador being with her at the Lord
 Burgavenie's House, had received Knowledge from her Majesty, for
 the Earl thus to do.

While this Queen was here, at Buxton Well, the Lord Treasurer *Lord Treasur-*
 Burghley went thither also for his Health. Which gave Occasion *er goes to Bux-*
 to the Queen to suspect that otherwise wary Nobleman; (especially *ton Well.*
 happening to be there also a Year or two after) as though he came *The Queen*
 thither on purpose to ingratiate himself with that Queen. But *jealous of him.*
 hereby he incurred his Mistresses great Jealousy and Displeasure.
 For some of his Enemies at Court, took this Opportunity to put in-
 to the Queen's Head, that he came there with some such Intent.
 Which that good Lord had enough to do to remove, and to perswade
 the Queen otherwise of him a good while after. Insomuch, that he
 declined an honourable Motion, that the Earl of Shrewsbury had pro-
 pounded to him, of a Match between one of his Sons, and the said
 Treasurer's Daughter. Left if he should have listened unto it at
 that Juncture, it might have encreased the Queen's Suspicion of
 him. This I find in a Letter of this Lord's, to that Earl, in the
 Year 1575.

The continual Jealousy and Fear at Court now was, of the Scot- *The Fears at*
 tish Queen's being conveyed away out of the Earl's Custody, to *Court of the*
 whom the Queen had committed her, and of that Earl's Watchfulness *Scottish*
 and Fidelity in this his Charge. This wil appear by a Secret Con- *Queen's escap-*
 ference that happened between Dr. Wylson, Master of the Requests, and *ping.*
 the Earl's Son, then at Court: Occasioned by the Remove of that
 Queen to Sheffield. Which he communicated to his Father, in a
 private Letter written in May, 'That two Days ago, Dr. Wylson
 told him, he heard say, That his Lordship, with his Charge, was
 removed to Sheffield Lodge; and that he asked him, Whether it

May 10.

ANNO 1573. were so, or no? To whom he answered, That he heard so, that his Lordship, with his Charge, was gone thither of Force, til the Castle [Tutbury Castle] could be cleansed. And that further, the said *Wylson* willed to know, whether his Lordship did so by the Consent of the Council or not? He answered, He knew not that; but that he was certain his Lordship did it on good Ground. And then he earnestly desired *Wylson* of al Friendship to tel him, whether he had heard any Thing to the contrary? Which the other did swear, he never did. But that the Reason he asked was, because he said once, that Lady should have been conveyed from that House. Then the Lord *George* told him, what great Heed and Care the said Earl his Father, had to her Safe Keeping, especially being there. That good Numbers of Men, continually armed, watched her Day and Night, both under her Windows, over her Chamber, and on every Side of her. That unless, said he, she could transform her self into a Flea or a Mouse, it was impossible she should escape.

The Talbots.

At this same Time, *Wylson* shewed him some Part of the Confession of one: (but who he was, or when he did confess it, he would in no wise tel him) That that Fellow should say, he knew the Queen of *Scots* hated the said Earl deadly, because of his Religion, being an earnest Protestant; and al the *Talbot's* else in *England*, being al Papists, she esteemed of them very well. And that this Fellow did believe verily, al we *Talbot's* did love her better in our Hearts, than the Queen's Majesty. And this *Wylson* then told the said Earl's Son, because he should see, what Knavery there was in some Men to accuse. Then he charged the said Lord *Gilbert*, of al Love, that he should keep this Secret. Which he promised. Notwithstanding, considering he would not tel him, who this Fellow was, he willed a Friend of his, one Mr. *Francis Southwel*, (who was very great with Dr. *Wylson*, to know (among other Talk) who he had last in Examination. And he understood, that this was the Examination of one at the last Sessions of Parliament, and not since. But he could not yet learn, what he was.

Scottish Queen looks on Leicester as her Enemy.

That unhappy Queen, as indeed she confided much in the Interest she had in the Hearts of a great many of the *English* Nobility and Gentry; so she would point sometimes at her Enemies. In which Rank she reckoned chiefly the Earl of *Leicester*. Of which, in Communication by Letter, between that Earl, and the Earl of *Shrewsbury*, the former understood: being advertised thereof from some Talk that happened between that Queen and him, concerning her Enemies. *Leicester*, upon this, beseeched his Lordship to befriend him so much as to gather as near as he could, the Reason thereof. And withal, he confessed, 'That he was a true and careful Servant to his own Sovereign, and therein had a Respect to none other. Yet that this he might truly say, That he had been no Aggravator of that Queen's Cause, neither a Hinderer of any favourable Inclination that at any Time he had found in the Queen's Majesty towards her. Neither wil I rob her Majesty (as he proceeded) of her due Desert, but must confess, That her own Goodness hath more natural Consideration of that Queen, than al the Friends she hath beside, are able to challenge Thanks for. And as I am bound to be most careful for the Safety and Preservation

Epist. Com. Salopien. in Offic. Armor.

His Words on Occasion thereof.

‘ Preservation of mine own Sovereign every Way ; so neither have
 ‘ I been, nor am I, any Practiser to do ill Offices against any others.
 ‘ And right sory have I been, when any Cause hath been given the
 ‘ Queen’s Majesty to be moved, or to alter those good and princely
 ‘ Dispositions, which I have sundry Times known her framed unto.
 ‘ And before such Time as these Causes have barred me so, as in Duty
 ‘ I could not be a Dealer, I think I was rather thought a Friend than
 ‘ an Enemy ; and of some too much. Though I knew best, I was
 ‘ but as I ought ; and so mean I to remain. Thus that Earl endea-
 voured to set himself in a better Opinion with that Queen : who
 would soon be acquainted with al this by the Earl her Keeper. But
 in the End, he beseeched the said Earl of *Shrewsbury* to let him
 know, what Cause was now supposed ; being content to take upon
 him his own Fault ; but to have to do with none other.

And wheras the Queen had a little before sent certain special
 Messages to *Shrewsbury*, concerning a careful looking to that Queen,
 by her special Order given to *Leicester* ; he now assured him, that
 (to be plain with him) he knew no other Grounds, than was deliver-
 ed him by her own Mouth. Nevertheless, as he added, he perceived,
 that he had need to look wel about him : for there were many Eyes
 upon him. Howbeit, one Thing his Lordship might take Comfort
 in : That he found her Majesty continued his assured good and gra-
 cious Lady, and that held stil her wonted good Opinion of him.
 This was dated from the Court, the 10th of *December*.

*The Queen’s
 Message to the
 Earl of
 Shrewsbury.*

Cunning Plots seemed the next Month to be hatching in the North,
 by the *Scottish* Queen’s Favourers, to bring the Earl of *Shrewsbury* in-
 to Distrust and Disgrace with the Queen : out of Hopes thereby,
 that he might be discharged from the Custody of her. This Busi-
 ness was managed chiefly by two Persons that went for Ministers
 and Divines, viz. *Haworth* and one *Corker*, the Earl’s Chaplain.
 The Charge against the Earl seemed to be either Matter of Trea-
 chery or Carelesness. The Information wherof was brought up to
 the Court, and came unto the Queen’s Ears. This bred a great
 Disturbance to the faithful Earl, when he heard of it. And for
 the clearing of himself, dispatched a Message, in the Month of
January, to the Earl of *Huntington*, President of the Council at
Tork, and another to the Earl of *Leicester* at the Court.

*A Plot to bring
 the Earl of
 Shrewsbury
 into Disgrace.*

Some Papers there were in the Hands of the Earl of *Huntington*,
 that might have been of good Use to vindicate *Shrewsbury*, and
 which he now sent for. But they could not be found by him : and
 upon Recollection, he thought he had torn them, upon Account of
 their Secresy, and that by the said Earl of *Shrewsbury*’s Command-
 ment. But like a Friend he advised him, Not to let that Matter
 trouble him more than it required ; not doubting of his Provident
 Foresight in looking to his Charge. And then, said he, let the
 Devil and his Instruments do their worst. ‘ For my Part, as he
 ‘ added in his Letter, you shal be sure I wil have some Care that
 ‘ Way also. [That is, of any Attempts by Papists made in those
 ‘ Parts of the North, for rescuing the *Scottish* Queen] And if I
 ‘ hear any Thing worthy your Knowledge, you shal speedily be ad-
 ‘ vertised. And I trust ye shal see the Papists of the North, a
 ‘ crooked Measure, reasonably met withal. They seek to deceive all

*President of
 the North writes
 to him thereup-
 on.*

ANNO 1573. Men, but I doubt not they shal be first deceived themselves. This he wrote from *York*, the 18th of *January*.

The Queen
suspects them,
and orders an
Examination
of them.

The Queen, soon suspecting it to be a Falshood, and wicked Design against the Earl, gave a Commandment to the Earl of *Leicester* for the Apprehension of those two Ministers; who pretended themselves voluntarily to be going up with their Information. Which *Leicester* acquainting *Shrewsbury* with, and that he should take them up, and send them to them; *Shrewsbury* answered, that he verily thought they were come to *London* by that Time: and that he thought fit, neither to stay them, nor use any extraordinary Speech or Dealing with them; and to suffer them at Liberty to return up unto the Council unto which, as they said, they had Occasion to make their speedy Repair: Nothing doubting on his Part, but that upon due Examination of them, they should plainly appear, as they were, vile, wicked Varlets, and shameful Slanderers of true Religion. Nevertheless, he told the Earl of *Leicester*, he would cause diligent Search to be made in Places in the Country where they were most likely to haunt. And if they, or any of them, could be found, he would with al Diligence take order for the sending them up, according to her Majesty's Pleasure. And then in a great Sense of Gratitude to the Queen, added, 'That he thought himself much bounden unto her Majesty, for that her Highness Pleasure was, to have them thorowly examined and tryed: Whereby their Falshood might be known; and so himself to be esteemed, as he doubted not he should be, of her Majesty, as he had deserved, her true and faithful Servant, in al Parts of his Duty; and wherin, as he proceeded, he trusted in God to end his Life, against the wicked Practices of al false Varlets, with their Maintainers.

He concluded this his Letter to the Earl of *Leicester*, with these grateful and obliging Words, 'That he saw his Lordship's Dealings in al Matters touching him, not only like a true Nobleman unto her Majesty, but also as a very Kinsman towards him. Wherof his Lordship should wel find he would never be unmindful to his Power.

Corker brought
before Leice-
ster.
His Letter.

This Letter, with another to the Queen, the good Earl of *Shrewsbury* writ the latter End of *January*. But what was done further in the Discovery of this Wickedness, (which it seemed was cloaked under the Profession of Religion) the Earl of *Leicester's* Letter to that Nobleman wil acquaint us with: viz. That *Corker*, *Shrewsbury's* Chaplain, came into *London*, and repaired to Dr. *Wylson*, Master of Requests, in order to make his Information. Who forthwith brought him to *Leicester's* House by *Temple-bar*. He had skulked in *London* for some Days, consulting (as it seems) with some of his Complotters for the better Management of their Enterprize: though he utterly denyed it. The Earl order'd him to be kept at Dr. *Wylson's*, til he were, by her Majesty's Appointment, examined. He then made foul and evil Reports of *Shrewsbury*. But *Leicester* told the Earl, that he was like to prove them, or forswear them, ere he departed: and withal, that the Queen meant to prosecute his Doings by due Examination thoroughly; and after that, he should receive according to his Deserts. And then the Earl made a Reflexion upon the

the Credulity of *Shrewsbury*, and good Opinion of the Religion of *ANN O*
his Chaplain, saying, * That his Lordship might see al was not Gold *1573.*
that glistered : and that many had Cloaks for al Weathers. And
so did this good Companion make Religion his Countenance, to
utter his Knavery.

As for *Haworth*, he was come to *Islington*. Whither *Leicester* had
sent to apprehend him. And doubted not, as he continued his Let-
ter, but his Lordship should hear much Stuff to come out of these
two Devilish Divines.

I cannot trace this Story further ; but by the honourable Cor-
respondences of the two Earls, we may see enough of the Intrigues
in Behalf of the *Scottish* Queen ; and how busy the Popish Faction
then was.

I do affect (as may here and in other Places be perceived) to take
Opportunities, as they offer themselves, to revive the Memories of
Persons of Quality and Figure, and preserve their Characters, and
divers memorable Passages of their Lives, taken from their own
authentic Writings and Letters. A Thing that may be acceptable to
many.

CH A P. XXVII.

*Foreign Popish Princes conspire to invade England. A French
Gentleman at the Spaw, gives Information therof. Papists
fled abroad, called home. Edward Lord Windsor one of
these. His Plea. Theses propounded in Louvain, against
the Jurisdiction of Temporal Princes. Bishop of Durham's
Judgment of them. A Commission in every County, to punish
the Breakers of the Orders of the Church Service : The Bi-
shop of Norwich gives Order to his Chancellor, for Informa-
tion of such. Several Ministers suspended hereupon, in the
Diocese of Norwich : But get Licence to Catechize, and
Preach. A Letter upon this to that Bishop. He restrains
them. The Lady Huddleston a great Papist in Ely Diocese,
searched for.*

NOTWITHSTANDING al the fair Shew from abroad, *Confederacy of
Popish Princes
against the
Queen.*
towards *England*, a black Cloud hung over it : And the
Danger the Queen and State was now in from Papists,
was very great and imminent. For the foreign Popish Potentates,
(the chief wherof was *Philip* King of *Spain*) had entred into a
League to invade this Land, and to spoil it by Fire and Sword.
This was discovered by *De la Tour*, a French Nobleman, at the
Spaw, unto an English Gentleman there, named *Bromfield* ; *Bochart*,
another French Gentleman, present. Which Relation the said No-
bleman was moved to make, out of that high Respect and Honour
he

ANNO 1573. he had for Queen *Elizabeth*, and for her particular Favour and Harbour which she gave to the poor persecuted People in their own Country, for the Religion: A particular Relation of this, written by the said *De la Tour* in *Latin*, I met with, among the *Burghleian* Papers, to this Purport.

Discovered by
De la Tour to
an English
Gentleman at
the Spaw.

That the Lord *De la Tour*, bound on many Accounts to the Queen of *England*, in regard of her Hospitality shewn to al the Refugees of *France*, for the Word of God; and esteeming the Benefits by her Majesty bestowed upon al the Brethren professing the same Religion, to be common to him and al the *French* Exiles in *Germany*, or in any other Part of the World; that he being at the Bath near *Aquisgrane*, [*Aix la Chapelle*] and holding some Discourse with a certain *English* Baron, and having thereby come to the Knowledge of somewhat that concerned the Safety of the whole Kingdom of *England*, he would not conceal it. But hearing that a certain Noble Knight, a Captain of the Queen's Guards was in the *Spaw*, he thought it his Duty to certify the said Officer, being a Person very devoted to her Majesty, of certain Matters, which a great many Princes were contriving, and endeavouring to bring to pass against the Kingdom of *England*, and of the Manner by which they thought to invade it on every Side.

And first, among these Confederates against her Majesty, it was agreed, that the King of *Poland* [the *French* King's Brother] feigning to prepare a Fleet for *Poland*, on the Maritime Parts, should convert his Arms against the Kingdom of *England*: and on a sudden, if he could, invade some Port of *England*. And that, as at the same Time, the *Scots*, perswaded by the Cardinal of *Lorain*, with a very great Army, consisting partly of *French*, partly of *Scots*, should break into *England*. And on the other Part, the Fleets of the King of *Spain* and of *France*, being joyned, should attempt to seize some Port in *England*. At which Time, the Duke *D'Alva*, with the Aid of the Bishop of *Colein*, and other Bishops, and of the Duke of *Bavaria*, with 10,000 Foot, out of *Flanders*, resolved to wage War with the Queen of *England*. And to the waging of that War, the Antichrist of *Rome*, the King of *Spain*, and the abovesaid Bishops, and the Antichristian Order of al *France*, consisting of al the Prelates and Papists of that Kingdom did combine. And lest the Courage of al the Confederates should quail, the Cardinal of *Lorain*, whose Hopes have devoured the Kingdom of *England* in Favour of his Niece, the Queen of *Scots*, had promised to yield the Pay of 30,000 Men, for one Year. Which Nation he hoped shortly to set at Liberty out of the Hands of the Queen's Majesty.

From the Premises especially, it was to be conjectured, That there were many Favourers of this most wicked Conjururation in *England*, and induced by *D'Alva*, and the Cardinal by Money and Promises, to take their Part among the *English* as soon as they should see some Armies in *England*. And that the said Baron seemed to think this, when he told him, That when first the Army should be transported into *England*, it should seize some Place or Town which might be fortified with a Wall and a Ditch, to be held so long, til Men should come together from al Parts of *England*,

‘*England*, and joyn themselves with this Army. And then the *ANNO*
 Paper concluded thus, ‘That these Things were related to him, *1573.*
 ‘*William Bromfield*, by the Lord *De La Tour*: Present the Noble-
 ‘man *Steven Bochart*, Lord *Du Menillet*, the 11th Day of *Augst*, 1573. Signed

Will. Bromfield.

S. Bochart.

Bertrand de la Tour.

For Church Matters here at Home, the Queen saw it high Time to provide for the Security of the Religion Reformed, and established in her Realm. And therefore issued out Proclamations in favour of it, both against the *Papists* and the *Puritans* also. *September* the 28th, a severe Proclamation went forth against Traitors [namely *Papists*] that were fled out of the Realm, and against a great Number of malicious Libels printed against the Government and the Queen’s chief Counsellors. Another Proclamation was set forth *October* the 20th, against the Despisers and Breakers of the Orders prescribed in the Book of Common Prayer. The like to another set forth *June* the 11th, before. Both which are set down in the *Life of Archbishop Parker*. These two last looked chiefly towards the *Puritans*.

Proclamations set forth against Papists and Puritans.

Life Archbishop Park. Book IV. Ch. 24. 33.

And because al *English Papists*, being the Queen’s Subjects, now Abroad, were commanded to come Home, upon Pain of Treason, some pretended Conscience for abiding Abroad in Catholic Countries, that they might have the Liberty of hearing Mass, professing still their Loyalty to the Queen. One of these was *Edward L. Windsor*. Who for that Purpose wrote earnest Letters to the Earl of *Leicester*, the Earl of *Suffex*, and the Lord Admiral; shewing both the Cause of his Departure, and withal desiring the Queen’s Leave, being come Home, to enjoy his Conscience. That to the Earl of *Suffex* was writ in *September*: Wherin he thus apologizeth for himself, ‘That he was constrained to make Tryal of his good Lords and ‘Friends, among whom he made Account of his good Lordship. ‘that he had written to the Lord Admiral, the Causes at large that ‘enforced him to take that hard Course and Fortune, with Desire ‘to shew the same to him and the Earl of *Leicester*, as three of the ‘noblest Managers in this our Commonwealth. The rather to advertise his Lordship of the Causes aforesaid, in that his sudden Alteration of his present Return Home, not to be without eminent ‘Danger to himself; altho, as God knew, no Success in Equity but ‘his Conscience. That his humble Suit now was, but to require ‘his Lordship, with the rest, to be a Mediator unto the Queen’s ‘Majesty, not to condemn him, but to account of him as one of ‘her Loyal, Faithful, and Loving Subjects, in al Matters, saving ‘that was due unto Almighty God; and with her Majesty’s ‘Favour, to live there [Abroad] or elsewhere: always shewing ‘himself an humble, careful, and obedient Subject, touching her ‘Majesty and the Realm, *Salva La Conscientia*. And thus humbly ‘ending. From *S. Thomas*, the 5th of *Sept.* 1573. Subscribing,

The Papists Abroad called Home. Their Pretence of going out of England.

The Lord Windsor’s Letter, Sept. 5. Titus B. 2.

Your Lordship’s poor Friend,

EDWARD WINDESOR.

Another

ANNO
1573.

Tho. Coply,
another Fugitive,
a Pensioner of Spain.

Camd. Eliz.
p. 208 & 220.

His Petition to
the Queen for
his Lands.

His Plea for
going beyond
Sea.

Conveys his
Lands before
his going.

Another of these Fugitives, that went and tarried Abroad for the Sake of his Religion; but professing also profound Loyalty to the Queen, was *Tho. Coply*, whom our Historian sheweth to have received much Countenance and Honour from two great neighbouring Princes; viz. the King of Spain: who innobled him, and gave him the Title of *Great Master of the Maes*, and Lord of *Gatton*, and set him forth to Sea, to make Prize both of the *English* and *Netherlanders* in the Year 1575. And he was recommended to the *French* King by *Vaux*, *Don John's* Secretary; who honoured him with the Dignity of Knighthood, and Title of Baron, about the Year 1577.

A Person of his Character, some may be inquisitive to know more of. Some further Account of him I give from his own Writings and Letters. In this present Year 1573. he sent a Petition to the Queen, for restoring to him his Manour of *Gatton* in *Surrey*: Which came to the Queen by his Treason; as appears from the Survey of the Queen's Manours. He had been now, as the Petition imported, five Years Abroad, and had put himself in the King of Spain's Service, and was at that Time there: Urging, That it was the Necessity he was reduced to, by the Queen's seizing upon his Estate, that made him do so. That he had a Wife and seven Children. And concerning that Service, he said plainly, That during the Time he was by his Catholic Majesty entertained, he must and would serve with al Fidelity and Loyalty, as became him, both for the Honour of himself and his Nation.

His Estate was seized for going beyond Sea without special Licence. For which, he said, his learned Counsil assured him not to be unlawful, by Reason of his Freedom in the *Staple*; which gave him Liberty to pass and repass the Seas at his Pleasure.

He urged likewise in his own Behalf, That during his being beyond Sea, he had behaved himself dutifully and quietly every Way: That no Person living could charge him with any disloyal or undutiful Fact. He spake of the very hard Dealings used to him at Home, together with his Friends and Servants. And requested of the Queen Pardon for his Departure to *Antwerp* without her Leave; and for whatsoever Offence beside his Enemies might have surmised against him, for Malice to his Person, or Love to his Livings: And to afford him her gracious Licence to remain for so many Years, as should please her Majesty, in the Parts beyond the Sea, within such Catholic State, as her Majesty should best like of.

And as this Gentleman requested the Queen for his Liberty of staying Abroad upon Protestation of his Loyalty, so likewise for the restoring to him his Estate on the same Account. For this Purpose he shewed, how he had conveyed his Lands before his going away. And he thought it was so lawful a Conveyance, that it could not be entred upon. And that he ought not by Law to lose it. And then he prayed the Queen to clear her vertuous Conscience, (as he exprest it) for the withholding of his Living.

The next Year, 1574, by the Queen's Ambassador, *Dr. Wylson*, then at *Brussels*, the Lord Treasurer *Burghley* (who was related to him, and his Friend) sent an Overture to him, that in Case he would withdraw himself from thence, and live in *Germany*, there should an Allowance be made him, and some good Portion of his Living.

The

The *English* Court seemed to expect some Discoveries from him: *ANNO* who was in some Repute in those Parts. And in another of his Letters he professed al Duty to the Queen: and he wished to God *1573.* he had Occasion offered to his Affection and Zele to her, to testify it, with the Shedding of his Blood. And he seemed to comply with the L. Treasurer's Motion sent by Dr. *Wylson*, of departing from those Parts. For in another Letter, he desired him speedily to work his desired Dispatch. And the more frank and liberal his Dealing should appear towards him, the more should be his Bond; and the more his Shame, if being so favourably restored to the Service of his natural Sovereign, he did not from thenceforth employ the best of his Forces, to the yielding and answering al Duties that might be expected of an honest Man, both in respect of his Allegiance and grateful Acknowledgments.

Overtures sent to him by the Queen's Ambassador.

His Cause stil hangs, the Court yet dubious of him, notwithstanding al his fair Words and Protestations. For I find, in the Year 1577, Dr. *Wylson* stil tampering with him. To whom he promiseth now to shew himself the Queen's true Subject, and to make Discovery: Who had required him to be plain and faithful in his Dealings.

Promiseth to make Discovery.

But this Calling home of her Subjects was necessary at this Juncture, in respect of the foreign Popish Conspiracy abovementioned. And the Queen might justly refuse to suffer them to remain in *Spain*, (where this Lord was) or in *Flanders*, where her Popish Subjects commonly abode; because of those dangerous Principles they sucked in there, against the Queen's Government, especially in Spirituals. As in *Lovain*, (where a great many *English* retired for their Studies, as wel as others) these *Theses* in the University there, were propounded some Years before this; making it unlawful for the Civil Magistrate to have any thing to do in Ecclesiastical Matters. They were printed there, and were as follow.

Questio Theologica.

Num Civilis Magistratus, in his quæ Fidem & Religionem concernunt, subsit Potestati Ecclesiasticæ, & eidem teneatur in his obedi-
dire.

Theses propounded at Lovain.

Sicut misit me Pater, & ego mitto vos: Joan. 20.
Amen, dico vobis, quæcunq; alligaveritis super terram, erunt ligata & in cælo: Et quæcunq; solveritis super terram, erunt, &c. Matt. 18.
Obite Præpositis vestris, & subjacete eis. Heb. 13.
Reddite quæ sunt Cæsaris Cæsari, & quæ sunt Dei Deo.

Propos.

Conclusio 1.

Discrimen igitur est inter Civilis & Ecclesiastici Magistratus potestatem, in hoc constitutum; ut Civilis Magistratus habeat jus & auctoritatem præcipiendi ea, quæ ad externam morum justitiam, & temporalis vitæ quietem ac tranquillitatem pertinent. Sacer vero Magistratus supremam habeat & absolutam auctoritatem præcipien-

ANNO di ea quæ ad Dei justitiam & futuri sæculi felicitatem spectant. Qui
 1573. ob id Civili est multo sublimior & præstantior. Et proinde Civili
 nequaquam subditus.

Conclusio 2.

Quemadmodum igitur Corpus subest & subservit animæ in hac mortali vita, ita & autoritas prophani Magistratus subesse & subservire debet, in hac eadem mortali vita, potestati Ecclesiasticæ in his quæ Fidei, Religionis & Dei sunt. Adeo ut quæcûq; ad profectum religionis Christianæ a legitimis Ecclesiæ præfectis ritè decreta sunt, & constituta, non tantum teneatur ipse Magistratus Civilis illis obedire, sed & co-operari, ut effectum sortiantur; subditos autoritate sibi a Deo tributa ad eorum observationem compellendo; contumaces verò & inobedientes suo modo puniendo: nec alias leges ferre, aut aliter potestate uti, quam fidei & religioni expediat.

Conclusio 3.

Non est igitur potestatis Civilis, constituere Pastores, Doctores, Presbyteros, aliósq; Ecclesiæ Ministros, aut præscribere eis leges ministrandi; seu impedire, ne proprio fungantur Officio. Unde rectè Patres in Concilio *Triden.* statuerunt, nefas esse cuilibet seculari Magistratui prohibere Ecclesiastico judicii, nequem excommunicet; aut mandare ut latam Excommunicationem revocet; etiam sub prætextu, quod omnia quæ idem Concilium præscribit in excommunicatione observanda, non essent observata; cum non ad sæculares, sed ad Ecclesiasticos hæc cognitio pertineat.

Conclusio 4.

Erant igitur quod dicunt, Principum esse supplere negligentiam Presidium Ecclesiæ, in purganda ea a falsa doctrina, aut falso cultu. Cum potestatis Civilis non sit judicare de Scripturis & fidei dogmatibus, aut discernere veram doctrinam fidei a falsa; sed solius potestatis Ecclesiasticæ. Cui indefectibilitas fidei a Christo permessa est.

*The Bishop of
 Durham's
 Judgment of
 these Conclu-
 sions.*

These *Lovanian* Conclusions were conveyed to the Bishop of *Durham*, who thought fit to transmit them, enclosed in his Letter, to Sir *William Cecil*, Secretary of State, with his Judgment of them in these Words: 'I have sent your Honour such Conclusions as be
 'disputed at *Lovain*, and sent over hither. Wise Men do mervail,
 'that Polity can suffer such Seed of Sedition: altho' for tryal of
 'the Doctrine, it were not amiss to hear the Adversary, what he
 'can say; yet that Doctrine being received, and the contrary suf-
 'fered to be spread abroad, to the troubling of the State, in my
 'Opinion, is dangerous. God turn al to the best. But surely evil
 'Men pike much Evil out of such Books, even against the Polity.

Against any Polity, indeed, but especially against the Polity of *England*, where the Laws of the Land make the Prince Supreme, as wel in al Causes Spiritual as Temporal: on which Foot the Reformation of Religion in this Kingdom stood. And these Doctrines
 and

and Opinions vented and maintained in these Countries, effectually *ANNO* tended to make the Queen's Subjects there, disloyal to their Sovereign, turbulent and seditious to the State. And therefore there *1573.* was great Reason to call for them home.

As for the Queen's Subjects in *Ireland*, the Pope took Care to continue them tight to his Chair, by supplying that Kingdom with *Irishmen* in Orders, Priests and Bishops: Who were to swear al Duty and Allegiance to him in the highest Degree, against al that should oppose the See of *Rome*. And he appointed and nominated Bishops for the Sees there. Some of them were Consecrated at *Rome*. One of these, whose Name was *Dermic O Clier*, was Consecrated there this Year, 1573, Mar. 12. (the second Year of Pope Gregory XIII.) Bishop of *Maion*, in the Province of *Tuam*. The which Consecration was performed by Cardnial *Sanctorius*, upon that Pope's Command, or Oracle, as his Word was styled, *Viva Vocis Oraculo*. The Original Instrument or Bull of this *Irish* Bishop's Consecration, by some Means or other, was taken and sent over into the *English* Court. Which I have seen among the Papers of the Lord Treasurer *Burghley*. Wherein is certified, That before his Consecration, he solemnly swore Obedience to the Pope, according to the Custom and Manner of Popish Bishops, viz.

‘ That from that Hour as before, he would be faithful and obedient to Blessed *Peter*, and the Holy Church of *Rome*, and to his Lord, Pope Gregory XIII. and to his Successors; and that he should discover any Practices that might be prejudicial to the Rights, Honours, Privileges, &c. of the *Roman* Church, and hinder them as much as he could. That the Decrees of the Holy Fathers, their Rules, Ordinances, Reservations, &c. he should keep. And that he should prosecute Heretics, Schismatics, and Rebels to our Lord the Pope and his Successors, &c. And that if he should know any Thing prejudicial to the Rights and Privileges of the See of *Rome*, to be attempted, he should hinder them as much as he could, and as soon as he might, signify the same, to the same his Lord, or some other, by whom it might come to his Knowledge, &c. This whole Instrument at length, will be found carefully transcribed in the *Appendix*. I only observe in this Oath several Obligations additional, which were not in the Oaths imposed upon other Bishops formerly. As may appear by the Customary Oath taken by *Cranmer*. See his Life. Thus, this Clause is added, which is not there; viz. ‘ I shal not suffer any Thing prejudicial to the Rights and Privileges of the *Roman* See; and if any such Things shal be attempted, I shal hinder them, as much I can, and as soon as I can, shal signify the same, to the same our Lord, or to some other, by whom it may come to his Knowledge. The Rules of the Holy Fathers, the Decrees and Ordinances, Reservations or Dispositions, Promises and Commands Apostolical, with my whole Power I shall observe; and cause them to be observed by others. Heretics, Schismatics, and Rebels to the said, our Lord and his Successors, I shal, according to my Power, prosecute and impugn. This, with other Clauses, are not in the Oath taken by the said Archbishop, nor sworn to.

An Irish Priest consecrated Bishop at Rome.

Nº XXVII

Memor. of Archbp Cranmer. Append. No. VI.

ANNO
1573.

The Council to
the Commissio-
ners for Uni-
formity, and
executing Laws
for that Pur-
pose.

For the more effectual stopping of the Variety used in the public Divine Service of the Church, and thereby to prevent much Strife and Contention, a Letter was written in *November* by the Privy-Council, to certain chosen Commissioners in every Shire, for the Execution of a late Proclamation for Uniformity of Religion and Common-Prayer, by way of *Oyer* and *Terminer*. This met with Papists as well as disaffected Puritans. It was penned by Secretary *Smith*, as appears by the Hand in the Minutes. And was as follows:

AFTER our right hartly Commendations. The Queen's Majesty being much grieved to understand, That in divers Places of this Realm, there is much Diversity, and therupon Contentions and Strifes risen, about the Rites and Ceremonies of the Sacraments and Common-Prayer; hath of late set out an earnest Proclamation, as you know, That speedy Care should be had for the Reformation of those Abuses, and preventing of further Danger that might ensue. The which to be done as carefully and seriously as may be, her Highness hath made Choice of you, as in whom her Highness doth put special Trust, that you wil execute her gracious Wil and Pleasure, declared in that Proclamation; according as in the Act of Parliament made in the first Year of her Majesty's Reign: And yet ceaseth not stil to call upon us to have an Eye to the repressing of those Schisms, Contentions, and Diversities, from the Orders set forth in the Book of Common-Prayer, allowed by Parliament; and thinketh every Day too long until it be done.

Wherefore we have thought good, by these our Letters, to require you, so soon as conveniently you may, to meet, and consult a convenient Time and Place; and that being agreed upon, with all Speed to enquire, and try the Offenders according to the Law.

That her Majesty's Proclamation may not seem to be neglected and frustrate: nor the Mischief suffered to proceed any further. And what you shal have done herein, her Majesty's Wil and Pleasure is, That you shal with al convenient Speed as you may, certify her Highness, or as is appointed in the Commission, by your Letters. And so from Time to Time, as Occasion may serve: Or that any Thing shal be done by you by Vertue of the said Commission. Wherin we pray you not to fail: and so commit you to Almighty God. From *Greenwich*, the of *November*.

The Commission.
And the Queen's
Proclamation
for observing
Orders of the
Church.

Life of Arch-
bishop Parker.
p. 456.

These Commissions were made under the Great Seal of *England*, to certain Persons of Trust, in the several Counties of the Realm: Wherof the Archbishops and Bishops were the Principal, to enquire, hear and determine, especially of the Offences committed against the Orders for Divine Service. And the Proclamation mentioned above, was set forth in *October*: Whereby the Queen would have the Laws made in her Time for the Order of Divine Service observed, and the Offenders duly punished. And that these her Endeavours might the more effectually take Place, divers Things to this Purpose, by her Command, in the said Month of *November*, were declared by the Lord Treasurer in the Star-Chamber. Which are set down at large in the Life of Archbishop of *Parker*.

But

But now see a little the Success and Issue of this Commission in *Norfolk*. The Justices in Commission there, required to look after the Punishment of the Despisers of the Orders of the Church, shewed themselves ready to execute the Laws upon them; but expected Information from the Bishop and his Officers. Hereupon the Bishop of *Norwich* writ to his Chancellor, 'That for the better Execution of the Service committed to them by the Justices, touching the reforming of such Persons as should be found any way to disobey the Orders of the Book for the Form of Common-Prayer and Administration of the Sacraments: It was thought very necessary, that Commandment be sent to his Archdeacons and their Ministers, That they, and every of them, in their several Circuits, should give in charge to the Clergy and the Quest Men, to present before them, between this and the first Week in *Lent*, viz. before the first of *March* next, the Names and Surnames of al such Persons, as dwelling within their several Parshes, were negligent, obstinate, or any otherwise Enemies, or Hinderers of her Majesty's Proceedings, contrary to the said Book, and the Statute provided in that Behalf.

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1573.

*The Bishop of
Norwich
writes to his
Chancellor, for
bringing in In-
formations to
the Commis-
sioners.*

He prayed and required him therefore, that upon Sight hereof, he should send forth his Letters to every of the said Archdeacons, and Commissaries, charging them in his [the Bishop's] Name, That they duly, and with al Diligence, execute the Effect hereof: And to return such Certificate to the great Inquest appointed to receive the same, he being especially by them requested to have it so. And herein he prayed them to use their best Diligence, and to move the said Commissaries to the like, as every of them would answer the contrary at their Perils. This was dated from *Ludham* the 30th of *January*, 1573.

Many Ministers in this Diocese being found unconformable upon this Inquisition, were suspended by the Bishop, from reading the Common Prayer, and administering the Sacraments, as may be seen more particularly in Archbishop *Parker's* Life. But yet thinking to make Use of them stil in the great Want of Preachers to instruct the People in that great Diocese, the Bishop seemed to have permitted some of them to catechize the younger Sort, and to prophesy in those Exercises set up in divers Places; or winked thereat. But this was thought to have been done amiss, by some in the Commission aforesaid, as confirming these Men in their Want of Conformity. Therefore one of them, and he of some Eminence, (but concealing his Name) sent his Judgment and Advice to the Bishop, in a Letter, to this Tenor; (which deserves to be set down at Length, for giving more Light in this Matter.)

*Some suspended
are permitted
to catechize and
prophecy.
Life of Abp.
Parker, p.457.*

MY Duty unto your Lordship humbly remembred. Whereas sithence my last being with you at *Norwich*, I have been advertised, that divers Ministers within your Diocese in this County of *Norfolk*, for their disorderly Usage, in not observing the Book of Common Prayer, set forth by the Queen's Majesty, or for their contemptuous Preaching, or speaking against it, contrary to the Queen's Highness Laws, Proclamations, and direct Commandments given in that Behalf; are by your Lordship and your Offi-

*Epist. Joh. E-
pisc. Norw.
MSS. Joh.
Episc. Elien.
One of the
Commission
writes to the
Bishop against
this Permission.*

cers

ANNO
1572.

cers sequestred, as wel from saying the Common-Prayer, or ministering the Sacraments, as also from Preaching; until they wil submit themselves, and live as it becometh good and obedient Ministers and Subjects in that Function. Wherein for that Part, your Lordship, in mine Opinion, have done very wel, if as I am credibly given to understand, your Lordship, or your Officers, had not given to divers of them Toleration, or Licence to catechize in their Parish Churches, and to use the Exercise of *Prophefying*, in the open Congregation. Which Sufferance and Permission is *ad Appositum*, and greatly offensive. For whosoever should be admitted to instruct and teach in the Ministry, ought to be modest, no Quarellers, first proved, and then to minister, if they be blameless. But these being proved and tryed, shew themselves stubborn and obstinate to the whole State, and disobedient Ministers or Subjects, crossing the Prince's Authority and Laws; thinking themselves wiser than the whole Realm is besides, as it seemeth.

Surely, my Lord, such like are not to be tolerated, or suffered to teach, or use any Exercise in the Church; until they openly shew an humble Submission, and conform themselves to the Order prescribed by her Majesty. Wherefore, your Lordship shal do wel to wink no longer at them, but presently to restrain them wholly, until they wil reform themselves. Wherein your Lordship shal shew yourself a good Pastor, and avoid further Inconveniencies, that otherwise wil, or are like to ensue, as is much to be feared. And if further Complaint shal hereupon arise, it is not unlike but that your Lordship's Lenity and Sufferance shal be imputed to be the whole or chief Offence that may succeed thereof. And thus being bold, as your Lordship's Welwisher, to inform you of that which I think is not fully, or at al known unto you, I leave further to trouble you: beseeching Gpd to send you your own good Heart's Desire. From the 6th of March, 73.

Your Lordship's to his little Power,

Joyned in Commission with you, N.N.

The Bishop orders his Chancellor to restrain them.

The Bishop took wel this seasonable and friendly Admonition from this Gentleman in the same Commission with himself, especially also understanding, that Complaints began to be made of this his Sufferance. Whereupon, the very next Day, without further Delay, he sent to his Chancellor, to give Order for the Restraint of this Liberty: signifying to him, That he heard, that some of those Ministers that were suspended from the Administration, and serving in their Cures, were notwithstanding, bold to preach in *Prophefies*, and to catechize; and therein dealt more liberally than was convenient, whereby Offence was taken, and he [the Bishop] was advertised thereof. For Remedy and Restraint whereof, he required him, that in his Name, either by his Letter, or otherwise, he should send forthwith unto his four Commissaries, charging them, and every of them, that they cal before them al such of the Clergy in their several Jurisdictions, as had been suspended for Causes aforelaid, or given over their Livings; straitly

ly charging such Persons henceforth, not to attempt either to
 preach, or prophesy, or to speak to the Congregation by Way of
 Catechizing; unless such Person, or Persons, did first, before the
 said Commissary, subscribe, or otherwise openly promise to sub-
 mit himself to the Order and Conformity appointed. And if any
 Person should contemn their said Charge, the same to be certified
 to him, [the Bishop] or other the said Commissioners, to be other-
 wise intreated, as the Cause should deserve. And herein he wish-
 ed his Chancellor, for his own Part, and his other Officers, to use
 al their best Endeayours. And so he wished him wel to fare.
 Dated from *Ludbam*, March the 7th, 73.

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1573.

And to prevent further Addresses to the said Bishop in Behalf of
 these Ministers, but the next Day, upon some Occasion writing to
 Mr. *Will. Heydon*, a Gentleman of good Quality in those Parts, and a
 Favourer of these Preachers, but in the said Commission, the Bishop
 shewed him, how necessary it was now no longer to suffer them, or
 wink at their Preaching; hinting his own Danger, and the Notice that
 was taken at it, viz. That he thought good to let him understand,
 that he had received sundry Letters, as wel from some in Authority,
 as from some of the best Worship there; signifying, that the suf-
 fering of such Persons as were suspended, to preach, to prophesy,
 and to catechize, was Cause of Abuse and Offence to some: And
 the same being spoken of, and disliked of some in Authority, he
 [the Bishop] heard of it hardly; and that he was constrained to
 restrain the same; unless he would willingly procure his own
 Danger. That he had therefore sent out Commandment, that
 none such as were suspended, or had willingly given up their Li-
 vings, should be suffered to speak in Prophecy, or otherwise, as is
 aforesaid, until such Person do so conform himself to the Ordi-
 nances of the Church established by Authority; and do, before
 the Commissary of that Circuit, promise the same, by Word, or
 Subscription.

His Letter to a
Gentleman, a
Favourer of
these Ministers.

And then addressing himself to Mr. *Heydon*, 'Let not this seem
 strange to you, I pray you: for the Matter is of Importance, and
 toucheth me so near, as less than this I cannot do, if I wil avoid
 extreme Danger. And to prevent your Purpose in writing or
 coming over in this Case, I do by these most heartily pray you,
 as a Commissioner, put in Truſt, to assist me in this Behalf:
 and not contrariwise to persuade: since this Purpose is necessary,
 and looked for at both our Hands; and being a Thing so reasona-
 ble, I cannot perform my Duty, if I shal neglect, or partially
 wink at such Doings: And so leaving him to Almighty God,
 with his hearty Commendations, subscribed himself his assured
 Friend in Christ. Dated from *Ludbam*, March 8, 1573.

The Queen's Proclamation beforeſaid, against Despisers of the
 Orders of the Church, and Absenters from the public Service of
 it, looked towards Papists, as wel as others; and accordingly, those
 in Commission proceeded according to Law against them. At this
 Time a certain Popish Lady, the Lady *Huddleston*, inhabiting in the
 Diocese of *Ely*, was one of these, avoiding coming to Church;
 and now, upon this Inquisition, absenting herself from her House:

The Commis-
sioners call for a
Popish Lady.

And

ANNO And being greatly suspected to contemn the Order of Religion settled, the Bishop of *Ely*, and Commission there, being about to send for her, she removed herself into another Diocese, to a Place called *Harling Hall* in *Norfolk*, a great Harbour for Papists. This the said Bishop signified to the Bishop of *Norwich*, and what a dangerous Person she was; and that he would do wel to use his Endeavour to take her. Accordingly the Bishop (in whose Diocese she now was) framed a Letter to *Aspfeld*, an active Justice of Peace in those Parts, not knowing any more convenient Way to have her apprehended, than to desire him to take the Pains, either to travel himself to *Harling Hall*, where she was, or else to cause her by his Letters to come before him: where she might lay in good Bonds with Sureties of her Appearance before the Bishop of *Ely*, or other the High Commissioners, to answer such Matters as she might be charged withal: which perhaps might fall out (as he wrote) worse than they knew of. For surely, as the Bishop added, there is a wicked Nest of them together, as he had been informed. He further excited the said Justice, by telling him, 'That his Travail herein would be acceptable to God, and profitable to the Commonwealth. This was writ *Febr. 18.*

But he being Justice of Peace for *Suffolk*, and *Harling Hall* lying in *Norfolk*, he could not meddle therein; desiring only sufficient Warrant, and then, he said, he would be ready, not only to fetch that Lady, but any other Papist whatsoever, within either of the two Shires: praying his Lordship to follow this Matter, which was so wel begun. The Issue was, that the Bishop (as he wrote to the Bishop of *Ely*) procured a Warrant under three of their Hands, that were Commissioners, to call the Lady *Huddleston* to answer her Disobedience. And the rather, because there was, as he said, a wicked Brood at that House, that ought to be looked to.

ANNO

1573.

C H A P. XXVIII.

Chief Puritans, Sampson and Dering checked. Their Letters, and Apologies : for a Reformation of the Churches Government : And against the Civil Power and Lordship of Bishops. Their Solicitations of the L. Treasurer, to further their Discipline. Sampson's Intercession for his Hospital : And for Mr. Heton. Dering brought into the Star Chamber, for Words. His Letter to L. Treasurer thereupon. Articles required of him to subscribe. Other Articles of Inquiry ; for him to answer. Moor of Norwich confutes Dr. Pern's Sermon. Mr. Cartwright. An Order from the Commission Ecclesiastical, for seizing him.

BUT especially it was thought very necessary to provide for the Peace of the Church, and due Observation of the Worship of God, against the Puritan Faction, by reason of the great Opposition made by divers of their eminent Men, this Year, as well as of late, against it. Whereof Sampson, Master of an Hospital in Leicester, was one. Who for that Cause was, several Years before, deprived of the Deanry of Christ's Church, Oxon. This Man made now an Address for mending the Church's Government, and to take Directions from Bucer's Book, *De Regno Christi*, (wherof he sent him an Epitome) for that Purpose. He was now taken with the Palsy, and nevertheless (in March) writ this earnest Letter (tho' by the Hand of another) to the L. Burghley, as one of the last (perhaps) he should write: Prefacing the same, That it had pleased God to take from him *Motum* of half his Limbs, though not *Sensum* ; which was the Cause, why he then used the Hand of another, in writing to his Lordship. And that though this Disease was to him *Evangelium Mortis* ; and that he thanked God in Christ Jesus, he was ready at his Call to depart in Peace, and leave all Things in this World behind him : Yet that he was constrained ere he went, to trouble his Lordship with two Things : which did so prick him forwards, that he could not be satisfied, but in moving his Lordship in the same : Because in the one he might discharge his Duty toward the Church of Christ, as in the other his Duty towards a dear Friend of his, (which being more private, I shall be silent of it here.)

Sampson writes to the L. Treasurer for a Reformation in Church Government.

March the 8.

His Letter. MSS. Burghlian.

Concerning the former, thus he expressed his Zele : ' My good Lord, *pro Christo Domino Dominantium rogo, obsecro*, That there may be a Consideration had of the State of the Church of England, The Doctrine of the Gospel is, and may be purely preached in England. Everlasting Praise be to his Majesty for it. But the Government of the Church appointed in the Gospel, yet wanteth here. The Doctrine is good, the Government by him appointed is good. These are to be conjoyned, and not separated. It is a Deformity to see the Church of Christ, professing his Gospel, to

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Bucer's Book,
De regno
Christi; ear-
nestly recom-
mended.

* Grindal.
† Parker.
‡ Sandys.

be governed by such Canons and Customs, as by which Antichrist did rule his Synagogue. I know there is now a great Stir about this Matter. Much Writing, and little Help. Yea, of much Writing ariseth much Gall, and many other odd Questions; frivolous and offensive. *Nec erit finis Questionum*, so long as these Contentions are on Foot. An End there would be: a good End the Lord Jesus send. My Lord, this Matter of Reforming the State of the Government of the Church, was in Hand in the Days of King Edward. Yea, his Father, after the abolishing of the Pope's Tyranny, thought it necessary to be considered of. And therefore the Law of the thirty Commissioners was made; which was also renewed in K. Edward's Days. And something was done then, in concluding of Canons for this Purpose.

In this Time also, that learned Martin Bucer did write a Book of this Matter to that godly King, intitling it *De Regno Christi*. I was so bold the last Year, to write to your Lordship of it; desiring you to read it. There shal you see what wanteth of the full Kingdom of Christ in this Church of England. But because I know your many Affairs do cal you so diversly, that you can hardly find Liesure to read any long Tracts; therefore I have sent your Lordship an Epitome of it, drawn *fideliter & succincte*. The long Tract, *de Matrimonio & Divortijs*, I have on purpose left out; For his Opinion in Divorces I cannot approve. But otherwise, your Lordship shal see him so wel, and so fully set forth the Wants of the Things of Christ's Kingdom in this Kingdom, that your Lordship shal see what is wanting, and what is to be had and planted. He that concludes, that, to have the Church governed by meet Pastors and Ministers, taketh away the Authority of Christian Magistrates, is by Bucer sufficiently confuted.

My Lord, I beseech you read it; And I beseech you again, take the Matter to Heart. It is the Cause of Christ Jesus, and of his Church: It toucheth Mens Souls. My Lord, if you consider deeply, how from Time to Time, God hath dealt with you, surely I know, you wil confess, that you are bound to do the best to set Christ in his Cheyre in this Church of England: That as he teacheth us, so he may rule and govern us. True and diligent Ministers of the Word, attending their Flock, as *Act. xx.* are Means to make to God a holy People, and to the Queen's Majesty good Subjects. Help, my Lord, this good Work of the Lord your God. So shal you serve him, that is *Rex regum*: and he wil acknowledge, that you have done him good Service, when you, and al Kings, and al Lords, shal appear before him, to be judged of that you have done in your Office.

Bucer wrote his Book in England, being but a Stranger; yet of England most aptly, touching the State of it, to the King of England: But by Report of his Familiars in Cambridge. And they were the same which are now Archbishops of * York and † Canterbury, Bishop of ‡ London, Bradford, and such like. I know not what Conference they had with him, when he made the Book; but I am sure, that since his Death, in private Talk, they have much approved his Book. Let therefore this Book of Bucer be called in Question among them, that *Aliquid melius constitutur, & nequid*

‘nequid in proxima Synodo asperius constituatur. Which I fear, unless your Lordship do help, &c. Concluding, ‘Good my Lord, use your Authority for the Glory of Christ, and the Peace and Good of the Church. You cannot employ your Authority in a better Cause, nor in better Service. And of the Lord Jesus you shall receive the Reward of a faithful Servant.’ Subscribing, ‘Your humble Suppliant and poor Orator in & pro Christo Domino,

THO. SAMPSON.

To this Exhortation, the L. Treasurer gave a gentle and Christian Answer; signifying, that he liked well of his Motion: but that he could not do that Good, which either Sampson would, or others thought he could. Which Sampson followed with another more pressing one; and explaining his Meaning more plainly, to be for such a Reformation of the Regiment of the Church, as the wholly laying aside of al Doctors, Proctors, Chancellors, Officials, and other Ecclesiastical Officers belonging to the Bishops; that exercised *Jus Canonicum*, i.e. *Papisticum*. This whole Letter, in Answer to the L. Treasurer’s, may be read in the Appendix to the Life of Archbishop Parker. The L. Treasurer’s Answer. 1573. Book iv. N^o. 93

If he meant, (as he seemeth to do) that the Regiment of the Church was to be reformed by laying aside Bishops, and their Superiority, and setting in the Room thereof, an Equality of Ministers, Bucer is evidently against him: who, in the said Book, propounding to K. Edward VI. that Religion might be restored, and the Church of Christ be planted and watered with fit Ministers, writes

Nunc ex perpetua Ecclesiarum Observatione, ab ipsis jam Apostolis, videmus, visum & hoc esse Spiritui Sancto, ut inter Presbyteros, quibus Ecclesiarum procuratio est commissa, unus Ecclesiarum, & totius sacri Ministerii curam gerat singularem: eaque cura & solitudine cunctis praeat aliis. Quā de causa Episcopi nomen, hujusmodi summis Ecclesiarum Curatoribus est peculiari-ter attributum. De Regno Christi, Cap. 12. Pag. 98.

‘Bishop hath been peculiarly given to those highest Supervisors of the Churches.’ And again, ‘These, as in Dignity and primary

Hi enim, sicut Dignitate & de mandata primaria Ecclesiarum Solitudine, reliquos omnes Sacri Ministerii Ordines antecedunt, ita debent etiam voluntate & studio, &c. Ubi supra, p. 99.

thus, ‘Now from the continual Observation of the Churches, and that even from the Apostles themselves, we see, that this hath also seemed good to the Holy Ghost, that among the Priests, to whom the Care of the Churches most especially hath been Committed, one of them take a singular Care of the Churches, and of the whole sacred Ministry, and have the Precedency of al the rest in the same Care and Diligence. For which Cause, the Name of Care of the Churches intrusted to them, go before al the rest of the Orders of the Sacred Ministry; so they ought also in Will and Application, in the right Administration of the Churches, excel al others.

Bucer’s Judgment for Bishops.

ANNO 1573. He speaks also in the same Chapter, in Approbation of the three Orders in the Ministry, *viz.* Of Bishops, Priests, and Deacons. Nor hath he a Word of laying aside the Episcopal and Ecclesiastical Officers, *viz.* Chancellors, Officials, Commissaries, Proctors, &c. only advising (that the Bishops might not be distracted with other Business, but that they might wholly give themselves to the promoting of Religion) that they should have Vicars and others of their Clergy to assist them, and to take Care of other necessary Affairs belonging to them.

Sampson's
good Deserts
towards the
Hospital at
Leicester.

This *Sampson*, by reason of his Incompliance with some Customs of this Church in the publick Worship, was laid aside from doing God Service therein. Yet was of Use more privately, by governing of an Hospital in *Leicester*: preferred thereto by Reason of his former Figure in the Church and University, and suffering for the Gospel by Exile under Queen *Mary*. He was careful for the good Estate of this Hospital; having been in great Danger of sinking, by reason of the *Concealers*, but rescued by the good Lord *Burghley*. *Sampson* now, having drawn up a Book, in order to the better establishment of it; came up in the Month of *July*, and brought it to that Lord, to read it over, and to consider it, that it might take Place. But now, having no Leisure to peruse it, being ready to attend the Queen in her Progress, *Sampson* excited him to do it; praying him, that it might for that Purpose be carried along with him: Adding, 'That tho' this was but a Trifle, and such as in respect of his continual and weighty Affairs, he should not trouble his Honour withal; yet to Beggars, their Trifle was great. Neither was it, as his Honour knew, accounted a Trifle, to hear and dispatch the Poor in their poor Suits. As he had most favourably, not only undertaken, but finished the dangerous Cause of his Hospital, as he expressed his grateful Sense of that good Turn. And that for it al the Poor there prayed for him, and he with them, that God would bless his Honour. And so humbly beseeched him to continue his Favour and Aid, to the perfect ratifying that which had so wel hitherto passed by his Hands. This was dated from *London*, *July* the 25th. Concluding with his Prayer, 'That God Almighty would direct him in al his Affairs, to do that which might be pleasing in his Sight: so that his Favour might be to his Lordship's Comfort and Life.'

Intercedes for
Heton, a Merchant, that had
relieved the
Exiles: now
reduced to
Straits.

I cannot but add one Thing more concerning Mr. *Sampson*, which happened this Year: Namely, his Compassion and Gratitude also, towards a very good Man and an *English* Merchant: Who had been, in the Time of the Exile, a very bountiful Benefactor unto *Sampson*, and the rest living abroad in the Time of *Q. Mary*: Which prompted him now, very earnestly to interpose with the *L. Treasurer* in his Behalf, being now aged, and reduced to Straits: Giving him this Account, both of the Person and of his Request. He called it, 'A Suit in most humble wise for himself; in as much as it was for such a Friend to him, as was *Alter ego*: and that *merito*; for that I have, said he, been long to him *Alter ipse*. The Man he meant, naming him, was that honest Merchant, and in his Company, a right Merchant and Worshipful, Mr. *Heton*. That in Exile for the Gospel, he relieved many *Exules Christi*, and consumed himself

' self greatly. And that Piety planted in his Heart, had kept him ANNO
 ' from such Courses as some had kept, to their enriching worldly. 1573.
 ' That his Place of Service his Lordship knew. *At pius ille & bo-*
 ' *nus Senex*, is to him so dear, and his State so much I pity, that if
 ' I had Power to my Will in this Behalf, I would not be a Petiti-
 ' ner for him to any body: for I know what I owe to him. And
 ' they which may, and are some ways bound, as I am, wil not, or
 ' care not, tho' they know as much as I of him. *Hoc unum* I pre-
 ' sume of your Goodness to do: which is in most humble wise to
 ' beseech your Lordship to be good to him. The Queen's Majesty,
 ' of her Princely Munificence, is bountiful to many. If it would
 ' please her Majesty, to give to this her good Subject liberty to
 ' transport 3, 4, 5, or 6000 of *English* Cloth, without paying of
 ' Custom, his old Age should be bountifully sustained by her Prince-
 ' ly Liberality. He added, that he did not, for he dared not, desire
 ' his Lordship to be the Means to move and obtain this for him:
 ' but only, that if his Lordship could like of the Suit to be moved
 ' by some other Body to her Majesty, his Lordship would give it
 ' his Favour and Furtherance. And if it should please him to like
 ' of the same, and to give his Advice how it should be moved, he
 ' would follow his Lordship's Advice in the same. For he reposed,
 ' he said, al Hopes of obtaining only in his good Liking. In fine,
 ' he humbly beseeched his good Lordship to pardon him. *Amici*
 ' *causam ago, viri probi, apud te, Domine prestantiss. sine apud quem*
 ' *nimum audeo.* But in this he humbly submitted his Request to his
 ' Wisdom and Goodness.

Edward Dering (of whom something the last Year) was another Dering the
 of these principal Puritan Ministers: Who being Reader of *S. Paul's*, Puritan in
 had in his Reading, spoken some Things, that were interpreted to Trouble, for
 reflect upon the Magistrate, and tending to the Breach of the Peace Words in his
 of the Church. Whereupon he was forbid Reading, by Order of Sermon.
 the Privy Council, who were offended with him. He had a good
 Talent in Preaching, and his Congregation was very numerous.
 But his Judgment was wel known for the bringing in a new Model
 of Government in this Church. On which Account, he was
 watched by some. And some Words that fel from him in their
 Hearing, brought him to this Trouble: tho' he denied them utter-
 ly, and that they were Slanders raised of him. And indeed, in
 one of his Appearances before the Attorney General, the Bishop of
 London did acknowledge, he could not accuse him therof.

In the Month of *September*, he addrest himself to the Lord Trea-
 surer, (to whom he was wel known) desiring of him, not to come
 before their Honours again, but that he was contented to be judged
 by the Bishops themselves, when and where they should command
 him to appear: only that it might not be deferred, that his Place
 might be occupied either by himself or some other: and that he
 might be charged either with Words or Doings, wherein he had
 abused himself: that upon Knowledge therof, his Honour might
 judge what he had deserved: A Favour which he would deny to
 none. And that if it were so appointed, that he should read no
 more in *Paul's*, but faulty or faultless, al should be one; then he
 could but pray to God, that he would yet pardon his Sins, who
 had

ANNO had deserved greater Anger. And withal, beseeched that Lord to
 1573. enquire after his doings, 'til he could find but two Witnesses, that
 had heard him speak evil. And if God should never give unto his
 Lordship so smal a Warrant of his evil Behaviour, then he prayed
 him to stand his good Lord. And either to believe his own Judg-
 ment, who had heard him sometimes, or the Report of a great
 Number, who were daily present. And in fine, that he might have
 that Liberty, that in any other Place where he might be called,
 he might preach without Blame, as it was his Duty.

Thus he insisted upon his Innocency, and challenged any to accuse
 him. But we shal not long hence find him charged in divers Arti-
 cles in the Star Chamber, before the Lords of the Council. And
 for a further Vindication of himself, before he should come to an-
 swer there, he took his Pen and wrote a long Letter: which he
 was minded to send to some one of those Lords, perhaps to the
 Earl of *Leicester*: but after Deliberation a Day or two, he conclu-
 ded to send it to the *L. Burghley*. He chiefly laboured therein, to
 prove the Lordship and Civil Government of the Bishops to be un-
 lawful, and contrary to the Scripture: as the main Thing he thought
 that created him Enemies. The Letter, tho' long, I wil faithfully
 set down from the Original; wherin at large he sets forth his own
 Case: and then afterwards, his Arguments from Scripture against
 that Government.

*His Letter to
 the L. Burgh-
 ley.*

1 Tim. 5. 19.

Grace and Peace from God the Father, &c. 'Bear with me, I be-
 'seech your Honour, tho' I trouble you, and let the Cause of my
 'Grief be the Discharge of my Boldness. It behoveth me to dis-
 'charge myself from the Slanderer, lest the Gospel should be re-
 'proached in me. And it behoveth you to obey this Command-
 'ment, *Receive no Accusation against a Preacher* without good and
 'sufficient Witness. I know, my Lord, you wil not do it: and I
 'have good Evidence of your Equity in this Behalf: but yet I am
 'bold to put you in mind of the Word of Christ; which you can-
 'not possibly remember too often. I ask no more than what is due
 'unto me, even from her Majesty's Seat of Judgment and Justice.
 'If I have done evil, let me be punished; if not, let me be eased of
 'undeserved Blame. I crave no Partiality, but I seek to answer,
 'and to make you [*i.e.* this Lord, and the other of the Lords of
 'the Privy Council] Judges of my Cause; before whose Presence I
 'ought to fear, and whose Steps of their Feet I do humbly reve-
 'rence. And what think you have I done, if I should be called,
 'and before your Honours be convinced of these pretended Crimes?
 'With what Shame should I hide my Face al the Days of my Life?
 'Where were the Rejoycing that I have in God, in al Things that
 'he hath wrought by me? Where were their Comfort, that have so
 'desirously heard me? Where were the good Opinion of many,
 'and al the good Wil you have shewed me? I am not so ignorant
 'that I see not this. And therefore persuaade yourself that I am
 'on a sure Ground. Tryal shal teach your Eyes and Ears a Truth.
 'And to persuaade your Heart, I give unto you my Faith, I cannot
 'accuse myself, either of any Thought of Mind, in which I have
 'not honoured the Magistrate, and of Word of my Mouth, in
 'which I have not regarded the Peace of the Church. And I thank
 'God

God of his unspeakable Mercy, that hath kept for me this Con-
science against the Day of Trouble.

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If you muse now how these Slanders have risen, you may easily know: The Malice of Satan is great against the Ministry of the Gospel. I know I have given no Cause, more than I have confessed; and with what Words I have spoken it, I desire to be judged by the Hearers. And so much the bolder I speak now unto you, because my Lord of London told me of late, before Mr. Attorney and Mr. Solicitor, That he could not accuse me of any such Thing spoken in the Pulpit. Which Discharge, as I was glad to hear, so I would have been much gladder, if upon so free a Confession, he would favourably have restored me to any Lecture again. But now it is that they know my Mind, and long since they have had me in Suspicion, therefore they would provide in Time to take my Lecture from me; lest I should speak any Thing that would offend them hereafter. This Doing, tho' it be somewhat strange, to punish a Man before, lest hereafter he should offend; yet I am contented with it, and leave it unto them, that should be as grieved to see so great a Congregation so dispersed.

And because I will not appear to be led by Fancy; wherein of a great many I am thought to be singular, I will be bold with you, as the Man, whom above others of your Calling, I am bound to honour, to shew forth what is my Opinion, and the Reasons by which I am moved unto it. Wherin, my good Lord, I most heartily beseech you, break not, with any Violence, the Goodness of your Nature, to make it favour Falsehood: but love the Truth, whereunto you have wel inclined, and which shal make you blessed in Time to come. I am thus persuaded:

*Declares his
Opinion con-
cerning Bishops.*

The Lordship or Civil Government of Bishops, is utterly unlawful. My Reason is this; The Kingdom of Christ is only a Spiritual Government: But the Government of the Church is a Part of the Kingdom of Christ. And therefore the Government of the Church is only a Spiritual Government. What the Kingdom is, and what Government he hath established in it, learn not of me, but of God himself. The Prophets do plentifully set it forth unto us. *Esay* saith, *He shal smite the Earth with the Rod of his Mouth, and with the Breath of his Lips he shal kil the ungodly.* And by what Authority shal the Ministers strike with a Sword, or with a Sentence from a Civil Judgement-Seat, condemn the Wicked? The Glory of the Kingdom of Christ is thus described, *Ride upon the Word of Truth, and of Meekness and Righteousness. And so thy Right Hand shal teach terrible Things, Psal. 45. 7.* And again, *The Lord shal send the Scepter out of Sion, (that is, his Law) by which he shal be made Ruler over all his Enemies, Psal. 110. 2.* And what can be plainer than the Words of Christ himself? *My Kingdom is not of the World. Joh. 18. 36.* How plainly doth S. Paul say, *The Weapons of our Warfare, they are not carnal?* Thus God hath appointed it, to make his Power known, that *by the Foolishness of Preaching he might confound the Wisdom of the World,* and with the weak Strength of the Sound of Words to overthrow the Force of the Hearts of Men. There are no Chariots that go swift in Victory, as the Word of Truth. No Terror in the World that so shaketh the Bowels, and maketh the

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the Thoughts to tremble, as the Sword of the Spirit. There is no Scepter that reacheth so wide a Dominion, as the Law of the Majesty of God: which is written in the Hearts of al the World, and condemneth al Flesh before the Majesty of God. Al other Force is but little; and we may either withstand it, or fly from it. But the Power of the Word is such as shal pass through al Stops and Hindrances. *Every Mountain shal be brought low, and every Valley shal be filled: Crooked Things shal be made strait, and rough Ways shal be made smooth*, That the Law may pass out of Sion, and the Word of God from Jerusalem. And so to whomsoever the Lord sendeth out his Voice, it shal surely find him. For it is already in the Conscience of Man, whence he cannot fly. In his Privy Chamber it is nearest unto him; and when he is in his Bed, it presseth him most.

Let him therefore that is King of Kings have the Pre-eminency of Government, that is more glorious than Princes. And let him whose Dominion is the Kingdom of Heaven, have the Sword and the Scepter that is not fleshly. Let not a vile Pope, in the Name of Christ, erect a new Kingdom, which Christ never knew; a Kingdom of this World, which in the Ministry the Gospel hath condemned. Which kind of Rule hath set al out of Order, and mingled together Heaven and Earth in Confusion: So that God's Ordinance cannot prevail, to deliver the Sword into the Hand of the Magistrate, and take the Word into the Mouth of the Minister. We have forgotten the Voice (which we might better remember) *Put up thy Sword into thy Sheath*. And we know it not, that if God should fight for his Gospel, he could send down many Legions of Angels to win the Field. S. Paul saith, That God *hath chosen the weak Things of the World to confound the Mighty*. Which he had not done, if the Strength of a Kingdom should be in the Ministry, or the Arm of a Prince in the Hand of a Preacher.

And so I beseech you, my good Lord, while God hath taken away a Courage from Princes, that they have suffered such a Servant to sit in the Monarchy of the World; hath not God recompenced the Thralldom of their Hearts upon their own Heads; and made only a proud Pope to tread them down al in Dishonour? And in several Reigns also, the Popish Prelacy hath shamed their Princes; and sometimes raised up such Rebellions, as have cost their Kings both Crown and Life. Of these Examples I find a great many. But I remember not one Archbishop, or Lord Bishop that ever saved a Country, or brought Peace unto it. Such have been God's Judgments upon those, that have put from themselves the Honour of their Crown, and taken Justice from the unlawful Minister, that serveth in the Commonwealth; and made unto themselves new Justices of the Peace and *Quorum*, new Barons, new Commissioners, new Lord Chancellors, which their Fathers knew not; and taken out of the midst of Pastors and Bishops of the Church: which before was not heard of.

And now, as hitherto I have reasoned of the Kingdom of Christ, in which, and for which the Ministry must serve; so now, I beseech you also to consider the Authority of the Minister. Out of which I wil reason thus. The King's Minister or Pastor, hath his Authority

Authority equal over King and Subject. But the King's Pastor must *ANN O*
 not execute civil Punishment against his Prince. Therefore the *1573.*
 King's Pastor can be no civil Magistrate. The Truth of this
 Reason is plain and evident. The Lord saith unto his Minister,
Behold this Day I have set thee over Nations, and over Kingdoms, to
pluck up, and to root out, to destroy and to throw down, to build and
and to plant, Jer. 1. 10. And S. Paul saith, *He was prepared to cast*
down every high Thing that was exalted against the Knowledge of God,
and to bring into Captivity every Thought into the Obedience of Christ.
 S. James sharply reproveth it, if we have more Regard unto a Man
 with a Gold Ring, and goodly Apparel, than unto a poor Man that is
 in vile Rayment. He biddeth *preach unto every Creature, whose Sins*
you forgive, they are forgiven, and whose Sins you retain, they are
retained. Here is no Exception of one or other, but the Sins of al
 are equally to be chastised; even as Grace and Mercy is equally
 preached. And let him persuade himself, whosoever will be ex-
 empted from this Obedience, to be ruled in the Church, God
 hath also exempted him from the Grace that is dispensed by the
 Church.

And how can it possibly be otherwise, when the Minister is but
 the Mouth of God, in whose Person Christ himself is either re-
 fused, or received? Before whom to exalt a Man, is to set up the
 Clay above the Potter: and to make a Difference of Persons, be-
 fore whom there is neither Jew nor Gentile, Bond nor Free, Prince
 nor Subject.

My Lord, seeing al Men are subject before the Minister, even as
 himself also is subject to the Words of his Mouth, what Power,
 what Authority wil you give unto him? Wil you set him upon a
 Seat of Justice, and put a Sword in his Hand? Then bring the
 Prince to plead her Cause, Guilty, or not Guilty. Fie upon the
 Pope, that hath so dishonoured God, and made the Glory of his
 Judgment sent to be spotted in the Countenance of a faint-
 hearted King. We wil be no Proctors for such an untimely Fruit,
 that hath made Princes Bondmen, Nobility Thraldom, and him-
 self a Tyrant. Let us learn a better Lesson of our Saviour Christ,
Date Cafari quæ sunt Cafaris, & quæ sunt Dei, Deo. The Prince
 alone is the Person in the World, to whom God hath committed
 the Seat of Justice, and they only to execute the Duty of it, to
 whom it is committed; at whose Hands God wil require it: How
 they have defended his Church, given Praise unto Wel-doing, and
 revenged the Sins of all Transgressors. For which End God hath
 given in Subjection unto them the natural Man; and hath heaped
 up unto the Rulers al the Glory of the World, which whosoever
 shal seek to spoil from them, he would change the Counsils of the
 Living God.

The Minister is appointed for another Defence, where Horsmen
 and Chariots wil do no good. They may hinder the Minister, and
 make him forget his Duty. They cannot profit him in his Office
 and Function. He must frame the Heart; upon which you cannot
 set a Crown; and edify the Soul, which Flesh and Blood cannot
 hurt. He sealeth unto the Conscience God's Mercies, which are
 sweeter than Life; and maketh rich the Thoughts with Righteous-

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‘nefs and Peace, which ſhal abide for ever. To thoſe that are diſo-
‘bedient he pronounceth the Judgment that maketh the Heart
‘afraid; and to the poor in Spirit he bringeth Comfort, which no
‘Tongue can expreſs. And to theſe Things, what availeth either
‘Sword or Spear; God asketh but a Tongue that is prepared to
‘ſpeak; and he miniſtreth the Power that is inviſible. And curſed
‘be the Times that have bewitched to ſet up dumb Dogs in ſo ho-
‘nourable a Place.

‘If this Function were ſupplied with dutiful Officers, the Sword
‘of the Spirit, which God hath given them, would vanquiſh Satan,
‘and deſtroy the Power of Darkneſs; til the Knowledge of God
‘were plentiful upon Earth, and al the Joys of Heart were ſealed
‘unto Men in perfect Beauty; til the Eyes did ſee great Happineſs
‘in the Face of the Heavens; and the Ear did hear the ſweet Har-
‘mony of the Forgiveneſs of the Sins; til the Meat taſted of that
‘ſecret *Manna*, of which he ſhould eat for ever; and his Drink
‘were pure, of the Water of Life, which proceedeth out of the
‘Throne of God, and of the Lamb; til his Garments did ſmel of
‘the Righteouſneſs of *Jeſus* Chriſt; and in Life did ſhine the Life
‘of Immortality. But I wil not go about to expreſs it in Words,
‘which the Ear cannot hear, nor the Tongue can ſpeak. I beſeech
‘the Lord make you feel the Pleaſure of it within; til al the World
‘be but Dung, as *S. Paul* ſaith, in reſpect of Chriſt. For in him al
‘Honour is a glorious Bleſſing, and without him but a Covering of
‘an after-Woe. And when it ſhal fall in the Duſt, his Sight of the
‘Sorrow that is behind, ſhal make the Man to mourn, when it is too
‘late.

‘If you wil know this thoroughly, and indeed, procure their Li-
‘berty, which wil tel you the Truth. But if our Sins ſhal pro-
‘cure, that inſtead of Truth, we ſhal hear flattering Words, we
‘ſhall prove it true, *Where no Prophecy is, there the People periſh*, Pro.
‘29. 18. The Days to come, which are the wiſeſt Witneſſes, when
‘they ſhal ask your Opinion, you ſhal confeſs it is true.

Minifters not
to be called
Lords.

‘But now again to our Purpoſe. And becauſe I have ſpoken thus
‘much, I wil add the Reſidue, that I may be known unto your Ho-
‘nour, even as I am known unto my ſelf. As the Miniſter hath no-
‘thing to do with the Temporal Sword, ſo much leſs it becometh
‘him to be called a *Lord*. The Reason is plain in the Scripture.
‘They be called *Fifhers of Men, Labourers* in the Harveſt, *Callers*
‘unto the Marriage, *Servants* of the People, *Workmen, Miniſters,*
‘*Stewards, Builders, Planters, &c.* In al which they are removed
‘from a *Lordſhip* over the People. And again, they be called Fel-
‘low-Elders, Fellow-Helpers, Fellow-Workmen, Fellow-Soldiers,
‘Fellow-Servants, Fellow-Travellers, &c. In which Names they
‘are forbidden Lordſhip over their Brethren, And ſurely, ſeeing
‘we ought to have a Religion in the Words of the Holy Ghoſt, not
‘lightly to change them, it cannot be but great Raſhneſs to reſuſe
‘ſo many Names of Society, which God hath given us, and take
‘another Name, which is none of our own, and importeth a Do-
‘minion over others.

And

And how can we yet doubt in the Question of *Lordship*? We appeal unto Christ, and the Words of his Mouth, to take up the Controversy. The Disciples had this Contention as well as we. And they strove much, who should be highest. Which Strife, while our Saviour Christ wil appease, he pronounceth his Sentence thus, *He that wil be greatest among you, let him be as the lowest. And he that will be highest, let him be the Servant of al.* This is the brief Definition of a Superiority in the Ministry. And this shal for ever determine the Controversy, though al Wisdom in the World should reply against it. *My Lord*, and the *Honour* both, shal be judged by this. If he find his Titles given him here, let him rejoice in his Portion. If he have them not hence, he shal not have them of us. We wil not so dishonour him, that hath given the Sentence. For besides that the Words are plain, we have good Example that this must be our Trial. When *S. Paul* had a great Controversy with many others, whose Authority was most, by this Rule he challenged al their Pre-eminence to himself, because he was the least, he had laboured more than they al: was more afflicted, more contemned, more despised; oftner whipped, scourged, stoned, imprisoned; in more Dangers by Sea, by Land, of Thieves, of Murtherers, of Kinsmen, of Countrymen, and of al Sorts, in Watchings, Prayings, Hunger, Thirst, Cold, Nakedness, &c. and more exercised than any other, *2 Cor. 11. 23.* Of this he was bold to set himself up, that no Patriarch of the World had a *Lordship* above him. And to the *Galatians*, against al Pride and Tyranny of false Prophets, he maketh his Challenge, as greater than they al; because he carried the Marks of the Lord *Jesus* in his Body. Thus wel had *S. Paul* learned, that the Highest in the Ministry must be the Lowest. And he is the Archbishop, that hath suffered most. But as *S. Paul* is a good Example, so let our Saviour Christ be his own Interpreter; that by Example and Testimony we may be confirmed in Truth.

Wil you know what this meaneth, *He that wil be greatest, let him be the least, Non sic inter vos, Luc. 22. 26*? That Rule and *Lordship* shal not be among you, which God hath given in the Kingdoms of this World. You must be Examples unto your Flocks. You shall not exercise any *Lordships* over the *Heritage of God*, *1 Pet. 5. 3.* These Words are plain witnesses in the Mouths of two; our Saviour Christ, and the Apostle *Peter*. If you wil have also an Example of this, I wil alledge you one of great Warrant. *S. John* reproveth one *Diotrephes*: Who not content with the Dignity of *συνεργός*, or *Fellow-Workman*, would needs be a Lord, and rule over others; to excommunicate, and cast out of the Church by his own Authority.

Now judge, my Lord, by the Spirit of Wisdom, which God hath given unto you, whether our *Lordships* are of Christ, or of *Peter*; or whether they more agree with *Paul*, or with *Diotrephes*. And according as you think, so be a Witness. And lest the Subtilty of some should lead you from Truth, as it is plainly proved, so I wil plainly confute whatsoever the Adversary can object against it.

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κατακυριεύειν.
κατεξουσιάζειν.
The Sense of
those Words in
Scripture.

‘ They wil say, That in these Places, Ambition and Tyranny is only forbidden. And to perswade you the better of their Learning, they wil say, That the *Greek Word* used in the Scripture is κατακυριεύειν, which signifieth to rule with Severity and Rigour. The like is said of the other Word, κατεξουσιάζειν. But Proof of this they can possibly bring none. For the Words in Nature are indifferent, to signify wel or ill. But for our Proof, that in this Place they signify a lawful Rule, S. Luke useth the simple Verbs, κυριεύειν, and εξουσιάζειν. Which by Nature cannot signify an ambitious or tyrannical, but a lawful Rule. And S. Matthew, as he is written in *Hebrew*, useth these Words; which both signify a good Government, and a Maintenance of the Inferior; as I have learned of those that understand the Tongue. And therefore the Nature of the Word, which openly they preach of, it is al against them in this Place. But let the Word go, and see the Matter. So the Vanity of their Answer shal the more appear.

‘ Christ doth forbid that which in the Commonwealth is lawful. But Ambition and Tyranny is lawful no where. Christ forbiddeth that which was in the Disciples. But to charge them with Tyranny, it is to do them great Wrong. Christ forbiddeth to be called in Title of Honour, *ἐνερπυνης*, a good and gracious Lord; a Name so far from Ambition and Tyranny, as the Office of a Bishop should be from a Lordship. And Christ doth not bid them beware of Ambition, but bids them every one to be inferior to other. Which is to beware of any Lordship at al. And therefore this Answer is but to strive against Truth, and to shift it away under the Name of Tyranny: Where our Saviour Christ condemneth al Superiority.

‘ And therefore I beseech your Honour, my very good Lord, be a Favourer of the Truth, that wil prevail. The Scriptures that were alledged, are no vain Authorities, that are easily rejected; nor any dark Speeches, that are hardly understood. The Words are written by the Apostles and Prophets; and they have the Strength of the Spirit of God. They shal sound far and near, and accomplish the Work for which they were spoken; though al the World were in Arms against them. In vain we cry, *The State, The State*, and the *Commonwealth*: where indeed there is no State, nor no Commonwealth; but a Subversion of both. For the Lordship of a Bishop hath ever been a Plague-Sore in the State of a Kingdom, and is at this Day a swelling Wound, ful of Corruption in the Body of a Commonwealth: As appeareth in *Scotland, France, Spain, Polonia*, and elsewhere. And yet if the State did require it, the Voice of the Lord must be obeyed, though al the Kingdoms in the Earth did fal before it. God is not a Man that we may controul his Honour. He hath made both Heaven and Earth; and when he shal appear, al the Creatures of the World shal be moved at his Presence; and the Children of Men shal throw down their Crowns before him. Let us harden our Hearts as the Adamant Stone, not to hear his Counsil, yet when the Force of his Word shal knit together again our Bones and Ashes, that they may arise into eternal Life, we shal say then, *Blessed is he that cometh in the Name of the Lord.*

For

‘ For my Part, I can but pray according as we are taught, *Thy Kingdom come.* That his Holy Spirit may make us now obedient, whose Majesty, in the Time appointed, shal make his Enemies afraid.

• And now to shut up this long Discourse, (which yet, I pray God, it doth not make you weary) to know better the *Lordship* of a Bishop, let us a little remember the Honour of our Archbishop, which is *Jesus Christ*. He was born of a poor Woman, in a strange Place; and received into an Inn, and put forth into a Stable, wrapt in coarse Cloths, and laid in a Manger; persecuted from his Swadling Cloths, into strange Countries, returning Home in Fear, and often hiding himself; brought up in the Sweat of his Brows; and the Occupation of his Father; mocked with his base Parentage, and reproached with the Name of beggarly *Nazareth*: Not one of the Nobility known to favour him, but a poor Company, which were basely despised. In al his greatest Glory he was laughed to Scorn; and the Title of his Kingdom was set upon a Cross of Shame. And in this Estate doth he not say unto his Disciples, *I have appointed you a Kingdom, as my Father hath appointed unto me?* Luk. 22. 30. And how can you frame out of this Pattern, either Pope’s Mornarchy, or the Bishop’s Kingdoms; either a triple Crown, so far above Princes, or a sumptuous Mitre, so unmeet for Apostles?

‘ Surely, my Lord, this Gear it wil not stand. It is a Plant which our Father in Heaven never planted; and it wil be rooted out. It is of the Pope, and it shal drink of the same Cup of Confusion: of which the Pope hath begun unto them. And doubt you not, but it is of the Pope. For beside the Plainness of the Word of God, it is also printed before your Eyes, that you might see the Truth, though you would not hear it. For where is this Lordship in the greatest Honour, but where the Pope’s Holiness is set highest? Where is it abated, but where the Pope’s Head is broken? And where it is rejected, but where the Pope is trodden under Feet? It standeth with the Pope: it reigneth with the Pope: it falleth with the Pope: it is shamed with the Pope: And is it not of the Pope?

‘ And what, I beseech you, is the Fruit it bringeth? Is it not the same that springeth out of the Pope’s Breast? What else are *Officials, Commissaries, Chancellors, Archdeacons, &c.* which rule and govern by the common Laws? Much worse than the Statutes of *Omeri*, and al the Ordinances of the House of *Achab*. Which uphold in the midst of us a Court of *Faculties*; a Place much worse than *Sodom* and *Gomorrab*. Bear with me, though I speak the Truth. The great Contrariety between the Gospel and it, hath printed in our Hearts such a mortal Hatred unto it, as never hereafter shal be reconciled. And in al that Duty which I owe unto your Honour in the Lord *Jesus*, I heartily wish that God may make you worthy to help his Truth, which wil prevail, whether you help it, or no. For God is the Father of it, and not Man: and he hath taken the Care of it, and not Princes.

‘ But

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Officials, Com-
missaries, Chan-
cellors, &c.
Court of Fa-
culties.

ANNO
1573.

The State of
the Primitive
Church as to
Bishops, com-
pared with ours.

‘ But now I have to answer many Thoughts, which very easily
‘ wil rise within you. You wil muse first of the State of the Pri-
‘ mitive Church; and think that *Augustine, Ambrose, &c.* were al
‘ Bishops. To this I answer, That if they were, yet Men must not
‘ prejudice the Word of God. True it is, they were Bishops; but
‘ this is as true, they were no Lords, neither agreed with our Bi-
‘ shops almost in any Thing, save only Names. I. The Bishops and
‘ Ministers then, were one in Degree: now they are divers. II. There
‘ were many Bishops in one Town. Now there is but one in a
‘ whole Country. III. No Bishop’s Authority was more than in one
‘ City. Now it is in many Shires. IV. The Bishops then used no
‘ bodily Punishments; now they imprison, fine, &c. V. Those Bi-
‘ shops, could not excommunicate, or absolve of their own Autho-
‘ rity; now they may. VI. Then, without Consent, they could
‘ make no Ministers: Now they do. VII. They could confirm no
‘ Children in other Parishes. They do now in many Shires. VIII.
‘ Then they had no Living of the Church, but only in one Congre-
‘ gation: Now they have. IX. Then they had neither Officials un-
‘ der them, nor Commissaries, nor Chancellors. X. Then they dealt
‘ in no Civil Government, by any established Authority. XI. Then
‘ they had no Right in alienating any Parsonage, to give it in Lease.
‘ XII. Then they had the Church where they served the Cure, even
‘ as those whom we cal now *Parish Priests*, altho’ they were Metro-
‘ politans, or Archbishops. These Diversities they are very great;
‘ and if your Honour doubt in any of them, when it shal please
‘ your Honour, we wil refuse no Conference with whom you wil.

What to be
said for Cran-
mer, Ridley,
&c. being Bi-
shops.

‘ Again, you wil think, if this be thus, how were Mr. *Cranmer*,
‘ *Ridley, Latymer, Hooper, &c.* al Bishops and Lords? To this we
‘ can say no more, but that the Lord had not yet revealed it unto
‘ them: but left them in that Infirmary, as he left many of his
‘ Saints before them, in as great: And so leaveth yet a great many
‘ Churches. Notwithstanding we reverence their Memory, and
‘ love their Ashes, which are buried in Honour against the Day of
‘ Christ.

The Bishops of
these Times:
what to be
thought of
them.

‘ If you wil object against us the Bishops of our Time, we may
‘ answer of them favourably, as before. We know their Doings.
‘ And our Hope is of them, as of Members of the Church. We
‘ love them as Brethren, and honour them as Elders. And the
‘ Lord grant, that we have no Cause to cal back this Praise, and
‘ dare not give it them. But this I must needs say, and freely con-
‘ fess, if I were in one of their Places, I should not have been so
‘ soon persuaded. We are al Men, and born in Sin. If one speak
‘ against our Belly, it hath no Ears; or against our Back, it hath
‘ no Eyes. So that we wil hardly see or hear a Truth. But if the
‘ Consent of Men of our Times may help the Cause, then I trust it
‘ shal help us, that al Reformed Churches are of our Side. And not
‘ one of them is governed by a Lord Bishop. But Men are al Men,
‘ and not meet to sit in Judgment of the Truth of God. If there
‘ were but one that built upon his Word, he alone were on the
‘ Rock, which should never be removed.

‘ The which Portion and Inheritance of the Truth, I beseech
‘ the Living God, that it may be your Lot. That in this great
‘ Blessing,

‘ Blessing, in which God hath blessed you, you may indeed be happy; and many Years may heap up, unto the Honour of all Men, Love of your Brethren, Favour of your Prince; and (which is best of all) Righteousness and Peace, and Joy of the Holy Ghost. That the Necessity of Death may more increase your Hope, and the Grave may be acceptable, as to a Child of God.

‘ You see, how bold I have been with your Honour; and I am not ignorant what Portion of my Life I have committed into your Hand. But I have done no more than I would have done to her Majesty herself, if such Occasion had been. For I cannot be persuaded to conceal any Truth from such a Magistrate, as feareth God, and hath advanced his Gospel. And if plain Speech shall make you favour the Cause, the Lord be praised that hath wrought his Work in you. If you shall not yet believe, God hath a better Time to work his Will. And I beseech God, in these grievous Times, to make me content with a good Conscience; and enrich your Honour with such Grace, that when you shall think upon him in your Bed, and remember him in your Night-Watches, you may remember the Nights of the Prophet *David*, and feel his Joy, that is, the God of Glory, *Amen.* *Primo Novembris 1573.*

*Your Honour's bounden in the Lord Jesu,
even as his own,*

EDWARD DERING.

I shall make no Reflexions upon this Letter, but leave the Reader to observe the Zeal of these Men against the Constitution of this Church, and to weigh the Strength of the Arguments used against the *English* Episcopacy. I shall only add, that *Dering* ushered in this his long Letter, with another short one, dated two Days after; importing the Privacy of his writing it.

‘ *Gratia & Pax.* I meant not this Letter to your Honour. But if God have appointed it for the best, his Name be praised. Read it, my good Lord, I beseech you, and use it as you wil. I never wrote it twice: Neither can it possibly be known to any but to your Honour only. And so the Lord remember me in this Trouble, I wish to do obediently unto you any Duty, that you may know the Truth.

To proceed then to his present Trouble. It sprang from certain Things said by him in the Pulpit, and elsewhere: For which he was brought before the Lords of the Council, in the Star-chamber: And at a public Dinner; where he read a Chapter, and expounded it, (where *Dr. Chaderton*, *Toy* the Printer, and divers others were present) ‘ Speaking against Godfathers and Godmothers: And that the Statute of Provision for the Poor was no competent Way devised for it. And that he could provide for the Poor two Ways; the one Way by committing them to the Rich, to be kept: the other, *To what Purpose is this Superfluity? And, what do we do with so much Plate?* As tho’ he were for a Community of Things. That he put off his Cap and said, Now I wil prophesy, *Matthew Parker* is the last Archbishop that ever shall sit in that Seat. To which *Mr. Cartwright* should say, *Accipio omen.*

*Dering's Words
uttered by him
for which he
was brought
into the Star-
Chamber.
MSS. Cecilian*

For

A N N O

1573.

N^o XXVIII

Articles sent to
him to sub-
scribe.
Part of a Re-
gist.

His peaceable
and conforma-
ble Behaviour.

Pa. 81.

Other Articles
ministred to
him in the Star
Chamber.

For which Expressions, he wrote a Paper to the Lords, in Justification of himself, urging in the first Place, that in Matters of Accusation, not so much the Words, as the Manner of speaking ought to be Witness of the Truth. And then he proceeded to vindicate particularly what he had said. Which are contained in the *Appendix*.

At this Time I find, that in order to his Restoration to his Ministry, these four Articles were required of him by the Bishops, as it seems (of whom he desired to be judged) to acknowledge and subscribe, *viz.* That the Book of Articles agreed upon in the Synod 1563, as sound, and according to the Word of God. 2. That the Queen's Majesty was the chief Governour, next under Christ, of this Church of *England*, as wel in Ecclesiastical, as in Civil Causes. 3. That in the Book of Common Prayer was nothing evil, or repugnant to the Word of God; but that it might be wel used in this our Church of *England*. And 4. That the publick Preaching of the Word of God in this Church, was sound and sincere; and the public Order in the Ministration of the Sacraments, was consonant to the Word of God. To these he sent in his Answer, writ with his own Hand, *Decemb. 16.* That as he had promised to set down his Mind, how far he would yield in any Thing he should be required, so accordingly he had done to those Articles which were sent unto him; not simply yielding to them, he said, in the very Words, as they were set down, nor yet so far declining from them, as to give any a just Offence of Disagreement. Then he lays down certain Exceptions against al but the second Article. And then in the Conclusion he declares, concerning his conformable Behaviour, *viz.* That while any Law did bind him to wear Cap and Surplise, he wore both. But that when he was at Liberty, he would not wear them of Devotion. And that since, he never persuaded any Man to refuse them. That for the Service Book, he preached not against it. That he came to Church to hear the Prayers; and according to the Book, he would, and willingly did, come to the Lord's Supper. But I refer the Reader for these Matters at large, to a Book called, *Part of a Register of sundry memorable Matters, &c.*

There were also divers other Articles ministred to him in this Court of Star-Chamber, to the Number of Twenty, for more exact Search and Enquiry into his Principles and Opinions, concerning the Church, and its Usages, Practices, and Clergy, and concerning the Queen's Authority. As I. Whether the Book intituled, *The Book of Common-Prayer*, allowed by publick Authority in this Realm, is to be allowed in the Church of God, by God's Word, or no. II. Whether the Article set down by the Clergy in a Synod, and allowed by Authority, be according to God's Word. III. Whether we be tied by God's Word, to the Order and Use of the Apostles and Primitive Church in al Things. IV. Whether there be any right Ministry, or Ecclesiastical Government at this Time in the Church of *England*. V. Whether nothing may be in the Church, either concerning Ceremonies, or Regiment, but only that which the Lord himself in his Word commandeth. VI. Whether every particular Church or Parish in this Realm of *England*, of Necessity, and by the Order of God's Word, ought to have their Pastors, Elders, and Deacons, chosen by the People of that their Parish: And they on-
ly

ly to have the whole Government of the Church in Matters Ecclesiastical. VII. Whether there is Equality of al the Ministers of this Realm; as wel concerning Government and Jurisdiction, as touching the Ministration of the Word and Sacraments. VIII. Whether the Patrimony of ancient Time given to the Church, for the maintaining of Learning, and the Service of God; and to maintain the State Ecclesiastical; as Bishops Lands, the Lands pertaining to Cathedral Churches, the Glebe Lands and Tithes, by order of Law, given to Parsons and Vicars; are by Right and God's Word, to be taken from them. IX. Whether the Ministers of this Realm, of what Calling soever, now in Place, allowed by the Laws and Orders of this Realm, be lawful Ministers. And whether their Administration, and Ecclesiastical Actions be lawful and effectual. X. Whether, at a Marriage, it is not convenient to have a Communion; and convenient for the new married Persons to communicate. And at a Funeral to have a Sermon. XI. Whether it be lawful for any Man to preach, but he that is a Pastor: And he only to preach to his own Flock: Or that that Man may preach without a Licence. XII. Whether it be better, and more agreeable to God's Word, and more convenient for the Profit of God's Church, that a Prescript Order of Common Prayer be used; or that every Minister pray publickly, as his own Spirit shal direct him. XIII. Whether Children of such as be perfect Papists, are to be baptised. And whether Infants are within the Compass of God's Covenant; and have Faith. XIV. Whether any Ecclesiastical Person may have more Ecclesiastical Livings than one. XV. Whether one may be a Minister that hath no peculiar Flock assigned unto him. And whether an Ecclesiastical Person may exercise also a civil Function. XVI. Whether al the Commandments of God, and of the Apostles are needful for Salvation. XVII. Whether the Queen of *England* hath Authority over the Ecclesiastical State, and in Ecclesiastical Matters, as wel as over the Civil State. XVIII. Whether the Queen of *England* be chief Governour, under Christ, over the whole Church and State Ecclesiastical in this Realm, or but a Member of the same. And whether the Church of *England* may be established without a Magistrate. XIX. Whether the Queen of *England* be bound to observe the Judicial Laws of *Moses*, concerning the punishing, and remitting of Criminal Offences. XX. Whether the Queen of *England* may of herself, and of her own Authority, assign and appoint civil Officers, or no.

To al which Mr. *Dering* gave distinct and free Answers at large. Which are also extant in the said *Register*; with this Preface to to them, 'That he humbly beseeched their Honours to remember his former Protestation, That he never preached against this Book of [Common] Prayers; and that in his own Book, extant in Print, he had once spoken to the good Allowance of it. Further, that he resorted to Common-Prayers; and sometimes, being requested, he did, according as it was prescribed, say the Prayers. If notwithstanding he should be urged now to speak what he thought, whereby he might seem to be called to a Form of Inquisition, as there was no Law, by which God had tied him of Duty to be his own Accuser; so he beseeched their Honours, to let this his An-

ANNO 1573. fwer rather Witness his Obedience and humble Duty, than be pre-judicial to his Hurt and Hindrance.

Moor confutes
Dr. Pern's
Sermon, preach-
ed at Nor-
wich.

Mr. Moor, a Puritan Preacher in the City of *Norwich*, was of great Vogue, and very Popular in that City about this Time: This Man, upon a Sermon Dr. Pern of *Cambridge* had preached in the Cathedral, took upon him the next Sunday to confute the Doctrine he had preached; not so agreeable undoubtedly to some Puritan Principles: and so intended to proceed in a further Confutation thereof. This presently grew to some Jars among the Citizens, according as they stood affected. Which caused Dr. Gardiner, one of the Prebendaries there (of whom more hereafter) prudently to inform the Bishop (then at *Ludham*) hereof; and that he would write to Moor, and admonish him to go no further in the Pulpit against Pern: which otherwise he said, must breed some Trouble. Which Practice was very common in those Times in the Pulpits of the Universities, and *S. Paul's*, and other Churches.

Ecclesiastical
Commission
send forth an
Order to seize
Cartwright.

Cartwright, another noted Puritan, and obnoxious at this Time, had given great Offence by his publick Readings, and Writings against the Constitution of the Church, and was still unquiet after his Discharge from the University: Infomuch that the Queen was very angry with him, and would have him brought to his Trial, to answer for his Dealings, and *Misdemeanours*. For whom there was now therefore issued out a strict Order from the Commissioners Ecclesiastical to take him up, in Pursuance I suppose of the Proclamation against the *Admonition* to the Parliament, and his Vindication of it. The said Order for the seizing of him, was as followeth:

To all Maiors, Sheriffs, Bailiffs, Constables, Headboroughs, and to al other of the Queen's Majesty's Officers, unto whom this may come or appertain: To every one of them, as wel within the Liberties, as without.

MSS. G. Pe-
tit. Armig.

WE do require you, and therewith straitly command you, and every of you, in the Queen's Majesty's Name, that you be aiding and assisting to the Bearer and Bearers hereof, with al the best Means that you can devise, for the Apprehension of one Thomas Cartwright, Student in Divinity, wheresoever he be, within Liberties, or without, within the Realm. And you having Possession of his Body by your good Travail and Diligence in this Behalf, we do likewise charge you (for so is her Majesty's Pleasure) that he be brought up by you to London, with a sufficient Number, for his safe Appearance before us, and other her Majesty's Commissioners of Oyer and Terminer in Causes Ecclesiastical, for his unlawful Dealings and Demeanours in Matters touching Religion, and the State of this Realm. And this fail you not to do, every one of you, with al Diligence, as you wil answer to the contrary upon your utmost Perils. From London this 11th Day of December 1573. Edw. London, John Rivers, Maior.

Wil. Cordel [Master of the Rolls] Alex. Nowel [Dean of St. Paul's]

Rob. Catlyn. Gabriel Goodman [Dean of West.]

Gilb. Gerard [Attorney General] Tho. Seckford.

Tho. Wylson [Master of Requests.] Tho. Bromley [Sollicitor General]

Leonel Ducket, Will. Fleetwood [Recorder]

CHAP.

C H A P. XXIX.

The Privy-Council warns those of the Dutch Church against receiving any Puritans. That Church's Answer. Letters between Rod. Gualter, an Helvetian Divine, and the Bishops of Ely and Norwich, concerning the Puritans. The Papists grow confident. Fears and Jealousies of them. The high Esteem had for the City of Zurick, and the Divines of that City. A Commission for Executing of Birchet by Martial Law. The Earl of Suffex to the Lord Treasurer to prevent it. The Queen's Order for his Examination. A Husbandman comes to the Bishop of Norwich for Orders: Refused. A Gentleman hath Words with the Bishop about it: Reconciled. A Puritan stands to be School-master at Aylsham. Refused by the Bishop. And why.

AT this Time the Lords of the Privy Council directed a Letter in Latin at good Length, to the Ministers and Elders of the Dutch Church in London. The Occasion was, a Suspicion of Seditious Spirits, that might shrowd themselves under that Church, and enter themselves into their Communion. The Queen indeed had Apprehensions, that those innovating Persons, that were now very busy, might cause those of that Church to misuse the Privileges, that she, out of Compassion of their Persecutions in their own Countries, had granted them; they thinking to ingratiate themselves with the Dutch, because their Devices seemed more conformable to their Customs, than our Forms.

Puritans tamper with the Dutch Church.

The Lords put them in Mind of the Queen's pious Commiseration of their Condition, that had fled for the Cause of Religion, into her Kingdom, and of the Protection she willingly had granted them; and that she therefore expected from them such Returns of Services and dutiful Behaviour, as became thankful Persons, and good Subjects. They spake favourably of the different Practice of their publick Worship, from ours: as all other Churches had their various Customs and Usages. And

The Lords of the Council write to that Church not to receive them. Eccl. Belgic. Lond.

*Non ignoramus variis Ecclesiis
varios & diversos jam ab initio
Christianæ religionis semper fuisse
ritus ac ceremonias: dum hi stantes,
illi in genua procidentes, alii proni
procumbentes, adorant & precantur.
Et tamen eadem pietas est ac religio,
si verè, & ad verum Deum, oratio
tendat, absitq; impietas ac Super-
stitio, &c. Non contemnimus ritus*

*' that they were not ignorant,
' that from the very beginning of
' the Christian Religion, various
' Churches had their various and
' divers Rites and Ceremonies. That
' in their Service and Devotions,
' some stood, some kneeled, others
' prostrated themselves. And yet
' the Piety and Religion the same,
' if they truly, and to the true God*

ANNO 1573. ritus vestros, neq; vos ad nostros cogimus: probamusque ceremonias vestras, ut vobis & vestra Reip. unde orti estis, aptas & convenientes, &c.

directed their Prayers, without Impiety and Superstition, &c. They added in their Letter, That they contemned not their Rites, neither did they compel them to those used in the En-

glish Church. And that they approved their Ceremonies, as fit and convenient for them, and that State, whence they sprang. And therefore they expected in like Manner, that that Congregation should not despise those Customs, that out of godly Principles, by the Labour of wise and learned Men, had been established in this Church, and confirmed by the Blood of many Martyrs; and now a long Time settled here.

And therefore admonished them, That they should give no Countenance to a Sort of tumultuous and unquiet People; who would fain bring in a Confusion into the Church; nor approve of any of their Doings. Nor would they suspect them to be guilty of such Imprudence or Inconstancy of Wisdom. And that they should avoid any thing that might create a Suspicion in them, of disturbing the Peace of this Estate and Church. And that their Wisdom would suggest to them, That such a Behaviour might move the Queen, who had upon the Account of Religion received them into her Kingdom, to banish them out of it. And so in fine, they warned them against any such, whether *English*, or of themselves, that endeavoured to blow up such Sparks of Discord, and to drive them from their Flock. And particularly, not to receive into their Communion any of this Realm that offered to join with them, and leave the Custom and Practice of their Native Country.

And this, in Conclusion, they wrote to them out of Good-will, to prevent any Cause of Offence, or Suspicion of Ingratitude or Disobedience towards her gracious Majesty; and in order to their living here in Peace and Security: And they of the Council would be ready to shew them all Favour.

The Answer of the Dutch Church to the Councils Lett.

The said Church prudently caused this Letter to be publickly read in their Congregation; and soon gave a very humble and grateful Answer, as it concerned them. First, Thanking the Queen, and their Honours, for their manifold Favours, and the whole Kingdom's Civility towards them, a Company of poor Strangers; and that their inhabiting in the Realm found such Acceptance; Nor that they were yet weary in shewing them their Benevolence. And particularly, they mention the Favour of allowing them their accustomed Ceremonies in their religious Worship, in their own Language, being united with the *English* in Matters of Doctrine. They hoped, that there should not be any Occasion given by them to the Queen or their Lordships, to repent of these Kindnesses vouchsafed them: Adding, That it should appear, their Honours had not been mistaken in their good Opinion of them. They prayed, that it would please them not to believe or regard malicious Reports, to their Prejudice: For that they countenanced no such tumultuous People, nor approved either of their Words or Actions. That they were none of those that despised the Ceremonies of other Churches; and that Submission was due to what a pious

‘ a pious Magistracy had established, and what they judged was *ANNO*
 ‘ most fit for the People, and that tended to the promoting of God- *1573.*
 ‘ linefs.

‘ That they knew it became not them to be curious in other Peo-
 ‘ ple’s Matters: much less to encourage any Changes, or any Per-
 ‘ sons in making them. And the Care thereof they left to them
 ‘ whom God had ordained for the same; and who by Experience
 ‘ best knew, what was fittest for them who were committed to their
 ‘ Charge. That for themselves, they promised that they would
 ‘ take al Care, not to do any Thing that might give any Suspi-
 ‘ cion or just Offence to the Queen, or them. And that accor-
 ‘ ding to their Commands, they would discharge out of their Com-
 ‘ munion Men of such tumultuous Tempers, if there should be any:
 ‘ And that no *English* should be admitted among them, who on such
 ‘ Principles sought to separate themselves from the religious Customs
 ‘ of their own Country. That they had but four of the *English*
 ‘ Nation in their Church: and of each they gave Account: two
 ‘ wherof had been Exiles; and ever since their Return, had re-
 ‘ mained with them. This whole Letter, with the former from N^o XXIX,
 the Council, remain yet in the *Archives* of the same *Dutch Church* XXX.
 in *Augustin Friars, London*. And as they were translated from the
Dutch, and communicated to me by one of the antient Elders ther-
 of, I have thought worthy to Place in the *Appendix*.

Mr. Daniel
Van Mildert.

This Matter with the *Puritans*, (such I mean as withdrew from
 our Divine Service, because of the Ceremonies) was agitated hotly
 this Year, as hath partly been shewed. And here I must mention
 a Course that these disaffected Men took: which was to appeal to
 the Reformed Churches abroad; particularly that of *Geneva* and
Helvetia: which they did some Years ago; as may be seen at large
 in the *Annals of the Reformation*. Wherof the Divines of *Helvetia*
 were of great Esteem with ours; and that justly too, who had so
 Christianly and kindly received and entertained them in the late
 Popish Reign: divers wherof were now Bishops. *Rodolphus Gualter*,
 one of the chief Ministers of *Zuric*, in that Country, had been
 prevailed withal to send Letters to some of these Bishops in their
 Behalf, for some Favour to be shewn them. Which caused ours to
 write again to him; to open to him the true State of the unhappy
 Differences and Divisions in this Church; and to vindicate the Pro-
 ceedings used by the Government. Of which, *Cox*, Bishop of *Ely*,
 had written at large to him: dilating upon the unhappy Condition
 of the *English Church*, by Reason of the present Contentions raised
 in it, by imposing the *Garments*, and some other Ceremonies, indif-
 ferent in themselves: and shewed him fully, the State of the Con-
 troversy. And then excited him, according to his Wisdom and
 Learning, to write a serious Letter into *England* about it. Where-
 upon *Gualter*, in his Answer to the said Bishop, being more perfectly
 instructed in these Matters, shewed his utter Dislike, and Disallow-
 ance of those Men, for making such Contentions in the *English*
 Church, for such weak Causes, as those indifferent Things required,
 were: and excusing himself for a former Letter in Favour of them,
 as not truly understanding the Case: For this I refer the Reader to
 Archbishop *Parker’s Life*, where this Letter may be read.

Gualter of Zu-
ric writeth to
Bishop Cox con-
cerning the Pu-
ritans.

Vol. I.

Life of Abp
Parker, Book 4,
Ch. 9.

For

ANNO
1573.

Bp Parkhurst's
Letter to Gual-
ter. MSS. Joh.
D. Episc. Elien.

For this Letter, and for another, written some Years before, to another Bishop, Bishop *Parkhurst*, in a more moderate Style, this pious foreign Divine was censured by some here at home. Divers there were that disliked, that this Foreigner should concern himself in these Affairs of our Church: and they were such as wished, that such Strefs might not be laid upon Ceremonies; but that in due Time they might be wholly laid aside: and a Reformation be made in this Church more conformable to that of other Churches: and especially that of *Zuric*. *Gualter's* great Friend, the said Bishop *Parkhurst*, seems to have been one of these. But these Censures created a Trouble to that modest learned Man; and made him wish, that he had wholly forbore writing his said Letters, since they were no better interpreted. But *Parkhurst* comforted him, telling him, he should not repent his Letter writ to him on that Argument, in the Year 1566. Which was scarce sharp and vehement enough, as he said: 'For that some of his Brethren then were esteemed too rigid and severe. And that now, this Year, 1573, some were esteemed too much addicted to Ceremonies. But whatsoever it were, none as he knew, accused him [*i. e. Gualter*] of Lenity: Nor, as he judged, ought any one, if he would weigh in an even Balance, both Letters, *viz.* that to him, and that to the Bishop of *Ely*: And that for his Part, (as the Bishop proceeded) he did not disapprove of the Ceremonies of our Church. For he thought them indifferent: but [speaking his Mind more freely, in this his private Letter to his intimate Friend] he could wish, he said, all were like to his Church of *Zuric*.

Again, to the
same, concern-
ing Cox's Let-
ter.

And in another Letter to the said *Gualter*, dated *Febr. 4.* speaking of the Bishop of *Ely's* Letter to him, he friendly gave him this Advice, 'That he knew not what my Lord of *Ely* had writ to him, or

Quid D. Eliensis ad te scripserit, vel quid potius per Literas abs te extorserit, ignoro. Certè, mi Gualtere, nolui, ut te nimium hisce rebus frivolis immisceas. Non equidem nostras Ceremonias, aut Vestitum, improbo; sed res Adiaphoras judico. At, ô utinam, utinam, tandem aliquando omnes Angli Ecclesiam Tigurinam, tanquam absolutissimum Exemplar, imitandam, sibi seriò, proponerent. Int. Epist. D. *Parkhurst*.

rather what he had forced from him by his Letters. But truly, my *Gualter*, I would not have you too much mingle yourself in these frivolous Matters. Not that I disallow of our Ceremonies or Habits: but I judge them to be Things indifferent. But O! would to God, would to God, once at last all the English People would in good earnest propound to themselves to follow the Church of *Zuric*, as the most absolute Pattern.

Whitgift de-
scribes *Gualter's*
Letters.

Dr. Whitgift was now busy in Writing his Defence of his Book against the *Admonition*; and hearing that Bishop *Parkhurst* had received Letters from the said *Gualter*, and supposing he had wrote something in them of these present Controversies, prayed him that he would communicate to him those Letters; or at least a Copy of them. But the said Bishop thought fit to yield him neither. The Reason, I suppose, was in Favour of his Friend, who cared no more to be brought upon the Stage. For this he mentioned to that Divine; and added concerning the said

Whitgift,

Whitgift, That if any Thing made for the Ceremonies, he presently *ANNO* clapped it into his Book, and printed it. 1573.

He gave *Gualter* also this further Intelligence, as the Effect of these Differences among the Professors of the Reformed Religion in *England*. 'That great Dissensions were now arisen between the Protestants and Papists here, and daily did arise: [more boldly it seems shewing themselves.] And that the *Papists* lifted up their Crests, and triumphed, as though they had gotten the Victory against the Protestants. While the Protestants walked dejected and sorrowful: And that at this Time, there were not a few Preachers, that had laid down their Cures of Souls committed to them; and left them to Wolves and Idiots. And that if he asked him the Cause, it was, in Truth, because they would not use the Linnen Garment, called a *Surplise*. Which Counsil of theirs, added the Bishop, I do not at all approve.

*The Papists
shew themselves
more confidently
than before.*

To which I wil subjoin what the same Bishop wrote in the Month of *February*, to another of the Ministers of that Church of *Zuric*, namely, *Bullinger*, 'That there were new and severe Edicts, or Proclamations lately published against such, who either contemned our Ceremonies, or refused to observe them. And then prayed, God give it a good Issue, and have Mercy upon all the Churches of Christ. *Faxit Deus, ne lateat Anguis in Herba.*

*Fears from
Papists.
Parkhurst to
Bullinger.*

All this shews the great Respect our *English* Divines, and many of the Bishops, shewed to those of *Helvetia*; between whom there was a continual Intercourse of Letters. *Bullinger*, in a Letter to Bishop *Parkhurst*, had wrote, that he was that Year in the Seventieth Year of his Age. To which that Bishop, in his next Letter to that Reverend Father, answered, that he wished he might live to an Hundred for the Churches Sake.

*Correspondence
of the Bishop of
Norwich with
Bullinger.*

Concerning this *Bullinger*, and that *Gualter*, before mentioned, with the other learned and godly Men there at *Tygur*, or *Zuric*, thus did *Parkhurst*, while he dwelt among them in his Exile, describe them to *Cole*, a learned Man of *Oxford*.

*His Esteem for
the City of
Zuric.*

*De Bullingero, Bibliandro, Martyre, Zanchio,
Et Gualthero, Gesnero, de Pelicano,
Nostrum judicium si forsam, Cole, requiris;
Hos ego Doctrina eximios, Pietate gravesque,
Judico, quæsimiles perpauco hic habet Orbis.*

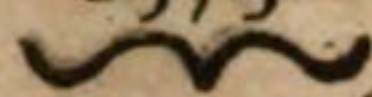
And of the City itself, this was the Praise he gave of it, in a Copy of Verses to *Harley* Bishop of *Hereford*; while he sojourned there:

*Urbs habet Helveticæ me nunc primaria Gentis;
Urbs plane armipotens, Pacis amica tamen.
Urbs facunda piis, Verbi præconibus, atri
Urbs expers odii, cædis, avaritiæ.
Urbs, è qua pulsa est Venus, Ate, pulsus Iacchus.
Urbs minimè flagrans ambitione, dolo.
Urbs, quæ blasphemos punit, litisque resolvit,
Urbs, pietatis amans, justitiæque tenax.*

Urbs,

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Birchet's bloody Act provokes the Queen against the Puritans.

Life of Bishop Parker, B. 4. Chap. 34.

She is minded to excuse him by Martial Law.

The Queen orders that he be strictly examined.

Urbs, Evangelii quæ plantat dogmata Sacri;

Urbs, in quæ nulla est fœda Superstitio.

O! si olim talis tellus Brittanna fuisset,

Extera regna piis non adeunda forent, &c.

A great Cause of these Proclamations and strict Charges, proceeding from the Queen and her Council, against the *Puritanical* Sect, was the horrible Fact of *Birchet*, a great Zealot this Way: who thought it lawful to kill such as opposed them in their Endeavours to bring in their Model and Discipline: And accordingly, in the Heat of his Zeal, assassinated a Courtier in the Streets, thinking him to be Mr. *Hatton*; though it proved to be *Hawkins*, one of the Captains of the Queen's Navy. Concerning which Act something hath been related by me elsewhere. This wicked Principle of murdering for God's Sake, the Queen apprehended so much Danger in; as that of her own Life, as well as of others of chief Rank about her, and so enraged her, that at first she commanded this Murderer to be immediately executed by *Martial Law*. And a Commission for that Purpose was drawn up. And this she resolved to do, as her Sister Queen *Mary* had done, in that severe Reign, toward *Wyat*; especially having heard it by Report of the Earl of *Leicester*, and he from the Admiral: yet not with any their Approbation of such rigorous Doings.

So the Queen in her great Closet, at Service therein, gave Order to Mr. Secretary to bring to her the Commission for Execution of this Man by the *Martial Law*, to be signed by her after Dinner. But the Earl of *Suffex*, Lord Chamberlain, and the Lord Admiral, were much against it. And the Lord Treasurer was not then at Court, whose only Advice was then wanted, to prevent it. The Earl therefore, even while he was at Dinner, wrote to him, it being the 28th of *October*. 'First, Praying God to put it into the Queen's Heart to 'do the best, and then acquainting him with Particulars: As that 'the Lord Admiral was greatly grieved with the Speech, that he 'should devise it, when as he was directly against it. That indeed, 'he had told my Lord of *Leicester* of the Execution done in *London*, 'in the Rebellion of *Wyat*, but he never told it to the Queen. That 'the Earl of *Arundel* was also very vehement against it in Speech to 'him [the Lord Chamberlain.] He added, That the Queen asked 'for the Lord Treasurer, and seemed to look for his being at Court, 'because it was Holy-Day. At length, by the Council, as it seems, of the Lord Treasurer, the Queen set aside that Purpose of hers of *Birchet's* speedy Execution after that Manner: and he had Time given him for divers Days after.

Who shewed at length some Repentance of his villanous Act: but afterwards repented of his Repentance, and justified his Doings: Which exceedingly provoked the Queen; especially having by prolonging of his Life somewhat longer, given Occasion to another horrible Murther, committed by him; namely, killing his Keeper. She had a Mind more fully to sift the Man; and to learn whence he had imbibed these wretched Principles. Therefore she would have him severely and accurately examined, both by Lawyers and Divines. And this she shewed to the Lord Chamberlain to be her Pleasure.

Pleasure. And that in order thereunto he should write unto the Lord Treasurer. Which he did the 11th of November (the Day before *Birchet's* Execution) to this Tenor:

ANNO
1573.

That the Queen's Majesty had commanded him to signify unto him [the said Lord Treasurer] that al the Means that might be, should be used to examine *Birchet* this Night, and to Morrow in the Morn before he was to be executed, of the Matters ensuing: *Viz.* Whether he did stil continue in the detestable Opinion, which he did before recant? Whom he knew to be of that Opinion, beside himself? Whether any Person were privy to his Intention to kill Mr. *Hatton*? Whether he knew any Person, beside himself, that had any such Intention? Whether he thought, when he killed his Keeper, that he had killed Mr. *Hatton*: And what moved him to it? What had moved him to alter from repenting of his former detestable Acts and Opinion: for the which he had asked Pardon of God, of the Queen's Majesty, of Mr. *Hatton* and of Mr. *Hawkins*? And to the End the Matter might be the more substantially handled, the Lord Chamberlain added, That her Highness would have Mr. Solicitor, and the Recorder of *London*, with such other grave Men, as his Lordship [the Lord Treasurer] should think fittest, to examine him very diligently and exquisitely. And also the Dean of *Paul's*, if he were in *London*, or the Dean of *Westminster*: With such other godly Preachers, as his Lordship should think fit, to persuade him, for the disburthening of his Conscience, and the avoiding of Damnation; to utter the Truth in al these Matters. Whereby her Majesty conceived he might be brought to utter al the Truth; and to discover al false Practices, if such had been in this Matter.

The Lord Chamberlain's Letter to L. Treasurer about it.

In this Discourse, 'tis remakable, the Lord Chamberlain moved her Majesty, That *Dering* or *Sampson*, (if the other could not get that which she desired to find) might deal with him: to whom perhaps, as the Lord Chamberlain suggested, for the Credit and Esteem he had of them, he would upon their Persuasion utter them sooner than to any other. But her Majesty would not allow of it.

As for the Bishops of the Church, they did what in them lay, to take away any thing that might justly give Offence: as in the Regulation of their Courts, and in requiring competent Learning, and Study at one of the Universities, in those that hereafter were to be admitted into the Ministry; as wel as for their Morals. For before these Days, near the Beginning of *Queen Elizabeth's* Reign, and for some Year's after, the Bishops were fain sometimes to admit into Holy Orders, Laymen, and such as formerly had followed Trades or Husbandry, and that were but of little Learning. Yet if they were sober, and of honest Lives, Friends to the Religion, and could read wel, they would ordain them Readers or Deacons; to supply smal Cures: very many in these Times being wholly vacant. This was the Reason that many Times unfit Men got into the Church. But this was much complained of; and not without Cause. And the Bishops resolved, as much as they could, to redress this Abuse; refusing henceforth to admit any such to Orders, unless so qualified, as before: Some Canons being made for that Purpose, the Bishop of

Laymen henceforth not admitted into holy Orders.

ANNO *Norwich* had a Trial of this, this Year; as I find among his Letters. 1573.

Which occasions some Quarrel with the Bishop of Norwich.

Mr. Will. Heydon, a Gentleman of good Quality in *Norfolk*, an earnest Professor of Religion, and a dear Friend of that Bishop, comes in *June* to *Ludham*, where the Bishop abode; and brings with him an old Man, formerly an Husbandman, past his Labour, spent in the Turmoils of the World, that understood little or no *Latin*, to be made a Minister. But whatever the Solicitations of Mr. Heydon were, with his Friend the Bishop, his Obligations to the good of his Diocese, and Care of the Church, were such, as he would not admit this Man into Orders. Whereat the Gentleman grew angry; and the Bishop naturally somewhat hasty, was as high; and very sharp Words passed between them: And so they parted. Which pleased the Adversary; and it proved a Country Talk. But such was the good and truly Gospel Spirit both of the one and the other, that they were both within a short Time reconciled again: And Heydon, who seemed to give the first Cause (being returned Home to *Holt*) first made the Offer of Reconciliation; upon this pious Consideration of his, that the Enemy might not blaspheme. And the good Bishop was as ready, with all Joy and Cheerfulness to embrace the Offer. Allow me therefore to recite both their Letters, containing in them so much of the true Christian Temper of Brotherly Love, and Condescension: I have repositied them in the *Appendix*.

Nº XXXI, XXXII.
Mr. Heydon's Letter, desiring Reconciliation.

The short Contents of Mr. Heydon's Letter were, 'That coming Home, he met with some Company that ripped up the Bishops Circumstances from the Top to the Bottom, with no little Joy. And that they were much pleased at the Difference that had happened between them. He upon this, considered the Zeal of his Lordship, and his own also, towards the Gospel. And earnestly tending his Lordship's good Estate, it put him upon the Thoughts how meet and convenient it was, that they should be reconciled. And that therefore, though perhaps he might have forgot the Duty he owed to his Lordship; and that his Lordship also might have administred some Cause for his Choler; yet now considering his Duty towards him [the Bishop] and what Credit his Dealing ought to win towards the Gospel, and to prevent the Pleasure the common Enemy, the Papist, might take at these Jarrings among the chief Professors of it: He, for his Part, for what sharp Words he had spoken, acknowledged his own Infirmary, and begged his Lordship's Pardon. And so prayed his Lordship to acquit him with a Line or two, to the Satisfaction and quieting of his Mind; he making as good Account of him, as the chiefest Bishop in the Land.

The Bishop's Christian Answer.

The Bishop, within two or three Days Space, gave him Answer in a most obliging Christian Manner: Shewing him, 'How glad he was, and thanked God for it, that he had moved that Gentleman's Heart so speedily, and as it were, before the Sun's going down, to fore-think himself of something, that had been lately done at his House. And then vindicating himself in his Refusal of that old Man, prayed him to bear with him, though he agreed not with him in Matters that were in his Judgment offensive to God and his own Conscience, and slanderous to the Church. And bid him remember that Saying, *Amicus, sed usq; ad aras*. And coming

at length to argue with him about the Matter, he asked him, 'Whether he ought to go clean contrary to that, to which he and all the the Bishops had subscribed. That his Estimation would have been much impaired, if he should have granted that Request of his. O! Mr. Heydon, added he, I and al other Bishops have made too many such. Necessity drave us to do the same. But to continue so to do, it were a Fault too hainous. And of late Years he had taken great Care in that Behalf, and so he intended to continue by God's Grace. And then, after some Periods, in Conlusion he declared to him, That he forgat al, and forgave al unfeignedly: and that he did heartily rejoyce to understand the same of him: and lastly, subscribed himself, *His assured loving Friend in Christ.*

About this Time something happened, (wherein the same Bishop was also concerned) in which I cannot but observe the Care that was taken by some Patrons in these Times, that is, such of them as looked upon it, as a great Trust, and so used a Conscience, what Clerks they preferred to their Benefices, that might be capable and fitly qualified, to teach and instruct, officiate and give good Example to their Flocks: and so took greater and longer Deliberation, before they made their Choice: Or, perhaps, for the want of sufficient Clerks in those Times, out of which to make a Choice. One of these consciencious Patrons, I look upon the Lord Keeper Bacon to be, who had kept the Living of *Stifkey* in the Diocese of the said Bishop, in his Hands, vacant now near six Months, and so ere long like to lapse to the Bishop. To whom therefore the Lord Keeper, in August, sent his Letter, Not to take that Advantage; and that, not having yet a fit Clerk to present to it, and being now ready to lapse, he would grant him some longer Time. The obliging Answer the Bishop gave that Lord, was, 'That he would grant him his own whole six Months. And that as he was many Ways most bounden unto his Honour for many Benefits, so he was most glad, when any Ways he might shew himself thankful for the same: Who neither had, nor was able to do it hitherto. That his Honour should command his Term of six Months, for bestowing of his Benefice. In which Time, nothing, he said, should be attempted to the Prejudice of his Lordship's Interest, or the Hindrance of his honourable good Purpose, in the placing of an able Person: Which the good Bishop heartily wished, as wel for the Benefit of the Inhabitants, as the Neighbours adjoining. And so he was persuaded Mr. *Nathaniel Bacon* [who was the said Lord Keeper's Son, and to whom he had sent a Letter also] would have a Care thereof.

Such a consciencious Care, I presume, was that also of the learned and religious Secretary of State, Sir *Tho. Smith*, that the Schools should be supplied with able Men, for the teaching and instructing the Youth of the Nation in Learning and Christian Manners. Who in the same Month, sent to the same Bishop, recommending one *Johnson* to the Free-School of *Aylsham* in *Norfolk*.

The Answer sent by the same Person was to this Tenour, 'That the Order and Foundation of that School was, for the Bailiff and Headboroughs to present, and the Bishop to admit. And that if the Bearer should be named and elected, as afore was said, he would be ready to further him. And would admit him, upon the Trial

A N N O
1573.A Living near
lapsing in Lord
Keeper Bacon's
Gift, for
want of a fit
Clerk.Secretary
Smith recom-
mends a School-
master
for Aylsham
School.

ANNO 1573. of his Ability; and the rather, in that it pleased his Honour to commend him; being every Way ready to gratify his Honour.

But by what I have further to relate concerning the providing for this School, the Bishop shewed his Care of the Schools in his Diocese, and his Caution, whom he admitted to the Education of Youth, as well as to be Ministers, for the Instruction and Edification of the People.

*The Bishop of
Norwich
moved to admit a Puritan
to it.*

Before *Johnson's* Recommendation to the Bishop for this School of *Aylsham*, one *Robert Harrison*, M.A. living there, a Man of some Learning, but a Puritan, had obtained so much Favour of several of the Aldermen of *Norwich*, that they recommended him to the Bishop to appoint and confirm him in that Place. But this Man had but a little before shewed his Disaffection to the Liturgy of the Church, by refusing to have some Parts of the Office of Matrimony used at his Marriage: and thereupon declined to let the Minister of the Parish perform the Office. But notwithstanding, when he afterwards promised more Conformity and Obedience, *Tho. Peck*, Mayor, *Drue Drury*, *Francis Roberts*, *John Aldrich* Aldermen, wrote a Letter to the Bishop to grant his Consent for the placing of the said *Harrison* to be School-master in the said School: Whom they stiled an honest, learned Man: adding, That they had lately Conference with Mr. *Thexton*, Vicar of that Parish, a learned Man, as his Lordship well knew, and with divers others of the antientest and gravest of the Town, about placing him in that School, and found them well inclined thereto; notwithstanding he had of late given some Offence in the Manner of his Marriage. For which he had shewed some Penitence, and had likewise made a faithful Promise before them, that he would be neither Author, nor Maintainer of any Faction there. This Letter was dated *July* the 22d.

*The Bishop refuseth him.
And why. Ep.
Episc. Parkhurst.*

To which the Bishop the same Month gave this grave Answer, 'That he had been greatly laboured, and dissuaded both by some of the same Town, as by other Gentlemen of the Country, who had their Children to bring up, That he should not admit this Man. And surely, as he proceeded, there are great Causes lead me thereto, if they, or any of them be found true, First, He is a very young Man; And though learned, yet in respect of his Age, and want of Experience, not so fit as many others. He is reported to condemn the Reading of profane Authors to Children. Then dare I boldly say, he shal never bring up good Scholars. And another great Matter is, I have been credibly informed, That he hath been troubled with a Frenzy: Which Sickness, as it is thought incurable, so it is most dangerous to admit such a Person to have Rule over young Ones: that besides his young Years hath not Power and Rule over himself at al Times. Touching his Offence in the Manner of his Marriage, the same hath been doubled in him; that being over Night forewarned by one of his dearest Friends, Mr. *Greenwood*, the School-master there (the new Proclamation then newly set forth considered) that he should admit Mr. *Thexton* the Vicar, to marry him, and besides that, not to break the Order of her Majesty's Book in any Part, yet notwithstanding he enterprized, as you have heard; to the Offence of divers, and to my great Displeasure and Discredit: being perswaded that Fact of his is not unknown

unknown to my Lord of Canterbury, and others of the best ANNO
Calling. 1573.

And touching his Penitence, it is far from that you write of, that, as I have been informed, he did rather confirm his Disobedience, than any Way submit himself for the same. And being for mine own Part, in respect of my Place, as also for Duty and Discharge of my Conscience, bound to have a special Care of the Youth of the Diocese, as the Imps that by God's Grace may succeed us, by good bringing up, and become worthy in the Commonwealth; I cannot be easily persuaded to admit Mr. Harrison to any such Charge over them. And thus I bid you heartily farewell. From Ludham.

Yet was the good Bishop so yielding, that not long afterwards, upon other Informations concerning this Man, as though he had been misrepresented, the Bailiff and Headboroughs presenting him, he admitted him to the School. Which (as the Bishop concluded) coming to the Archbishop's Ear, caused him to write to the Bishop, blaming him for it. For in fine, the first Report concerning Harrison's Behaviour and Condition proving too true, together with some Misbehaviour at the Baptizing of a Child, the Bishop turned him out again; as hath been related more at large elsewhere.

William Hughes, D. D. was this Year preferred to the Bishoprick of St. Asaph. How this Man afterwards behaved himself, leased out the Revenues of this See, converted many Benefices to his own Use by Commendams, and misgoverned his Diocese, out of a covetous Disposition, came to Light after some Years: Informations of many great Abuses being brought to Court against him. Which upon Complaint seems to have brought on a Visitation of that Church; and Inquisition to be made concerning the Bishop's Government, and the State of the Revenues of the See; what Benefices the Bishop held in Commendam, and what Leases he had made, and whether to the Prejudice of his Successors; of his Visitations and his Courts; what Residence and Hospitality among his Clergy were maintained. And a particular Account thereof was sent up in the Year 1587, being drawn up in Writing: Shewing the present State of that Bishoprick of S. Asaph. Wherein was discovered, That most of the great Livings within the Diocese, some with Cure of Souls, and some without, were either holden by the Bishop himself in Commendam, or else were in the Possession of such Men as dwelt out of the Country. That there were held by him sixteen Livings, viz. nine Cures, and seven sine Cures. That there was never a Preacher within the Diocese that kept ordinary Hospitality, but only three. Whereby it came to pass, that the former accustomed good and charitable Housekeeping was quite decayed in the Diocese. And particularly one that had two of the greatest Livings in the Diocese, was so far from keeping Hospitality, that he boarded himself in an Ale-house. That divers Parcels of the Bishoprick were leased out, and confirmed by him, to the Hindrance of his Successors: Some wherof were Lordships and Mannours, others good Rectories. That he had got all the Keys of the Chapter Seal within the keeping of his own Chaplains; that he might confirm what he would himself. That in his Visitation, he caused the Clergy of his Diocese to pay for his Diet, and

Life of Archbp Parker, B. IV. Ch. 35.

Hughes, Bishop of S. Asaph. His great Misgovernment.

Inquisition made therein to.

ANN O and of the rest of his Train, over and above the *Procurations*, appointed by the Law for that Purpose. And lastly, That by his Negligence there were so many Recusants in that Country, as then there were. This is a short Abstract of that Paper of Information against that Bishop, and was presented to the Lord Treasurer: And that I may not be thought to wrong the Memory of a Bishop long since deceased, and that the whole may be preserved, I have left it in the

[N^oXXXI]

Hughes un-qualified to be a Bishop.

Appendix, faithfully transcribed from the Original. Of one *Hughes* (in all Probability the same with this Bishop *Hughes*) *Davies*, Bishop of *S. Davids*, gave Notice to Secretary *Cecil*, when in the Year 1565 the said *Hughes* made an Interest to obtain the Bishoprick of *Landaff* then void. And prayed, That a Man of such Deficiencies might not fill such a weighty Place in the Church: For that he was one that was utterly unlearned in Divinity, nor was able to render a Reason of his Faith. And what Service could such an one be able to do to God, and the Queen's Majesty in that Place, that of all other Places had of long Time most lacked good Doctrine and true Knowledge of God? But this Bishop's whole Letter, favouring of a right Christian, and Episcopal Spirit, and containing some other Remarks in it, and being but short, I have thought worthy to be read, and preserved in the *Appendix*: and also to store up, as much as we can of the Memory of our first Protestant Bishops; especially such as were Exiles for the Gospel, as this Bishop of *St. Davids* was one. To which I may add, That he was one of the Bishops that assisted at the Translation of the Bible in Queen *Elizabeth's* Reign; called therefore *The Bishops Bible*.

N^oXXXII.

CHAPTER

C H A P. XXX.

Pilkington, Bishop of Durham, desires the Queen's Leave to come up this Winter. Lands of the Bishopric detained. His Letter therof to the Secretary Cecill. A Contest between the Bishop of Norwich, Doctor Gardiner, and others, about the Archdeaconry of Norwich. The Case. Gardiner gets the Deanry of Norwich. The Bishop and He reconciled. Gardiner's good Service to the Church of Norwich. The Bishop of Ely visits St. John's College. Bingham, a great Soldier, recommended to the Lord Treasurer. Rafe Lane's Characters of Leicester, Burghley, Suffex, Hatton, and other Courtiers. A Controversy in Benet College, Cambridge. Books now set forth. The Queen's Progress into Suffex and Kent. The Bishop of Norwich's Letter to the Bailiff of Yarmouth, concerning the punishing of Wickedness there. The unseasonable Weather this Year.

I COME now to represent some particular Persons, chiefly such as belonged to the Church; and to gather up divers Matters of Remark concerning them; tending to retrieve Memorials of their Piety, Learning, or other Concerns; happening within the Compass of this Year.

Pilkington, the grave and truly Reverend Bishop of *Durham*, deserveth to have some Notice taken of him here; being one of the pious Exiles, that at their Return were the first Bishops settled in the newly Reformed Church of *England*. He was stil alive, but by Reason of his Age very much pinched by the Winter's Cold in that Northern Part of the Nation. The Queen required Residence of her Bishops in their Diocesess; and would not permit them to come up to *London* without special Leave; that they might keep Hospitality, and their Presence might awe the Papists, specially in those Parts. It was now *September*, in the Declining of the Year, when this good Bishop signified to the Lord Treasurer, both his Desire to come into these Southern Quarters, for the avoiding the Extremity of the Winter-Season, and also his pious Acquiescence in God's Disposal of him, whatever should happen. For these were his Words to that Lord, 'That the common Grievs that he had suffered there for 'sundry Winters past, made him to think what he should look for 'the Winter that was then at Hand. That it had begun so sharply 'with him already, that he feared the latter End would be worse, 'And therefore if his Lordship thought good to move her Majesty, 'that he might come up this Winter, he should desire him to let him 'understand her Highness Pleasure. That if his Wisdom thought 'the Time served not for such a Motion, he should content himself; 'and commit himself to his Hand, that had both Life and Death, 'Health

Remarks of several Persons.

Bishop of Durham desires Leave of the Queen to come up.

ANNO 1573. Health and Sicknes at his Commandment. There is, added he, a Highway to Heaven, out of all Countries. Of which free Passage, I praise God, I doubt not.

And then to incline the Queen to allow of his Absence from thence, he shewed, 'That the Country there (Praising God for it) was outwardly quiet enough, and that more Continuers then aforesaid time would abide there: As Sir George Bowes and his Brother there [at Durham] besides others of the Council at York. He appointed nothing, but referred him wholly to his Lordship's Discretion to deal for him, as he saw Cause. Only this he would crave of his Goodness, to know with such convenient Speed as might be, what he might do with good Leave, Come or Tarry; that he might prepare himself thereafter. For when the Weather should be sharper, he should not be able to Travail, if he would, hereafter. And then he ended with a Prayer, 'The great God long preserve you to serve him, to his Glory, his Lordship's Honour, and the Comfort of the People. 22d of September.

Your Lordship's to Command,

J A. D U R E S M E.

His Letter to Cecil concerning the Lands of the Bishoprick, detained.

It may be added here, concerning this Bishop, (because I may not have occasion to say any thing more of him) what Labour and Care he took to preserve the Revenues of his Bishopric, (some Parts wherof were unrighteously detained til the Year 1565) and the Endeavours he used for the Recovery of them. These were the detained Lands, and their Values, as he wrote them down, and sent the Paper therof to Sir William Cecil, Secretary. The Values were according as the Lord Treasurer had rated them.

The detained Lands. Their Value. The detained Lands. Their Value.

	l.	s.	d.		l.	s.	d.
Norham, and the Shire	120	0	0	Middelham	19	6	11
Efington Ward	323	13	4	Gateshead	24	11	7
Efington Coronator	72	9	0	Creik	39	7	4½
Sadberg	23	0	11	Allerton, and the Shire	218	9	1½
Coton Mundivel	47	16	1	A Pension out of Howden	91	5	8½

Al Parcels of the County Palatine.

The State of this Business the Bishop set down after this Manner, in a Letter to the said Cecil, hoping to have some Order by his Means:

'GRATIA & Pax. I have sent your Honour a Note of such Lands as be detained from me, with the Valor of them, as the Lord Treasurer rated them. Norham, and the Shire, is exempted from Cumberland, and made Part of the County Palatine of Durham, and of as great Liberties. So is Creik in al Things from
'Yorkshire.

Torkshire. And al Suits and Prisoners come to *Durham.* *Allerton* A N N O
has great Liberties, but not fully so much. Al other Parcels lie
within the County of *Durham.* 1573.

The Inconveniencies in detaining them, as the Lawyers say, is
such, that al such as hold any Lands within these Parcels of the
Bishop, cannot sell, nor aliene, nor make a good Conveyance or
State in Law, to any Person; not so much as a Jointure to his
Wife, as hath been proved of late; nor sell any Part after his
Office found. Because the Bishop cannot give him his *Liberate* of
them: As even now is in Experience by one *Claxton*, that sold his
Land to *Perkinson*. Who procured divers of the Councils Letters,
that I would grant him his *Liverie*. Which I cannot, being ex-
empted from me. Nor the Queen's Majesty nauther can graunt it
him: For that she holdeth them contrary to Law. And having
not his *Liverie*, say the Lawyers, *Nullum ei restat liberum Tenemen-*
tum. The like is judged to be in Copyholders and Leases also.
Which causeth great Murmurings among the People, and maketh
many Intruders and Usurpers. Whereof must needs issue infinite
Suits, Brawlings, and Quarrellings. Which I am sorry should
chance in the Time, or by Occasion of any that professes Christ's
Gospel. And surely the People say, this is the Fruit of our Reli-
gion, to procure such Mischiefs.

I can with the Amendment of it, but God must work it. And for
my own Part, I wil be no Partaker of any such Injuries to so ma-
ny People, so farre as I may avoid it.

Furthermore, it were Time: The Danger is great: The Shire is
smal. And yet if any of the Wardens of the Marches send for
Aid to the Bishop on the sudden, he must give them Help. The
Shire is divided into four Wards. Of which is detained from me
a Ward and an Half. There be seven Lords within the Shire, *Nor-*
thumberland, Cumberland, Westmorland, Dacres, Evers, Scrope, Lum-
ley; that have great Lands and Liberties; where the Bishop hath
not to do. Beside the Dean and Chapter, and the great Liberty of
the Queen's Majesty's Lands in *Bernard's* Castle, and other Sup-
prest Lands; of which none be at the Bishop's Command. Al
these being taken from the Bishop, it is easy to see what Aid the Bi-
shop shal be able to give in Time of need. For none of the others
do sturre without special Commandment from the Prince: Nor be
at the Wardens Commandment.

But this Harm is not only in War, but in Commissions, Juries,
Carriages, &c. None, or few of these, do serve the Queen, save
only the Bishop's Tenants, and few of the poorer Freeholders.
The Commodities, which be thought great for the Wardship, Mar-
riages, and Reliefs, I assure your Honour, are very smal. For
every Man almost hath purchased suppressed Lands, and so become
Wards to the Queen. Truly, I have had only one poor Relief
these five Years, of xx l. for al Offices that were found. Gods,
which is the great Commodity of the Country, there is none at
al within these detained Lands; nor Wood, saving a little at *Al-*
lerton: Out of my Woods, I give the Tenants of these detained
Lands for their Reparations. This Commodity I have by it. Be-

ANNO 1573. fides, that I pay the Queen's Majesty her Rent duly, although they pay me slowly.

'God graunt, that these Things may be duly considered; and then it wil easily appear, whether I seek mine own Profit, or the Advancement of Justice, and avoiding of Injuries and Mischiefs to many People. And then, like a holy Bishop, he concludes with his Prayer, 'The Lord long preserve you to serve him, and his People, to his Glory, their Comfort, and your Heart's Ease.

Tours wholly,

J A. δύνωλμ.

Those Lands
restored to the
See by the Bi-
shop's Means.

Paying a year-
ly Rent to the
Queen, MSS.
Burghlian.

The Bishop, who was thus diligent and conscientious in soliciting the Recovery of the Lands and Lordships aforesaid, for the Good of his Church, was at last successful, and did obtain the Restoration of them again, by the good Assistance of Cecil: but stil with the Burthen of a considerable Rent-charge to be paid to the Queen, her Heirs and Successors, of 1020 l. yearly; as appears by an authentic Paper, expressive of the same: that is, For the Manours and Lordships situate in the County of York, and Bishopric of Durham 880 l. For those in Northumberland and Elandshire, in the County of Northumberland 140 l. These Lands were retained by Vertue of an Act of Parliament made in the first Year of the Queen.

The foresaid Paper (belonging to Bishop Hutton's Time) bears this Title, 'A Parcel of Possessions late belonging to the Bishopric of Durham, now retained in the Hands of our Sovereign Lady ELIZABETH, by Vertue of an Act of Parliament established in the first Year of her Reign. And then are set down the Names of the Lordships and Manours situate in the Counties of York and Durham. And then follows: *Quæ omnia præmissa concessa fuerunt Jacobo nuper Episcopo Dunelmensi; ac modo Matthæo Episcopo Dunelmensi: Reddendo inde Domine Reginae, Hæredibus & Successoribus suis per Annum 880 l.* And after this, there is a Particular of the Possessions in Northumberland; and the yearly Payments for them, viz. 140 l. And then, at the Bottom thereof is writ, 'Memorandum, These two Sums above-mentioned, have been yearly answered to her Majesty, since the first retaining of the same hitherto.

Rev. T. Baker.

Nº.
XXXIII.

The Bishopric
exempted from
this yearly
Payment, and
why.

These Annuities, in the Nature of a Rent, were pay'd to the Crown for those Lands above specified, and seemed to be continued al along upon that Bishopric, til the Alienation of those very Lands and Estates long after, in the Years of 1648 and 1649, &c. sacrilegiously sold away from it: (as the Lands of the other Bishoprics then were.) As an Account thereof, together with their Purchasers, and respective Sums paid for them, was taken by the Deputy Register of that Bishopric, which I have, for the Reader's Entertainment, reposit in the Appendix; as a Copy thereof was communicated to me by a Learned and worthy Friend.

But when the Monarchy, and Episcopacy took Place again at the happy Restoration, this Payment from that Bishopric remained to the Crown, until King Charles II. remitted it to that See on this Account, viz. Upon his firstcoming in, there was an Act made for taking away

away the *Court of Wards*. And so the *Court of Wards*, that belonged to this County *Palatine* of old, was also taken away by that Act. Whereby the Bishops of that See lost a good Branch of their Revenue. The King, in Compensation for this, forgave the Annuity of 880 l. pay'd before to the Queen Dowager: making a Grant to *Cosins*, that then was the learned and most worthy Bishop of *Durham*, of an Exemption from that Annuity, belonging to the then Queen-Mother, in Reversion after her Death unto him, and then to his Successors.

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This is mentioned in the *Life of Bishop Cosins*, by *Dr. Basire*; as a good Deed to that Bishoprick, done and brought about by his Means and Interest. Which Annuity had been a long Time before accustomedly payed to the Queens of *England*.

*Life of Bishop
Cosins, p. 56
& 98.*

But how these Lands of this wealthy Bishopric were lookt upon with an envious and greedy Eye, even in Queen *Elizabeth's* Reign, may appear from the large and long Leases made by Bishop *Pilking-ton*, but especially his next Successor, Bishop *Barnes*, to the Queen, for the gratifying of some Gentlemen. Which may be seen from an Original Paper, belonging some Time to the Lord Treasurer *Burghley*, now set in the *Appendix*.

*Leases to the
Queen of the
Lands of this
Bishoprick.*

No
XXXIV.

George Gardiner, D. D. a Prebendary of the Cathedral Church of *Norwich*, was this Year nominated by the Queen to the Deanry of the said Church, as he had by her also about a Year before, enjoyed the Archdeaconry of *Norwich*, by a Lapse. Both which Dignities were obtained for him by the *Earl of Leicester's* Interest. He was a Man of Learning and Merit, and a hearty Professor of the Gospel; and of good Friendship and Understanding with the Bishop. But a Difference now unhappily fel out between them. The Cause was a Contention about the Archdeaconry. The Presentation whereof had been granted before by the Bishop, to one *Mr. Roberts*, an old and dear Friend of his: who was at present in Possession. But nevertheless it was in Contest between the said *Roberts*, and one *Rugg*. Who was also presented to it by Vertue of the next Advowson of it, which the Bishop was said to have granted unto his false Receiver, *Thimelthorp*. Who making over al his Goods and Chattels to one *Barnes*, this Advowson, being reckoned among them, came hereby to the said *Barnes*: Who by Vertue thereof, upon the Avoidance, presented *Rugg*. But while these two were at Law together, the Right of Presentation lapsed to the Queen. And *Dr. Gardiner* being now informed that the Title of neither Party was good, and that it was indeed lapsed, took the Opportunity, and got the Grant thereof from the Queen. Hence a new Law-Suit was ready to be commenced between *Roberts* and *Gardiner*: and so hotly followed, that *Roberts* told the other, he would not leave off to recover his Right, though it cost him 500 l. *Gardiner* said, he had no such Substance, yet he would not give over so long as he had a Penny left.

*Dr. Gardiner
gets the Arch-
deaconry of
Norwich.*

Contested.

*The Bishop an-
gry with Gar-
diner.*

But the Bishop was exceedingly angry with *Dr. Gardiner* for this Act of his: and there past some angry Letters from him to the other, telling him, 'That he had done him Wrong two Ways. First, 'in undermining his dear Friend: whom, as he knew, he [the Bishop] 'loved and tendred, as himself. Next, in making him the Cloak of 'that Practice, [for *Gardiner* had reported, He had done it with the

ANNO Bishop's Consent] that he was so far from granting, as he had, and
1573. would withstand the same against any Person, that should offer so
 great Wrong to his Friend: That he had hurt himself greatly
 herein, in confirming the Opinion that went of him, as ambitious,
 and seeking his own Advancement, though his Friends were hurt
 thereby. He wished this Rumour might cease, and spread no far-
 ther; and that he would give him none Occasion of Breach of
 Friendship or Misliking; who had ever been, since he knew him,
 his trusty Friend, in Spight of al his Enemies: and he should find
 him stil any ways ready to Pleasure him; so that his [the Bishop's]
 Credit, and the Safety of his other Friends were not hurt thereby.
 He bad him be Judge himself, Whether he ever granted any Thing
 hurtful to Roberts. The Truth was, there were some Overtures
 made to him by Gardiner, concerning his relinquishing of the Arch-
 deaconry upon some Terms, which the Bishop was privy to.

But Gardiner answered with Words of al due Respect and Soft-
 nefs; and in fine, he desired the Bishop, that the Case might be re-
 ferred to Lawyers and Friends to judge of their Right; and that if
 the Bishop would judge of any Thing fitting for him to do about the
 Award, he would be ready to do it.

The Bishop's angry Letter to Gardiner, caused him to write two
 Letters, one to the Bishop, and another to Roberts, which being so
 peaceably penned, and stating the Matter, I have put into the Appen-
 dix.

In the mean time, Roberts, by the Advice of the Bishop, asked the
 Judgment of two of the ablest Lawyers, Mr. Gandy and Mr. Bell,
 (now Speaker of the House of Commons) both afterwards Judges.

The Case was stated thus to Gandy. George Thimelthorp, having
 Right by Advoufon to the Archdeaconry of Norwich, conveyeth over
 his Goods and Chattels to certain Trustees, and afterwards, in his
 own Name, presenteth John Rugg to the Archdeaconry. My Lord
 Bishop making some Exception, and commencing Suit together with
 Mr. Roberts, unto whom the said Lord Bishop had bestowed the Ad-
 voufon in Reversion, being Patron thereof. While the said Mr. Rugg
 and Mr. Roberts contend in Law, and both installed, and one Year
 expired, one comes, supposing the Queen's Majesty to have Right
 by Lapse, and begs the same of her Grace: Whether may any such
 Lapse fall to the Prince, or any Person, *Lite pendente, & Ecclesia ple-
 na*? Mr. Gardiner saith, Mr. Thimelthorp's Advoufon doth stil re-
 main good: notwithstanding his Conveyance can take no Place now;
 but the Gift through Thimelthorp's Negligence is fallen into Lapse.

This Reason of Mr. Gardiner, That it should be in the Queen's
 Gift by Lapse, is utterly disliked of Serjeant Gandy, and some others
 that have been talked withal. And the Civil Lawyers do generally
 disallow such kind of Lapse. For the while two Persons do contend
 for a Right of Presentation (which often happens) while the Suit
 hangs, a third Person shal seek the Lapse: which hath not been
 heard of before this.

Then follow Notes of Mr. Robert Bell, touching the Matter
 above-written. *Viz.*

These

Gardiner
 clears himself
 to the Bishop.

VIXXX

XXXV.

The Case be-
 tween Roberts
 and Gardiner.

The Judgment
 of Serjeant
 Gandy and
 the Civilians.

‘ These Instructions are in divers Parts imperfect : howbeit, with
 ‘ Conference with Mr. *Gaiton* and this Bearer, I take it, that I un-
 ‘ understand the Cause ; and, as I take it, that *Thimelthorp*, by his
 ‘ Deed of Gift of his Goods and Chattels to *Barnes*, hath given
 ‘ away his Interest in the Advouson.

‘ *Item*, I think that *Thimelthorp*’s Interest, by both the several
 ‘ Grants, was good in Law.

‘ *Item*, I think, that *Barnes* his Title is lost by Lapse.

‘ *Item*, I think also, the Prince cannot have any Advantage, be-
 ‘ cause the Promotion was full of an Incumbent. And though it
 ‘ it were by Wrong, yet the Title of the Prince is not any way due,
 ‘ but by Lapse. And as this Case is, there is no Lapse.

‘ *Item*, Touching the Draught of the Act of Parliament, it shall be
 ‘ considered of sufficiently, if the Parliament doth hold. And it is
 ‘ but lost Labour to enter now into any further Consideration, un-
 ‘ til the Parliament begins ; and then I will do the best I can.

[*Bell*, being Speaker of the House of Parliament, he was desired
 to move the next Sessions for an Act to settle this Matter. This re-
 fers, I suppose, to a Bill, the late Sessions of Parliament, 14 *Eliz.*
 touching *Presentations by Lapse*. Which was read twice, and order-
 ed to be engrossed : But passed not into an Act.]

‘ *Item*, I think very clearly, that the Parliament will not hold at
 ‘ this Time, for divers Causes and Reasons, needless to be recited.

Gardiner, while this Cause depended, was very uneasy, and in a
 Letter to the Bishop told him, That he had lived so much troubled
 and disquieted in Mind about this Matter, that he could never rest,
 nor take his Meat to his Comfort. And therefore concluded, that
 he would yield up his whole Right into his Lordship’s Hands, to do
 withal as he should think best. Yet in a Letter afterwards, he seem-
 ed to revoke this, and insisted upon his own Right. For this the
 Bishop twitted him, and told him in a Letter, He could expect no
 Favour at his Hands, that had deserved none. But *Gardiner* again,
 in a more submissive Manner, answered the Bishop’s sharp Letter,
 promising, ‘ That if he would grant, it was his Right, then upon
 ‘ his Letter, he should have the sole Interest, only considering his
 ‘ Charges, as he should think good. So constant, said he, am I :
 ‘ Adding, I had rather it be said, This Man lost a good Living to
 ‘ keep a Friend, than lost a good Friend to keep a Living. Finally,
 ‘ do with me, as he concluded, as you wil ; so as you deal after
 ‘ your old Manner, like a Friend. Al the World as yet shall not se-
 ‘ parate me from my Lord, the Bishop of *Norwich*. This was writ
 the Beginning of *September*.

The next Month, the Deanry of *Norwich* became void, by the
 Decease of *Salisbury* the Dean, who was also Bishop of *Man*. The
 Bishop of *Norwich* now thought to make use of this, as an Opportu-
 nity to put an End to this troublesome Business, by getting *Gardiner*
 placed in that Dignity ; and so to resign his Pretences to the Arch-
 deaconry. This put him upon writing a Letter to his good Friend
 Dr. *Wylson*, at Court ; moving him to do his Endeavour to procure
Gardiner the Deanry, but conditionally : and yet with respect to
 another Divine that the said City laboured to procure the said Dean-
 ry for. His Letter was to this Tenour : ‘ That it was so now, that
 ‘ my

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Mr. Bell the
Lawyer his O-
pinion, Int.
Epist. Ep.
Parkh.

Some Letters
between Gar-
diner and the
Bishop about
this Matter.

The Bishop
writes to Court
for Gardiner
to be Dean of
Norwich. And
why.

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my Lord Bishop of *Man*, being Dean of *Christs Church*, was departed this World, and great Suit was made for the same Promotion. That the City of *Norwich* had written up for one Mr. *Bird*, a very godly Man, and wel learned. That he was also desired to write to him for one Dr. *Gardyn*, who was also wel learned, and a good Preacher. That he had given an Archdeaconry to one Mr. *Roberts*, (whom he called his dear Friend) whom the said *Gardyn*, as he said, had endeavoured to supplant of the foresaid Promotion. And that when he came up to *London* of late, he intended to pursue his Purpose, as he heard say. The Bishop then requested Dr. *Wylson*, that if he perceived that to be true, that he would do nothing for him, being so ungrateful to him. But if he suffered his Friend Mr. *Roberts* to continue quiet in his Living, then he prayed him to do what he could either for *Gardyn* or *Bird*: for to write against the whole City he would not. And that either of them both was wel able to discharge that Office.

But without this Condition, hinted by the Bishop, *Gardyn*, by the Interest, not of *Wylson*, but a greater than he, viz. the Earl of *Leicester*, obtained the Deanry, and to be the Queen's Chaplain too. By which Means he kept the Contest stil on Foot: requiring Terms before he would lay it down. Nay, and he had so much Favour from the Earl, that he got the Earl to write an earnest and powerful Letter to the Bishop, to surcease, and permit him to enjoy his Preferment quietly, in these Words:

Earl of Leicester's Letter to the Bishop of Norwich, in favour of Gardiner.

After my hartly Commendations. Whereas it pleased the Queen's Majesty at my Suit, to prefer Dr. *Gardyn* to the Archdeaconry of *Norwich*, for better Encouragement and Recompence of his Pains and Travails in that Diocese; I am to desire you, that according to that her Highnesses Grant, he may have your Favour and Authority, for the present Possession therof; not minding to prejudice any Man's Right or Title thereby: but desirous of his more easy and speedy enjoying of that her Majesty's Benefit. And altho' other Means might have been made, either by her Highness's Letters, or else the Lords of the Council, to confirm and establish him in his Right; yet he and I are perswaded, my Letter in his Behalf will prevail and take Effect with you; under whom, and in whose Diocese, he hath bestowed the most Part of his Travail: being assured, that for my Cause he shal be rather furthered than hindered.

And now for that it hath pleased her Goodness to make him her Chaplain, and Dean of *Norwich*, which are both of considerable Charge and Countenance, I am perswaded of your own Consideration, you wil seek his Quiet herein, for the better maintenance of them. The rather also, at this my earnest Letter, and friendly Request. And so I bid you hartly farewell. From the Court at *Somerset House*, the 4th of December, 1573.

Your Lordship's very loving Friend,

R. LEYCESTER.

By

By this Means, having the Countenance of so great a Courtier, *ANNO Gardiner* played his Game, the better to obtain his Terms of the Bishop, in order to his laying down his Pretences to the Archdeaconry. And so at last, some while after, (that I may shorten this Matter) he offered to put the Controversy wholly into the Bishop's Hands, either by himself, or with two others with him, indifferently chosen, to end the same before the first of *August* next. Which was the Time of one whole Year from his Installation into the Archdeaconry: Professing to the Bishop, that if he would give him but one Penny, he should hold himself contented. Otherwise, [without this Reference] he offered but to take his Charges, which then were forty Marks: and his Advowson renewed, which his Lordship gave him; whereby he might quietly enjoy the same after Mr. *Roberts's* Death. And so he would faithfully and friendly join with Mr. *Roberts* in the Maintenance of his Possession. Or else, if he doubted of his Interest, &c. that it could not be quietly enjoyed [by the Trouble that *Rugg* might give him] he promised him Assurance of 23*l.* 6*s.* 8*d.* by Year, to be paid him during his Life; and would defend him against all Men, for the mean Profits received since the Death of the last Incumbent, which was three hundred Mark, toward his Charges.

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He refers himself to the Bishop.
His Offers.

But the Queen's Letters, dated in *June* the next Year, concluded the Strife, commanding the Bishop to suffer Dr. *Gardiner* to execute the Office of the Archdeaconry: of which he had hitherto been hindered, (for what Cause she knew not.) And to have and enjoy the Commodities that thereunto did in any respect belong, from the Death of the last Incumbent, &c. 'That he shal quietly enjoy our Gift, until he be evicted by Law out of the same.

The Queen writes to the Bishop of Norwich in Favour of Gardiner.

But notwithstanding these Differences and Contentions, between these two good Men, the Bishop and the Dean, all ended in a very Christian, charitable Conclusion; and the hearty Friendship, which was formerly between them, was perfectly restored. And as a certain Token therof on the Dean's Side, he set up a fair Monument for the Bishop, who dyed the next Year: at the Foot wherof is engraven, (which are the only Words of the Bishop's Monument yet remaining) *Viro bono, docto, & pio, JOHANNI PARKHURSTO, Episcopo vigilantissimo, GEORGIUS GARDINER posuit hoc.* And when he dyed, (which was many Years after, viz. *An. 1589*) he was buried near the Bishop: which I suppose was by his own Order, in Testimony of his Esteem and Love to him: where his Monument stil remains by the Bishop's.

Reconciled.

It may be added here, for a grateful Remembrance of Dr. *Gardiner*, the great Pains, and good Service he did for the Church of *Norwich*, while he was Dean; all the Lands and Revenues wherof, being very near swallowed up by Sir *Thomas Shirley*, and some others; who had obtained Patents from the Queen for concealed Lands in these Parts, that is, such as had been formerly given for superstitious Uses: and so forfeited to the Crown. And so far had these Men proceeded and succeeded, to make the Lands of that Cathedral such, that about the Year 1582, and after, divers Parcels of that Church's Lands were sold away for ever; and Money taken for them: Others violently entred upon, without Payment of Rent,

Dean Gardiner's good Service to the Church of Norwich.

ANNO 1573. Rent, or Farm. Some Tenants had paid no Rent for some Years. So that the Church at last had not a Parcel of Land, no, not the Houses within the Cathedral Church, but they had been offered to Sale; or else Money taken before Hand for long Leases, hereafter to be granted. Now did *Gardiner*, the Dean, bestir himself for several Years, and made the best Defence he could, partly by Application to his powerful Friends at Court, particularly to the Lord Treasurer, and the Earl of *Leicester*: (to both whom I have his Letters.) So that in the Year 1588, after six or seven Years Contest, he got her Majesty's Warrant, that the Patentees should surrender their several Interests, upon Consideration, *viz.* The Church to receive a new Foundation and Dotation from the Queen; and they to have a new Lease made from her, in such Order, and with such Conditions, and to such Ends, as was in that Warrant set down and exprest. And so I find, that *Shirley*, Anno 1590, got a Lease of ninety nine Years of the Priory Lands; *Gardiner* dying the Year before.

*The Fellows of
S. John deprive
their Master.*

Now something concerning University Matters, wherein a Bishop also was concerned. The Fellows of *S. John's* College in *Cambridge*, weary, as it seems, of Mr. *Shepherd* their Master (whom but four Years before, they had chosen unanimously) deprived him for the Cause of Discontinuance from the College longer than the Statutes allowed: And chose Dr. *Longworth* Master in his Room. And of both these Acts done by them in the Month of *July*, they sent Intelligence to their Patron the L. Treasurer: with their Names subscribed: *viz.*

*Stephen Cardinal,
Laurence Washington,
John Langworth,
Henry Hickman,
Francis Holt,
James Mayor,
Robert Bolton,
George Still,
Thomas Smith,
Edward Ellis,
Richard Some,*

*John Duffielde,
Edward Doughty,
Maurice Faulkner,
Thomas Randolph,
Thomas Leche,
Abel Smith,
Everard Digbye,
John Palmer,
Robert Booth,
William Harrison: with others.*

*Articles of Ac-
cusation against
him.*

And for the better justifying of what they had done, they drew up Articles of divers Accusations against him. The first was, his unsatiable getting to his own Use, from the College and Society thereof, by Fraud and Deceit. Secondly, his sowing of Contention, and maintaining of Factions. Thirdly, his Tyranny, in taking all Authority in Elections to himself, contrary to the Order of their Statutes; and in doing what him listed.

Under the second Article, to make that good, they brought these Instances, 1. His chusing an unlearned and precise President, out of his Order and Place, having six his Seniors to be preferred, and before, speaking openly against the Communion Book.

Item, to another Office, to wit, the Deanship, he chose another, who for the like Fantasies, was in the Town among Men of that Profession.

Profession, of most Account. To him he committed the Government of the Youth. Who by his Countenance were so corrupted, that there was almost never a Boy in the College which had not in his Head a Platform of a Church. Whereas also the same Party did in open Pulpit pretend to confute Dr. *Whitgift*; and was rebuked by one of his Seniors. The Master did not (as he was bound by Duty) take part with the Senior, but rather justified the other, in his inconsiderate and disorderly Attempt. *Item*, that he preferred Mr. *Faucet*; and that, against the Consent of six Seniors: who not long before, in the Presence of the Master and all the Seniors, did inveigh against the Authority of Bishops. *Item*, that he punished one of the Fellows in the defending the Estate, and suffered one other to confute his Defence, without any manner of Punishment. *Item*, that he suffered one to proceed Master of Art, who before him had been convinced of speaking against the Communion Book, and Master *Whitgift* his Book. *Item*, whatsoever hath been against the Estate, hath never been punished by him, or confuted.

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Favours Faction

The Bishop of
Ely visits the
College.

Upon Occasion of the Distractions in this House of Learning, the Bishop of *Ely*, (who was by the Statutes appointed Visitor) instituted a Visitation; and had already entred upon it; and adjourned it for some while. In the mean Time, the High Chancellor of that University had send to his Vicechancellor (who that Year was Dr. *Byng*) to be informed of these Matters; and in his Name, with other Heads, to take Cognizance therof; in order to decide and put some End hereunto. The Vicechancellor informed the said Bishop of this Message. But he insisted upon his Right of visiting that College. Yet, that his Lordship might understand how he proceeded, he caused the Vicechancellor to be present, while he took the Examination of these Controversies; and what he himself, as Visitor, did herein. That so, from his Vicechancellor, his Lordship might be satisfied in the Course he took; and what was actually done by him. Al which wil be more perfectly known by the Vicechancellor's Letter to the said High Chancellor. Which follows, viz.

The Vicechan-
cellor's Letter
thereupon.

' That it might please his Lordship, That upon the Receipt of his Letters concerning the quieting of certain Troubles, lately moved in S. *John's* College, he conferred with those Heads of Houses, who were then at home. And that their Opinion was, that forasmuch as among many other Grievs and Quarrels of that College, namely, that also concerning the Vacation of the Mastership was offered to the Hearing and Consideration of my Lord of *Ely*: And that by Consent of either Party, as it seemed: And for that the said Bishop had already begun his Visitation there by ordinary Authority granted him by the Statutes of that House; He [the Vicechancellor] should do best to abstain from intermeddling in that Cause, until he were fully advertised, whether my Lord of *Ely's* Purpose was to proceed or desist from further dealing therein.

' Wherefore, as he went on, he gave his Chaplain Intelligence, expecting his Answer, til the 19th of the then present *September*. At what Time he understood, that the Bishop meant to be personally present the Monday following, to go forward with his Visi-

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tation in that College. That at his coming to Town he declared to him the Effect of his Lordship's Letters. That his Answer was, that although, as he was persuaded, the deciding of that Controversy pertained only unto him, as Visiter, chiefly because they had attempted the new Election, contrary to his Inhibition there published: wherein he had also summoned his said Visitation: yet that he [the Vicechancellor] might certainly report unto his Lordship, upon what Consideration he had stayed Mr. *Shepherd* in his Room of the Mastership, he caused in his [the Vicechancellor's] Hearing, the Parties to object against the Master, and him to answer for himself.

What the Bishop
did in this Vi-
sitation.

That they charged him with divers Points, but none tending to the Amotion, saving, one concerning his longer Absence than Statute permitted. To the which he answered, That where the Statute granted him three Months Absence, they did him Wrong to limit every Month to 28 Days: seeing the common Custom and Use divideth the whole Year but into 12 Months. Secondly, the Statute dispenseth with him in these Cases, *to wit*, Sicknes, the Prince's Service, Affairs of the College. Of which, some he then proved, some he offered to prove within reasonable Time. Al which granted, he had to spare of his three Months above twenty Days. And lastly, he referred himself to their own Reports, whether, according to the Statute, they had granted him Leave, or no, for six Weeks longer, if need had been. To that it was replied, that where such Leave cannot be granted, but by Consent of the more Part of the Seniors, some gave Voice in that Grant, whom the Statute did not licence to be in Place of Seniors. Then the Question was demanded, Whether any Exception was made against them at the Time of such Voice giving. Which was denied.

These Things being thus, and more amply debated to and fro, my Lord of *Ely* asked him [the Vicechancellor] what he thought in the Case. Who shewed him, that in his Opinion, it were hard Dealing to remove the Master upon that Statute of Absence, without more substantial Proofs than he had heard alledged. Touching other Things there objected, both against the Master and Fellows; and also the Scholars, after my Lord of *Ely* had diversly, as he thought good, examined the Particulars, calling the whole Company into the Chapel, he sharply and openly rebuked them all. And there reserving the Correction of the greater Enormities to his further Consideration; exhorting and charging them to maintain Unity, and to avoid Contention, he continued his Visitation till towards *Easter* next: the rather, (as he told the Vicechancellor, and other, the Assistants) that he might keep them the more in Awe the mean Time.

In Conclusion, That he had thus made Relation of these Matters the more largely, as wel to advertise his Honour of the certainty therof, as also to excuse his long Stay. And so resting always at his Lordship's Commandment, he humbly recommended the same to the Tuition of God. Dated from *Clare-Hall*, the 26th of September 1573. Subscribing, Your Lordship's unworthy Deputy,
ever at Commandment, THO. BYNG.

This

This College's Disturbances continued at least two Years longer, til the Year 1575, when the Queen sent down a special Commission to certain Heads, for the better and more peaceable Regulation of that House for the future, as may be read afterwards: and in the Life of Archbishop *Whitgift*.

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B. i. Ch. 12.

As I have made a few Remarks concerning some Bishops and Divines, by Occasion of Matters falling out towards them this Year; so I wil subjoyn the Mention of a great Soldier of special Note, for his Skill in Military Affairs, and his Improvement of the Discipline of War, somewhat relating to him, occuring this present Year. His Name was *Bingham*, (probably the same with Sir *Richard Bingham*, a noted Commander of the Queen's in the Wars of Ireland, of whom *Camden* gives a very good Character.) This Man had done good Service in the late Northern Rebellion, An. 1569; but now in mean Circumstances. Which occasioned Mr. *Rafe Lane*, (under whom he bore Arms in that Rebellion) to recommend him very earnestly to the Lord Treasurer *Burghley*. Which *Lane* was a Man of great Knowledge for Conduct in War, and of singular Art and Industry in many other Respects: Which made him very dear to that Nobleman: who made Use of him, and listened to many of his Projects and Proposals. This Gentleman now interceded with the said Treasurer for *Bingham*, giving this Account of him, (whose Memory therefore deserveth to be preserved in our Records) That in the Suppression of the Rebels in the North, the Queen had his painful and faithful Service under *Lane's* Conduct. Where, as he assured his Lordship, he put in Practice as rare Points of Warlike Discipline, and as likely to have wrought, (if they had come to any Service) as at any Time in these Parts within our Age had been seen.

*Bingham, a
brave Soldier,
recommended
to the Lord
Treasurer.*

*Camden. Eliz.
p. 567.*

*Rafe Lane.
Lord Treasurer.
Letter to the
Earl of Essex.
May the 19th.*

That his long Experience, since the latter End of King *Edward's* Reign, having been in *France*, where al Queen *Mary's* Reign he served, and until this latter Expedition, joyning to his Practice and natural good Capacity, also *Theoretic* (a Thing to old Soliders as they were al for the most part utterly void of the same) would, when Occasion should serve, make him hereafter to appear, as singular to others, as he for his Part, not without good Proof, did already so esteem of him. And further, that of his Life, he was unto the World unspotted. And that which was the Seal of al the rest, he was not only of sincere Judgment in Religion, but also, being void of those Ceremonial Superstitions [of Popery] even deeply touched with the Fear of God, as his modest Conversation with al Men did partly Witness. In which principal Respect he was bold (as he proceeded) the rather to recommend him unto his Lordship's special Goodness; as in that he knew from what Foundation his Lordship fetched the Beginning of Wisdom. Which is referred to al our Actions, as wel Temporal as Spiritual. And for that, to be plain (he said) with his Lordship, he seldom had found any of his Occupation, [*i. e.* Soldiers] (the more to be pitied) that Way so singularly given.

This was a Character given by Mr. *Lane* (in the foresaid Letter) of *Bingham*, which he himself was the Bringer of: 'Knowing with how favourable an Eye his Lordship beheld Vertue, though

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‘ clothed in never so poor a Weed, (as the Preface of the Letter
‘ ran) and knowing withal, how exact a Judge his Lordship was
‘ thereof, and how hard to be deceived with a Shadow, where the
‘ Ground wanted: That he was therefore the rather bold, humbly
‘ and heartily to recommend unto his Goodness, the humble Suit of
‘ that poor Gentleman.

I add one Passage more of this Writer, to excite the said Lord’s
good Wil, ‘ That he assured him, that his Goodness, that should be
bestowed on him for his Sufstinence, should be, towards God, Cha-
rity; and to her Majesty, the enabling, for her Highness’s Ser-
vice, the most sufficient Man for every kind of Martial Function;
‘ that of his Calling, this Land now held.

Characters of
the Queen’s
Courtiers.

Lord Talbot’s
Letter to the
Earl his Fa-
ther. Epist.
Comit. Salop.
In. Offic. Ar-
mor.

Now having given an Account of some particular Persons, I shal
give a brief Character of Queen’s *Elizabeth*’s chief Courtiers at this
Time; as I read it in a private Letter of one that was now a Cour-
tier himself, the Lord *Gilbert Talbot*, eldest Son of the Earl of
Shrewsbury; which he sent to his Father the Earl, from the Court:
Dated the 10th of *May*. Which Letter ran to this Tenor, ‘ That by
‘ the Conveniency of the Bearer, he thought good to advertise his
‘ Lordship of the State of some there at the Court, as nearas he had
‘ learned by his daily Experience. That the Lord Treasurer, even
‘ after the old Manner, dealt with Matters of the State only, and
‘ bore himself very uprightly. That my Lord of *Leicester* was very
‘ much with her Majesty: and that she shewed to him the same great
‘ good Affection that she was wont. And that of late he had endea-
‘ voured to please her more than heretofore. That there were two
‘ Sisters then in Court, very far in Love with him, as they had been
‘ long; viz. my Lady *Sheffield*, and *Frances Harworth*. That they
‘ belike striving, who should love him better, were at great Wars to-
‘ gether. And that the Queen liked not wel of them, nor the bet-
‘ ter of him. That by this Means there were Spies over him. That
‘ my Lord of *Suffex*, [Lord High Chamberlain] went with the
‘ Tide; and helped to back others. But his own Credit was fo-
‘ ber, considering his Estate. He was very diligent in his Office, and
‘ took great Pains. That my Lord of *Oxford* was lately grown into
‘ great Credit. For the Queen’s Majesty delighted more in his Per-
‘ sonage, and his Dancing, and his Valiantness, than in any other.
‘ And he thought, *Suffex* backed him, al that he could. That,
‘ were it not for his fickle Head, he would surely pass any of them
‘ shortly. That my Lady *Burghley* unwisely had declared herself,
‘ as it were jealous. Which came to the Queen’s Ears: Wherat she
‘ had been not a little offended with her. But now she was recon-
‘ ciled again. At al these Love-Matters my Lord Treasurer winked;
‘ and would not meddle any way.

‘ That *Hatton* [Vicechamberlain] was stil sick; and it was thought
‘ he would very hardly recover of his Disease; for it was doubted,
‘ it was in his Kidneys. That the Queen went almost every Day, to
‘ see how he did. That now there were Devices, chiefly by *Lei-*
‘ *cester*, and not without *Burghley* his Knowledge, how to make
‘ Mr. *Edward Dier*, as great as ever was *Hatton*. For now in this
‘ Time of *Hatton*’s Sickness, the Time was convenient. That it was
‘ brought thus to pass: *Dier* lately was sick of a Consumption, in
‘ great

great Danger, and as his Lordship wel knew, he had been in Displea-
 ' sure for two Years. It was made the Queen to believe, That his
 ' Sickness came because of the Continuance of her Displeasure to-
 ' wards him: So that unless she would favour him, he was like not
 ' to recover. And hereupon her Majesty had forgiven him, and
 ' sent unto him a very comfortable Message. And he now was reco-
 ' vered again. And this, he added, was the Beginning of this De-
 ' vice. And these Things, he said, he learned of such young Fel-
 ' lows, as himself. Further, That Mr. *Walsingham* was come that
 ' Day [*May* the 10th] to the Court, [being returned from his Em-
 ' bassy] and that it was thought he should be made Secretary; Sir
 ' *Tho. Smith*, and he, both together, to execute that Office. That he
 ' had not yet told any News, having no Time as yet to talk therof,
 ' for his being welcomed Home by his Friends.

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And now to return again to the University. A great Controversy there
 had been in *Benet College* in *Cambridge*, between Mr. *Aldrich* the Ma-
 ster, and the Fellows, about a Statute of that College, which the
 Master had broken, and so had forfeited his Headship. It was, that
 the Head of that House must within so many Years after his Ele-
 ction, take the Degree of Batchelour of Divinity: Which he had
 not done, nor intended to do: and that upon some Principles he had
 imbibed (it seems) against taking University Degrees. The Busi-
 ness was at first referred by *Aldrich* and the Fellows, to the Arch-
 bishop, who had been Master of that College heretofore, and so was
 wel acquainted with the true State of it. But *Aldrich* afterwards
 took other Measures, and declined the Archbishop: whose Judgment
 he knew was to displace him, as guilty of an absolute Breach of
 Statute, and so of Perjury: And appealed to the Chancellor of that
 University. To whom the Archbishop's Advice was, That the Cause
 might be brought up before the Commissioners Ecclesiastical, wherof
 himself was one: the Heads of the University, excepting against that,
 as an Infringment of their Privilege; which was, that al Causes of any
 of their Members, should be examined, and determined within
 themselves, exclusively to al others; the said Chancellor then re-
 commended the Cause to the Vice-chancellor, and other chief Heads,
 and after ful Examination thereof, to inform him, how they found
 it, and give him their Judgment. Which after mature Deliberation
 they did; and sent the same at Length in their Letter. This Affair
 is at large shewn in the Life of Archbishop *Parker*. Only this Decla-
 ration to the Chancellor, how the Matter stood, and their Thoughts
 thereof was there omitted: which bringing the Cause to a Conclu-
 sion, I here supply.

A Controversy
 in Benet Col-
 lege, about
 a Statute.

Book iv. Cha
 57.

The Sum then of their said Letter was, ' That his Grace the
 ' Archbishop was the fittest Man to end that Matter, as the College
 ' had formerly addrest their Letter to him, finally to determine it.
 ' They shewed, That the like Statutes were in other Colleges, bind-
 ' ing the Collegiates to be qualified diversly: And that for the not
 ' accomplishing thereof, they have been put by from their Rooms:
 ' That it were a dangerous Thing to admit an Example in one
 ' House, contrary to the rest. And that the plain Meaning of the
 ' Statute was, That who so had not the Qualification required, was
 ' not to enjoy that Place.

The Judgment
 of divers Heads
 of the Univer-
 sity.

' That

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N^oXXXVI.

Horarium. i.e.
Hours of
Prayer; a
Book now prin-
ted.

Cosins's Devo-
tions.

Sand. de
Schisma. An-
glic. Calvin.
Turcism. Briff.
Demonstr.

That the Party had heretofore consented to the Archbishop's Resolution of the said Doubt. And that seeing his Lordship [their Chancellor] had before advised *Aldrich*, to commit his Cause to his Grace; therefore they had address their Letters to him, not doubting of his singular Care for the good Estate of that House: they not thinking it best for them to set down the definitive Sentence. The whole Letter is worth preserving, shewing a Decision of an University Statute, and containing the Result of the Judgment of divers wise and learned Heads of that University at that Time, viz. *Byng, Perne, Hawford, Kelk, and Whitgift*. See it at length in the

Appendix. Some Books I find this Year published, wherein Religion was concerned. Which were, as followeth. A Book of Devotions, called *Horarium*, or, *The Horary*: printed with Privilege at London, by *William Seres*: having been set forth first with the Queen's Authority, Anno 1560. for the Help and Direction of pious People in their Devotions and Prayers. Dr. *Cosins* set forth in the Year 1626, (a Fifth Edition whereof appeared in the Year 1638.) *A Collection of private Devotion in the Practice of the antient Church, called, The Hours of Prayer, as they were much after this manner published by Authority of Queen Elizabeth, 1560.* In the Preface to which, he saith, 'That those his daily Prayers and Devotions in that his Book, for the most Part were after the same Manner and Division of Hours, as heretofore they had been published among us by high and sacred Authority. And now were also renewed, and more fully set forth again: and that for four Reasons. I. To continue and preserve the Authority of the antient Laws, and old godly Canons of the Church. Which were made and set forth for this Purpose, That Men before they set themselves to pray, may know what to say, and avoid as much as might be, all extemporal Effusions, and irksome and indigested Prayers. II. To let the World understand, That they who gave it out, and accused us here in *England*, to have set up a new Church, and a new Faith, to have abandoned all the Forms of Prayer and Devotion, to have taken away all religious Exercises and Prayers of our Forefathers, to have despised all the ancient Ceremonies, and cast behind us the Blessed Sacraments of Christ's Catholic Church: That these Men did little else than betray their own Infirmities, and had more Violence and Will, than Reason or Judgment for what they said, &c. As may also appear by the public Liturgy, and other Divine Offices of our Church, agreeable to them which the *Antients* used. III. That they who are already religiously given; and whom Lets and Impediments do often hinder from being Partakers of the Public, might have here a daily and devout Order of private Prayer, wherein to exercise themselves, and to spend some Hours of the Day at least in God's holy Worship and Service. IV. That those who perhaps are but coldly this Way yet affected, might by others Example be stirred up to the like heavenly Duty of performing their daily and Christian Devotions to Almighty God. This Book had the Approbation and Licence of Archbishop *Abbot*, Feb. 22, 1626. And as those were the Causes of publishing the same so often then, so no doubt,

doubt, upon the same Account, it was thought fit to be set forth *ANNO*
twice in Queen Elizabeth's Reign.

In this Year also came forth another little Book of *Latin Prayers* *Preces privatae;*
and Lessons, for the Use of Schools, intitled, *Preces privatae in Studio-* *Latin Prayers*
forum gratiam collectae: Et Regia auctoritate approbatæ: Noviter impres- *for Schools.*
sæ. Printed by William Seres: It contained, I. A Calendar, toge-
ther with various Rules; as, concerning the Year, with its Parts:
An OEconomical Table; wherein every one is admonished of his
Duty, in whatsoever State of Life he is. II. A Catechism. Which
is the same with our Church Catechism, but ending at the Lord's
Prayer, expounded. III. Morning Prayers. IV. Evening Prayers.
V. Select Prayers concerning the Nativity of Christ, of his Passion,
of his Resurrection, Ascension, and Mission of the Holy Ghost, and
of the Holy Trinity. VI. The Psalms: which they call the *Peneten-*
tial. VII. Other Select Psalms for the Queen. VIII. *Flores Psalmo-*
rum. IX. To obtain Remission of Sins. X. Pious Meditations of
the Frailty of Life; The Hope of the Resurrection, &c. XI. Prayers
out of the Bible. XII. Prayers, or holy Ejaculations. XIII. Other
pious Prayers. XIV. The Blessings of the Table, &c. XV. Other
Miscellaneous Matters added at the End. And lest any might make
some Objection against using Prayers in *Latin*, as bordering upon the
Popish *Latin* Mass, the Editor set forth a Preface in this Behalf: Ap-
plying himself to the Reader, that in setting forth these *Latin*
Prayers, he intended not that such as were ignorant of the *Roman*
Tongue should repeat and use them, when they were not by him
understood: For that was very far from his Purpose. But that he
caused them to be printed for the Sake only of such as were skilful
and studious in the *Latin* Tongue, if they were minded to use them.
But that as for others that knew not that Idiom, he exhorted and
admonished them, that they should accustom themselves to Prayers
written in the Mother Tongue, and be instant in them, and make
them familiar to them; lest while they willingly prayed in an un-
known Tongue, their Minds, as *St. Paul* said, in the mean time be
void of al Fruit. And of this he warned his Reader again and
again. And prayed the Reader to take Notice of this, that he might
not misjudge what he had done.

This Year also were set forth three Sermons heretofore preached *Three Sermons*
in great Audiences by *Tho. Lever*, a very learned and pious Profes- *of Lever set*
sor of true Religion, some time Head of *S. John's College, Cam-* *forth.*
bridge, and an Exile under Queen *Mary*, now Master of *Sherborn*
Hospital. The First, preached in the Shrowds at *St. Paul's* upon
Rom. xiii. Let every Soul be Subject to the Higher Powers. The Se-
cond before King *Edward*, upon *St. Joh. vi. 5. When Jesus then lift*
up his Eyes, and saw a great Company come unto him, he saith unto Phi-
lip, Whence shal we buy Bread, that these may eat? The Third at
St. Paul's Cross, upon *1 Cor. iv. 1. Let a Man so esteem of us, as*
Ministers of Christ, and Disposers of the Mysteries of God.

Now also, (or rather the End of the former Year) did *Rodol-* *Gualter's Ho-*
phus Gualter, a learned Minister of *Zuric* in *Helvetia*, and of great *milies upon the*
Esteem with our Bishops and Divines, set forth his *Homilies* in *Latin*, *First Epist. to*
upon the First Epistle to the *Corinthians*: and dedicated his Book to *the Corinthi-*
divers of the *English* Bishops, namely, such as had been Exiles at *ans.*
Zuric,

ANNO Zurich, and other Cities in those Parts; as Grindal, Sandes, Cox, 1573. Horne, Pilkington, Parkhurst, &c. To this last the Book was delivered in December: And the next Month, the said Bishop, in a Letter, shewed that learned Man, how acceptable the Present was to him, and professed in what Part he took it, that he [Gualter] joined him with those other worthy and learned Bishops in the Dedication. In that Prefatory Epistle (which was dated the Calends of August, 1572) that Reverend Author did learnedly treat of the Dignity and Unity of the Church: Wherein he shewed, that none ought rashly to depart from its Society: and lamented those great and lamentable Divisions in this Church of England, by reason of those that scrupled the Apparel, appointed to Ministers.

*The Works of
Tyndal, Frith,
and Barnes,
set forth.*

This Year also came forth, printed by John Day, the whole Works of Wil. Tyndal, John Frith, and Dr. Barnes, Three worthy Martyrs, and principal Teachers of this Church of England. Collected and compiled in one Tome, Being before scattered, and now in Print here exhibited to the Church; To the Praise of God, and profit of good Christian Readers. *Mortui resurgent.* It appears by the Subscription to the Preface, to have been set forth by J. Fox, the Martyrologist. Which three he called there, Chief Ring-leaders in these latter Times of the Church of England: and added, that we have Reason to praise God, for such good Books left to the Church. As for Tyndal, of him he saith, that he was commonly called, *The Apostle of England*: 'Such was his Modesty, Zeal, Charity, and painful Travail; and 'that he never sought for any thing less than for himself; for nothing more than for Christ's Glory, and the Edification of others: 'for whose Sake he bestowed not only his Labour, but his Life and 'Blood also. As the Apostles of the Primitive Age first planted the 'Church in Truth of the Gospel; so the same Truth being again 'defaced and decayed, by Enemies in this our latter Time, there 'was none that travailed more earnestly in restoring of the same in 'this Realm of England, than did William Tyndall.

To William Tyndall he joined John Frith, and D. Barnes. 'For 'that they, together with him, in one Cause, and about one Time, 'sustained the Brunt in this our latter Age, and gave the first Onset 'against the Enemies; and also for the special Gifts of fruitful Eru- 'dition, and plentiful Knowledge wrought in them by God; and so 'by them left unto us in their Writings.

And he wished the like Diligence had been used in searching after and collecting the Works and Writings of Wickliff, Purvey, Clark, Brute, Thorp, Hufs, Hierom. But the Art of Printing being not yet invented, their worthy Works were the sooner abolished. Such was then the Wickedness of those Days, and the Practice of Prelates then so crafty, that no good Book could appear, tho' it were the Scripture itself, in English, but it was restrained, and so consumed; as Fox judged.

He added, that in these Works of Tyndal, Frith, and Barnes, was to be found Matter, not only of Doctrine to inform thee, of Comfort to delight thee, and of godly Ensamble to direct thee; but also of special Admiration, to make thee wonder at the Works of the Lord, so mightily working in these Men, so opportunely in stirring them up, so graciously in assisting them.

And

And this gave Occasion to this Church Historian, Mr. Fox, to sub-join, that the further he looked back into those former Times of Tyndal, Frith, and other like, more Simplicity, with true Zeal, and humble Modesty, he saw, with less Corruption of Affection in them : And yet with these Days of ours, I find, said he, no Fault.

And then shewing his Reason for publishing these Works, that it was according to the Promise that he had made in his *Acts and Monuments*, of spending some Diligence in collecting and setting abroad the Books of those *Martyrs* (whereof he wrote) together, as many as could be found : To remain as perpetual Lamps, shining in the Churches ; to give Light to al Posterity.

John Stow, Citizen of London, now set forth, in a smal thick Volume, *A Summary of the Chronicles of England ; from the first coming in of Brute into this Land, until the Year 1573.* Diligently collected, corrected and enlarged by the Author. It was dedicated by him to Robert Earl of Leicester. And that partly, 'Because of his Lordship's Inclination to al Sorts of Knowledge ; and especially the great Love he bore to the old Records of Deeds done by famous and noble Worthies.' In the same Epistle Dedicatory he shews the Business and Purpose of his Book, viz. to be a brief Summary of the chiefest Chances and Accidents that had happened in the Realm to that Age wherein he lived. And that what he had done was, By Conference of many antient Authors, those he meant, that were commonly called *Chronicles*. Out of which he had gathered many notable Things, as he said, most worthy of Remembrance : Which no Man to that Time had noted in our vulgar Tongue.

*A Summary of
Chronicles, by
Joh. Stow.*

The Authors he made use of, both in *Latin* and *English*, are set down by him in his said Summary, to a very great Number ; which bespeak him a laborious Antiquarian : besides his Converse with many Epistles, Epitaphs, and other Pamphlets of Antiquity for his Purpose. There is moreover in this his Summary, worthy our Mention, another List of many ancient Writers of *English* History, with his Account and Character of each of them, and their Books, and Times wherin they lived : Beginning with *Afferus Menevensis*. Of whom, for a Specimen, I wil repeat what he writes.

*Authors by him
made use of.*

Afferus Menevensis. A Man of great Holiness, and Learning. Who was sent for from *S. Davids*, in *Wales*, by *K. Alfrede*, and by him made Bishop of *Sbirburne*, now called *Salisbury*. It is said, that *K. Alfrede* erected the School or University of *Oxford*. But this *Afferus*, writing purposely, diligently, and honourably, of *K. Alfred's* noble Acts, maketh no mention of it. Divers there be, and those antient Writers, which attribute al to the *English* School at *Rome*. Which the late, without Consideration, do speak of *Oxford*. *Afferus* flourished in the Year after Christ's Birth 890. In this Summary he set down under each Year, the Names of the Maiors and Sheriffs : and throughout the Book many remarkable Passages of History, relating to the City of *London*.

The Queen's Progress this Summer was into *Kent*. She set out from *Greenwich* the 14th of *July*. Thence to *Croydon*, to the Archbishop's House : where she stayed seven Days. Thence to *Orpington*, the House of Sir *Percival Hart*. Thence to her own House, *Knolle*. Thence to *Birlingham*, the Lord *Burgavennies*. Thence to *Eridge* :

*The Queen's
Progress into
Kent.*

A N N O another House of that Lord. Thence to *Bedgbury*, Mr. *Culpepper's* House. Thence to *Hempsted*, Mr. *Guilford's*. Thence to *Rye*. So to *Sifingherst*, Mr. *Baker's*, whom she knighted. Thence to *Bocton Malherb*, to Mr. *Tho. Wotton's* there. Thence to Mr. *Tufton's* at *Hotherfield*. Thence to her own House, *Westenbanger*: The Keeper whereof was the Lord *Buckburst*. And so to *Dover*. When she departed from thence, at *Folkston* she was met with the Archbishop of *Canterbury* and the Lord *Cobham*, and a great many Knights and Gentlemen of that County: and so conducted to *Canterbury*: and lodged at the old Palace of *S. Augustines*. And treated by the Archbishop, as we shal hear by and by. From *Canterbury* (where she tarried a Fortnight) she passed to *Sittingburn*; and so to *Rocheſter*. Thence to her own House at *Dartford*. And at last came safely to *Greenwich* again.

Some Account
of her Journey.

From Mr. *Guilford's* House (where she was *August* the 10th) the Lord *Burghley*, in a Letter to the Earl of *Shrewsbury*, gave this short Account of their Journey hitherto: 'That the Queen had a hard Beginning of her Progress in the Wild of *Kent*: and namely in some Part of *Suffex*. Where surely were more dangerous Rocks and Valleys, as he said, and much worse ground, than was in the Peak. That they were bending to *Rye*; and so afterwards to *Dover*: where, as he added, they should have Amends.' I will rehearse also the Conclusion that Lord made in his Letter; wherein, having mentioned the Earl's noble Seat of *Chatteſworth*; that was then, as it seems, in building, or adorning, 'I must end with my most hearty Commendations to your Lordship, and my good Lady, wishing myself with her at *Chatteſworth*; where I think I should see a great Alteration to my good Liking. From the Court, at Mr. *Guilford's* House.

Life of Abp
Park. B. iv.
Chap. 30.

The French
Ambassador at
Canterbury,
the Queen be-
ing there.

In her Passing, (I say) she visited *Canterbury*. How magnificently she was received and entertained here by Archbishop *Parker*, I have related elsewhere. This I only add, that while she was here, the French Ambassador came to her. Who hearing the excellent Music in the Cathedral Church, extolled it up to the Sky, and brake out into these Words, 'O God, I think no Prince beside, in al *Europe*, ever heard the like; no, not our Holy Father, the Pope himself. A young Gentleman that stood by, replied, *Ab! Do you compare our Queen to the Knave of Rome*; or rather prefer him before her? Whereat the Ambassador was highly angred, and told it to some of the Counsellors. They bade him be quiet, and take it patiently. For the Boys, said they, with us do so cal him, and the *Roman Antichrist* too. He departed with a sad Countenance. This Passage, Bishop *Parkburst* wrote to *Gualter* of *Zuric*, in his Correspondence with him. This French Ambassador dined with the Queen at the Archbishop's Palace: His Title was *Comes Rhetius*; with whom the Queen after Dinner had much Discourse.

N^o XC.
Pag. 162.

In the Middle of the *Latin* Life of Archbishop *Parker*, intituled *MATTHÆUS*, there is a large Blank left, as may be observed in the said *Latin* Life, printed in the *Appendix* to the Life and Acts of that Archbishop. In which Blank Place should have stood a particular Description of the Queen's Progress, and of her coming in her said Progress to *Canterbury*, and her most splendid Entertainment by

by the Archbishop there. This undoubtedly was omitted by that Archbishop's Order, to prevent any Censures of him, that might be made therupon. Yet the said Description was printed in that void Place, in some few Copies, rarely to be (now especially) met withal. A worthy learned Man, and a great Searcher after such Curiosities, having obtained one of these Copies, communicated that material omitted Part of the Archbishop's History to me, which on this Occasion, I have put into the *Appendix*, as a great Rarity: wherein the Queen's coming to that City, and Reception both at the Cathedral and Palace, is more largely related: and her Departure thence, and the rest of her Progress homeward.

ANNO 1573.

Rev. T. Baker, Th. B.

Nº XXXVII.

It was sad to consider, that notwithstanding the Restoration of the Gospel under this Queen, and that the Bishops and Officers of the Church did what they could in the Exercise of Discipline, for the Restraint of Sin and Wickedness, as Adultery, Fornication, Profanation of the Lord's Day, Wrongs done in Matters Testamentary, and the like; yet these Transgressions did abound very much: as in other Places, so I find particularly in the Town of *Yarmouth*, in the Diocese of *Normich*. Notwithstanding the Bishop had a Commissary there, on purpose to watch over, and take Care of those Parts; and as Occasion served, to inform the Bishop of any Irregularities, and Misdemeanours. But al little enough. Infomuch, that two wel disposed Persons, *viz.* Mr. *Bacon*, and Mr. *Meek*, Bailiffs of *Yarmouth*, desired the Bishop to exercise his Authority, and to punish Wickedness. To which the Bishop gravely and willingly condescended: 'Commending their godly Intent herein; adding, that 'al he and they, with al his Officers, could do, was too little; Sin 'did so much abound, and Punishment thereof was so slack. And 'that if he might perceive any Default in his Officers, being thereof 'by them advertised, he would see it amended. This notwithstanding he required of them, that his Commissary should not be interrupted in his Office doing. And thus concluded, Beseeching 'Almighty God, that himself and they al might be earnestly bent, 'that Sin might be punished, to the Example of the World; where- 'by it might be left off. This Letter was dated in *November*.

Wickedness rise in Yarmouth.

The Bishop of Norwich to the Bailiffs there.

The Season and Weather this Year, I may be allowed to give a short Hint of, since the abovesaid Bishop thought fit to write of it, as far as into *Helvetia*, to his learned Friends, *Gualter* and *Bullinger* there. That from *November* the last Year, to *Whitsontide* this, it was almost perpetual Winter: for the cold Winds, *Eurus*, *Aquilo*, & *Septentrio*, that is, the East, North-East, and North, al that Time only blew. The warm South, and South-West, never or rarely. Yet there was scarcely Snow or Frost before Candlemas. And then the Country abounded with both. Which caused a very great Dearth, not only of Bread, but of al other Things. Which the pious Bishop attributed to this Cause; Because Charity grew so cold. But in the latter End of *June*, notwithstanding, there appeared better Hopes, and the standing Corn every where very promising. But the Harvest was not begun, especially in *Norfolk*, 'til *Bartholomew-tide*; and that a very moist and rainy Season; scarce a fair Day in the whole Harvest. So that no smal Part of the

The unseasonable Weather this Year. A Dearth.

ANNO 1574. Corn perished. However, the greatest Part was saved, by the unwearied Pains and Diligence of the Harvest-men.

CHAP. XXXI.

Bullinger and Gualter, their Judgments of the New Discipline.

The Exercises. In what Order and Manner performed in Hertfortshire; by the Direction of the Bishop of Lincoln.

The Exercises forbidden in the Diocese of Norwich. Some Privy Counsellors write to the Bishop of Norwich, in Favour of them. Which occasions his Letter to the Bishop of London, for Direction: And to the Bishop of Rochester. Notice given to the Archbishop of the Suppression of them. Not suppress in other Dioceses. The Book of the Troubles at Frankford, printed. Reprinted, 1642. Some pretend to cast out Devils. Account of two Persons afflicted with Satan, in a Letter of the Bishop of Norwich to Bullinger. An Innovation in the Cathedral Church of Norwich. The Bishop's Letters thereupon. Arianism and the Family of Love in Cambridgehire.

The Judgment of the Divines of Zurich, concerning the Innovators.

Bullinger's Letter. Surv. of the pretended holy Discipl. Edit. 1593. p. 452.

Gualter to the Bishop of London. Ubi supra.

AN Argument of the Correspondence held the Year 1574, between some of the English Bishops, and their old Friends of Zurich in Switzerland, was concerning those that laboured to bring in a Ruling Presbytery into this Church, instead of Bishops; and for taking away their Revenues, and putting them to better Uses. These were not approved of by those Divines. Bullinger, the Chief of them, in a Letter dated May the 10th, 1574, writ thus to one of our Bishops, concerning these Innovators. 'They imitate, in mine Opinion, those seditious Tribunes of Rome, who, by Vertue of the Agrarian Law, bestowed the public Goods, that they might enrich themselves. That is, that you [the Bishops] being overthrown, they might succeed in your Places, &c. But they go about to erect a Church, which they shal never advance, as they desire: neither if they should, can they ever be able to continue it.' And after, in the same Letter, 'I would to God there were not in the Authors of this Presbytery, *Libido dominandi*, an ambitious Desire of Rule and Principality. Nay, I think it ought especially to be provided for, that there be not any high Authority given to this Presbytery. Whereof many Things might be said; but Time wil reveal many Things, which yet lie hid.

And Gualter, another Divine at Zurich this same Year, in his Letter to Sandys, Bishop of London, delivered his Mind thus concerning the Discipline: 'I understand, that the Strife among you, procured by certain turbulent Innovators, doth wax hot; and that they are gone so far, that under the plausible Title of Good Order

and

‘and Discipline, they desire the whole Government and Policy of
 ‘the Church of *England* to be utterly overthrown. Surely I should
 ‘mervaille at the Immodesty and wilful Desire of Contention in these
 ‘Men, but that I see the same is practiced elsewhere: especially
 ‘where the Authority of the Brethren of *Geneva* is so greatly
 ‘esteemed: that *Geneva* is accounted the Oracle of al *Christendom*.
 ‘God hath indeed adorned that Church with diverse excellent Gifts,
 ‘and the Ministers thereof. Among whom, Master *Beza* I have al-
 ‘ways revered and loved: and do so stil. But yet I would wish
 ‘them, *Modestius & humiliter sapere*: and not seek to draw
 ‘their Shoe upon every Man’s Foot, &c. What hath been done in
 ‘the *Palsgrave’s* Country, as I writ unto you before. Which Pe-
 ‘riod of his former Letter to the Bishop of *London*, which *Gualter*
 ‘here refers to, I wil here set down, for better clearing of the follow-
 ‘ing Part of his Letter.

‘It was of late decreed by the Minister of *Heidelberg*, That no
 ‘Man should be admitted to the Lord’s Supper, except he first of-
 ‘fered himself to the Pastor. For *St. Paul’s* Rule is not held suffi-
 ‘cient there, *viz.* that every Man should try himself. The Elders
 ‘did not agree to this Decree. But yet notwithstanding it is
 ‘urged in the Name of the Presbytery, nay, of the whole Church,
 ‘&c. There is there an *Helvetian* Governor of the College of *St.*
 ‘*Denis*, as innocent and godly a Man as liveth. Howbeit *Olivanus*,
 ‘the Pastor, warned him by the Cryer of the Presbytery, in the
 ‘Name of al the Elders, That he should not come to the Lord’s Sup-
 ‘per. Adding this Cause, That he could not admit him *absque ani-*
 ‘*mi sui offensione*, without the Offence of his own Mind. The Par-
 ‘ty took this Dealing (as was Reason) in ill Part, and desired to
 ‘know, what he had committed that deserved such a Punishment.
 ‘But they answered him not otherwise, than that they continued
 ‘in the same Mind. Whereupon he offered a Supplication to the
 ‘Prince *Elector*, That he would compel them to shew the Fault, if
 ‘there were any, that he had committed. But to this Day he could
 ‘extort nothing else in Effect from them. This is their goodly Or-
 ‘der; this their Discipline, And now I go on in *Gualter’s* second
 ‘Letter, where I left off.

‘Surely the State there [in the *Palsgrave’s* Country] as touching
 ‘Discipline, and the Government of the Church, al Men that come
 ‘thence do say, It is worse than it was before. And it is sure, that
 ‘many do repent that they ever admitted those Mens Council. But
 ‘yet the *Genevians* do stil endeavour to thrust their Discipline upon
 ‘al Churches. And if they shal deny this, they may be sufficient-
 ‘ly convinced by the Books of Theological Examples that *Beza* pub-
 ‘lished this other Year. That they suggest their Arguments and
 ‘Councils, not only to you *Englishmen*, but in like Sort to the *Germans*,
 ‘*Phrysians*, *Polonians*, and *Hungarians*. Whereby among those that
 ‘agreed wel before, *Rixæ & turbæ enascuntur*: Brawlings and Quar-
 ‘rels do arise, &c. And so having signified what Troubles the In-
 ‘novators beyond the Seas, as well as in *England*, did procure, he
 ‘moved the Bishop, to do as he and Mr. *Bullinger* did: that is, to
 ‘moderate such busy Wits (as they might) for a Time. For (saith
 ‘he) *Spero, ædificium novæ Disciplinæ brevi propria mole ruiturum, &c.*

‘I hope

ANNO 1574. ' I hope the Frame of this new Discipline wil, in short Time, fal of
' itself; considering that now it appears sufficiently, many are now

Gualter to the
Bishop of Ely,
Pa. 454.

' become weary of it, that had it before in Admiration. The same *Helvetian* Divine wrote also this Year to another Bishop, his Correspondent, namely, the Bishop of *Ely*, upon the same Argument, two Letters: Which may be read in the *Survey of the pretended Holy DISCIPLINE*. In one whereof, dated *Aug. 20.* are these Words: ' I shal not need to use many Words; what I think of
' your *Innovators*, sith I have done it in my last Letters. And surely
' I am greatly confirmed in my former Opinion, by the Examples
' which such like *Innovators* in *Germany* do bring forth. *Video enim*
' *illis nominibus nihil ambitiosius, nihil insolentius, nihil ineptius fingi*
' *possit*. For whereas there are many things most wickedly done by
' them daily, yet they are not ashamed to pretend the Zele of God,
' in excuse of those things, which contrary to the Word of God
' they devise most wickedly and maliciously against the Servants of
' Christ. But as far as I can conjecture, many, by whose Counsil
' and Assistance the Frame of this Discipline was chiefly erected, are
' now ashamed of them.

Exercises now
used by the Mi-
nisters.

EXERCISES among the Ministers and Curates of Churches, (called *Propheesyings* from the Apostle's Word, 1 Cor. xiv.) were now used in most Dioceses. The main End whereof was for the inciting those that were in Orders to apply themselves to the Study and Understanding of the holy Scripture; and to enable them to make profitable Sermons, and to preach in their several Cures, and Parochial Charges. In order to these *Exercises*, the Clergy were sorted into divers competent Companies or Societies, by Subscription of their Names; and particular Churches and Days appointed, and the Persons named to exercise and perform in their Order: And the rest, after the Exercise was over, were to judge of what had been spoken; and a Moderator to be present, to determine and conclude all. That which was to be done at these Meetings was, that a certain Portion of Scripture given, should be handled by some of them assigned thereto, by way of Explication, and apt Observations to be deduced from thence. The Moderator was nominated by the Bishop of the Diocese, as likewise the Order of the whole allowed by him.

Bishop of Lin-
coln settles
them in Hert-
fordshire.

This was practised to the great Benefit and Improvement of the Clergy: Many of whom, in those Times, were ignorant, both in Scripture and Divinity. In *October* this Year, the Bishop of *Lincoln* settled Orders and Moderators for these *Propheesyings* in that Part of *Hertfordshire* that lay in his Diocese, with his own Hand subscribed to them; and the like, no question, in the other Parts of his See. It may be worth recording the Paper: Which was in this Tenor:

MSS. Penes
me.

' First, It is thought meet, your *Exercises* shal be kept every other
' Week, upon the Thursdays, from nine of the Clock in the Fore-
' noon, until Eleven, and not past. So that the first Speaker exceed
' not three Quarters of an Hour, nor the two last, half an Hour
' between them both. The Remnant of the Time to be left for the
' Moderator. If the Thursday shal fal out to be some Holy-Day,
' then, &c. [to be considered on what other Day they were to
be observed: as in the Orders for these Exercises in the Diocese of
' *Chester*.

Chester. Some Years after, I find they were ordered on the Tues- *ANNO*
day before by *Chaderton* the Bishop.] *1574.*

‘ A Table of the Names of the Speakers being made, it may easi-
‘ ly be known, who should speak, wherof, at what Time, and in
‘ what Place, what Course every Man is bound to keep in his own
‘ Person: Except upon urgent Occasion he be hindred. And then
‘ may he substitute a sufficient Deputy. Yet such an one as belong-
‘ eth to our Exercise: Whose Name shal be signified to the Mode-
‘ rator before. So that the Place be never destitute; and the Bre-
‘ thren may know whom to look for.

‘ Al the Speakers ought carefully to keep them to the Text; ab-
‘ staining from heaping up of many Testimonies, Allegations of pro-
‘ fane Histories, Exhortations, Applications, Common Places, and
‘ Divisions, not aptly grounded upon the Text: Not falling into
‘ Controversies of our present Time or State: Neither glancing
‘ closely, or openly, at any Persons, public or private; much less,
‘ confuting one another. But contrariwise, al their Care ought to
‘ be, to rip up the Text; to shew the Sense of the Holy Ghost; and
‘ briefly, pithily, and plainly to observe such Things, as hereafter
‘ may wel be applied in Preaching, concerning either Doctrine or
‘ Manners.

‘ The Text may be handled in this Sort: If first, we shew, whe-
‘ ther it depend of former Words, or no. And how, and upon what
‘ Occasion the Words were spoken, the Fact done, or the History re-
‘ hearded: So that this be soundly gathered out of the Scriptures:
‘ The Drift and Scope of the Words, and the plain Meaning of that
‘ Place of Scripture, is to be opened: The Property of the Words
‘ to be noted; whether a Figure, or no: The Use of the like
‘ Phrase of Scripture in other Places: Reconciling such Places, as
‘ seem to repugne: Lay forth the Arguments used in the Text:
‘ Shew the Virtues and Vices, contained or mentioned therein; and
‘ to the fulfilling or Breach of which Commandment they belong.
‘ How the present Text hath been wrested by the Adversaries: and
‘ how, and wherein they have been deceived. What Points observ-
‘ ved, that may serve for Confirmation of Faith, and Exhortation
‘ to Sanctification of Life; against Occasion shall be offered of
‘ Preaching.

‘ After the first Speaker hath ended, the Second is to speak of the
‘ same Text, and in the same Order: having a careful Respect to add,
‘ and not to repeat, to beware as much as in him lieth, that he utter
‘ no Contradiction to the former Speaker. If it fal out, the Former
‘ shal give out any false Doctrine, the public Confutation and quali-
‘ fying of the Words is to be left to the Moderator: And the Mat-
‘ ter itself further to be handled privately, by the Brethren. The
‘ same Order in the same Text hath the Third Speaker to keep. And
‘ both of them as the rest, are bound not to exceed the Time.

‘ *Prayers* ought to be made by the first Speaker for the whole
‘ State of the Church, at the Beginning of the Exercise shortly:
‘ And at the End by the Moderator: Namely, for the Queen’s Ma-
‘ jesty: by whose good Means God hath granted us Liberty to pro-
‘ ceed cheerfully in such Exercises. Especially, we have to pray
‘ for the Grace of God’s Holy Spirit, for Truth, Unity, Reverence,
‘ Discretion

ANNO 1574. Discretion and Diligence in our Ministry. The Form of Prayer is further to be prescribed.

Our Exercise shal be had only and wholly in the *English* Tongue; avoiding Allegation of Scripture, Fathers, profane Authors, &c. in the *Latin*, for spending of Time: Unless the Force of some *Latin*, or *Greek* Word, for further Instruction, be shewed as a Thing most necessarily to be noted, where Ability wil serve.

The Exercise ended, the Brethren coming together [the Assembly being dismiss] and the first Speaker for that Time put apart, and al, so many as have not given their Names to our Exercise, seclused; the Moderator shal require of the Brethren, by Order, their Judgments concerning the first Speaker, for whose Cause chiefly the Day's Meeting and Assembly hath been. First, how sound his Doctrine; how he kept his Text, or wherin he swerved; how truly Scripture expounded, and Testimonies alledged: How he hath observed our Order of Prophecy: How plain or obscure his Words: How modest his Speech, or Gesture; how seemly, reverend and sober, his whole Action in the Exercise hath been: and wherin he failed. Withal is to be considered, how some of his Words doubtfully spoken, may be charitably expounded and construed in the better Part. This done, the first Speaker must be contented to be admonished by the Moderator, and the rest of the Brethren, of such Things as shal seem to the Company worthy Admonition. The same Enquiry is to be made of the Life of the Speakers in their Course. That we may al be reformed both in Doctrine, and in Life.

In this Consultation, and after this Admonition to the Speakers, shal be moved, by any of the Brethren, any Doubt that justly might rise of the Text, and not yet answered by any of the Speakers. Wherin he is to be resolved by the Speakers and Moderator: But if he seem not yet so fully satisfied, and the Question of Importance, by Consent of the Brethren, it shal be deferred until the next Exercise, for the first Speaker for that Time to handle, in the Entrance of that Day's Prophecy. Further, None of the Speaker's shall take upon him publickly to make Answer, unless he be able presently, pithily, and plainly to answer the same.

No Man shal willingly shun the Exercise, or fail in his Course; neither shew himself disordered, or refuse, or stomach such Brotherly Admonition as is to be used; neither speak publicly or privately against any good Order taken by the Brethren, and ratified by our Ordinary. And if any shal so do, and be found therein incorrigible, we have Leave to put out his Name in the Table, til he be reformed. And in the mean while, we are to signify his Fault unto the Bishop.

The appointing of the Ministers to our Exercises, belongeth unto our Ordinary. Neither are we to place any to the same, but such as shal be admitted by him, and those whosoever shal first yield to the Observation of these Orders, and testify the same by their Subscription.

ANNO

1574.

The Bishop's Allowance.

The Bishop's Allowance.

These Orders of *Exercise* offered to me by the Learned of the Clergy of *Hertfordshire*, I think good and godly, and greatly making to the Furtherance of true Doctrine, and the Encrease of godly Knowledge in them that are not as yet able to preach: Specifically, if the same Rules be soberly, with Wisdom and Discretion, observed. Therefore I earnestly exhort and require all such, as will not shew themselves to be backward in Religion, and Hinderers of the Truth, diligently to observe the same, and resort unto the *Exercise*. Or if they will not presently, upon the Warning of the Moderators, to appear before me, to yield an Account, why they will not submit themselves to so godly and profitable an *Exercise*. Nevertheless, I require, that you admit not any to be President or Moderator in that *Exercise*, but such as I have allowed by this present Subscription, before that I, upon particular Trial, shall accept and allow the same. Nor shall you permit any Stranger to speak among you, but such as you know will stay himself within the Compass of these Orders, and not break them, to the defaming of the present State of the Church of *England*. Or if any shall so do, be he Stranger or other, that presently one of the Moderators stay him, that he proceed not therein. This 26th of October, Anno 1574.

THOMAS LINCOLN.

For this present Time, until I have further Trial of others, I appoint the chief Moderators, these whose Names are subscribed, one at least of which, I require always to be at the *Exercise*.

The Moderators appointed.

Mr. Horn of *Hempsted*, Mr. Hammond of *Leachwold*,
Mr. Mountford of *Tynge*, Mr. Potkin of *Lilly*.

At which I require to have diligent Care of the Observation of the former Orders, as they will answer to the contrary.

These Exercises or Prophesyings were practised at *Holt*, and other Places in the Diocese of *Nowich*, by the Countenance and Encouragement of that Bishop; til in the very Beginning of this Year, 1574, when the Archbishop of *Canterbury* had received a Command from the Queen (who had heard they were abused) to send to all the Bishops of his Province, to put them down. The Bishop of *Nowich* was surprized, when the Archbishop sent this Order to him; and being willing to suppose he meant only the Regulation of the Abuses thereof, shewed the Archbishop, how these Exercises daily brought singular Benefit to the Church of God, as well to the Clergy as Laity; and that it was a right necessary Exercise to be continued, if it were not abused. Which he acknowledged had been once or twice by busy Speakers against Conformity in Religion. But that they had been silenced, until they should subscribe the Articles, &c.

Exercises in the Diocese of Nowich forbidden.

ANNO
1574.

Some Privy-
Counsellors
write to the
Bishop of Nor-
wich in fa-
vour of the
Exercises.

His Letter to
the Bishop of
London, about
this Matter.

And to the Bi-
shop of Ro-
chester.

The Archbishop
disgusted at
the Talk of his
Letter in the
Diocese.

In this very Time (which was the Beginning of *May*) *Grindal*, Bishop of *London*, and three others of the Privy Council, *Sir Francis Knowles*, *Sir Walter Mildmay*, and *Sir Tho. Smith*, Secretary of State, wrote to the Bishop of *Norwich*, commending much those Exercises used in his Diocese; and advised that they might not be hindered or stayed, but might proceed and go forward to God's Glory, and Edifying of the People. This was writ *May* the 6th. Of this Letter the Bishop soon acquainted the Archbishop; whose Order from the Queen seemed contrary to this of the Queen's Counsellors. Wherefore the Archbishop desired to know what those Privy Counsellors Warrant was for their so writing unto him. This caused the said Bishop of *Norwich* to dispatch a Letter to the Bishop of *London* (who was known to favour the Exercises) for Instructions what Answer to make to the Archbishop: Importing, 'That he had received from him, and the said three Privy Counsellors, Letters to this Effect, That whereas certain Godly Exercises of *Propheying* were used in these Parts, and some not wel disposed towards true Religion, did speak Evil, and slander the same, that he should notwithstanding proceed and go forward in the same; so as no seditious, hypocritical or schismatical Doctrines were taught, or maintained in the same, &c. And that not long before the Receipt of their Letters, he had Word sent him by a Chaplain of my Lord of *Canterbury's* Grace, that the Queen's Commandment was, that these Exercises should be suppressed: And that now lately his Grace understanding, that he [the Bishop of *Norwich*] had received these Letters from his Lordship and the rest, willed him to let him understand, what their Warrant was; since her Majesty, as his Grace wrote, had commanded him to write to al his Brethren of this Province, to the contrary. That therefore, before he should do any Thing in answer to his Grace, he thought good to signify thus much to his Lordship: praying him of his Friendly Advice herein. That neither his Duty might be neglected, in answering his Grace's Request; nor the same Answer to be such as might offend his Lordship and the rest of the Honourable, that had written for the Continuance of that Godly Exercise of expounding the Scriptures: Which undoubtedly had brought singular Benefit to the Church of God. This was dated *May* 28, from *Ludham*.

And as he wrote the former Letter to the Bishop of *London*, so, being loth to be an Instrument of forbidding a Matter of such excellent Use to the Church, as he esteemed it, he wrote to another Bishop *Freke*, Bishop of *Rochester*, the Queen's Great Almoner, for his Thoughts and Advice about the same Matter. The Answer, it seems, given him by both these Right Reverend Bishops, however they approved the Exercises, at this Juncture was, to comply.

And as the Bishop had consulted with these two Court Prelates concerning this weighty Matter, so for his own Satisfaction he thought fit to communicate it to some of his learned and discreet Brethren of the Clergy, to confer with them about it. One *Matchet* also, a Chaplain of the Archbishop's, coming down into those Parts, had reported it to divers. Whereby the Archbishop's Letter of stopping the Exercises, got Wind in that Diocese, and gave great Occasion of Talk there. Which coming to his Grace's Ears, gave him some

some Disgust. For which the Bishop of *Norwich* thus vindicated himself, 'That whereas his Grace seemed to mislike, that he should communicate with his Friends concerning such Matters as he [the Archbishop] wrote in his Letters, That if the Cause were weighty, he could not but think it needful to take Advice. And yet, he added, That he imparted not such Matter to many, or to talkative Persons. And that concerning such public Commandments as could hardly be kept close, others in such Matters were to be suspected, rather than himself, for opening them to their Ears and Handling; to whom they came before he heard or received them: As particularly, that Commandment which his Grace sent for the Suppressing of Prophecies, written in a Letter to *Matchet* his Chaplain: and the same uttered to sundry Persons, after he had an Understanding therof.

A N N O
1574.

But our Bishop obeyed, and sent to his Chancellor, that being commanded by the Archbishop, in the Queen's Name, that the *Prophesying* throughout his Diocese should be suppress; therefore, that he should give Notice to every one of his Commissaries, that in their several Circuits they should suppress the same.

These Exercises suppress.

And so the Bishop signified to the Archbishop, concerning his Conformity to the Queen's Commandment, together with some Account of the Letter late written to him from the Privy Counsellors: 'That it might like his Grace to understand, that certain of good Place, and great Credit, had writ unto him not long since, not by the Way of any *Warrant*, but as giving Advice: that, so as nothing was brought in Question, tending to Controversy and frivolous Contention, or contrary to her Majesty's Commandment, or Laws established, the Exercise of Prophecying might wel be continued. But notwithstanding, knowing from his Grace, that her Majesty's Commandment was, that the same should be suppress through his Grace's Province, he had already stayed them himself in some Places, and had commanded his Officers to suppress the same throughout his Diocese. This was dated *June* the 7th.

Signified by the Bishop to the Archbishop.

The Ministers of this Diocese indeed seemed to be more contentious about Orders and Usages of the Church prescribed, as what Bread was to be used in the Lord's Supper, whether Wafer, or common Loaf Bread, as wel as other Observances: and these Controversies brought unseasonably into their Exercises; thus disputing upon Things established. The Report wherof came up (as it is like) to the Ears of the Court. Which might give Occasion to the staying of them in this Diocese particularly. For the Archbishop had not sent the like Order to other Dioceses; as appears by the Bishop of *Rocheſter*'s Answer to the Bishop of *Norwich*'s Letter, above-mentioned: Which was to this Purpose, (After he had observed, that the Bishop had liked and allowed of his Advice) 'That whereas his Lordship would understand, whether the like Commandment were generally given throughout this Province, I must tel your Lordship, answered he, that I hear of no such Commandment, neither in *London* Diocese, neither yet in mine, nor elsewhere. But then he added, That the Bishop of *London*, himself, and others, had taken such Order, that no Man within any of their Dioceses, in any Matter of Controversy, shal have any Thing to do. And

*The Contention among the Ministers. The Occasion thereof.**Not yet forbidden in other Dioceses.*

ANNO 1574. so, by this Means, the Exercise is continued, to the Comfort of God's Church, Encrease of Knowledge in the Ministry, without Offence. And so he doubted nothing but so it should do within his Dioceſe, [of *Norwich*] if his Lordſhip would obſerve the like Order. And ſo reſting, and taking his Leave of his Lordſhip. Dated from the Court the 13th of *June*.

*Life of Arch-
biſhop Grin-
dal, B. ii.
Ch. 8.*

How theſe Exerciſes came afterwards more peremptorily to be put down; and what Diſpleaſure the Queen conceived againſt Archbiſhop *Grindal* for his Refuſal to do it, may be ſeen at large in that Archbiſhop's Life, with his plain and excellent Letter to the Queen, in favour of the ſame, and in Excuse of himſelf.

*The Exercices
in the Dioceſe
of Cheſter.*

But notwithſtanding ſome Stops put to theſe *Exercices*, they were generally ſo approved, in regard of the Benefit of them, in bringing in the Knowledge of the Scriptures among both Miniſters and People, the better to confirm al againſt the Errors and Superſtitions of Popery; that it was not long ere they revived again. Thus I find in the Year 1585, there was a Regulation, rather than a Beginning of them, in the Dioceſe of *Cheſter*, Dr. *William Chaderton*, (ſome-time Maſter of *Queen's College* in *Cambridge*) now being Biſhop of that See. There were *Directions* ſet down for that Eccleſiaſtical Exercice, and the Manner of proceeding therein; the Office of the Moderators; Rules to be obſerved by the Speakers and Writers; the Times of Meeting; the Towns where, *Viz. Preſcot, Burie, Padian,* and *Preſton*. And this in Purſuance of Letters from the Privy-Council. Al the People had Liberty to reſort to the Sermon; but none to the Exercice that followed, but Parſons, Vicars, Curates, and Schoolmaſters. And them always Perſonally to appear, upon Pain of Forfeitures, and ſometimes Suspension. Notice alſo was to be then taken of the Clergy's Behaviour. Al to be begun and ended with Prayer. The whole Paper is worth peruſing, which I have put in the *Appendix*, friendly communicated to me by the learned and curious *Ralph Thoreſby* of *Leeds*, Eſquire.

No
XXXVIII,
XXXIX.

*The Diligence
of the diſſaf-
fected to the
Church.*

As Conformity now unto the Orders of the Church was more ſtrictly required, and Refuſal therof, or Variation from the ſame, more narrowly looked unto; So thoſe that were diſſaffected thereto, continued very ſtirring and diligent, as wel in finding Fault therewith, as in commending their own Platforms, in Books by them published. In one whereof that came forth this Year, they thought fit thus to repreſent, or beſpatter the Church, in reſpect of the Ignorance or Inability of ſome Miniſters that ſerved in it: 'That in moſt Part of the Realm, Preachers there were none, nor any that could or would Preach, very few excepted; Saving certain Wanderers. Among whom, and eſpecially in ſome Shires, were ſuch Ruffainly Rakehels, and common Couſeners permitted and ſuffered. By whoſe Preaching the Word of Truth was become odious in the Eyes of the People, &c. And that in moſt Places, the Miniſtry did ſtand and conſiſt of old Popiſh Priests, tolerated Readers, and many now made Miniſters: Whoſe Readings were ſuch, that the People could not be edified: Eſpecially, where one was tolerated to ſerve two or three Churches; and turning their Backs to the People: [That is, I ſuppoſe, ſtanding at the Table with their Faces Eaſtward; and ſo reading the Office.]

*Troubles at
Frankfort,
p. 169.*

The

ANNO 1574.

The Troubles of Frankford printed.

The said Book, out of which this Citation is taken, and which came forth this Year, must have a Remark or two. Now it was thought fit by the *Puritan* Faction, (thinking it to tend to their Purpose) to publish some History of the Troubles that arose in the *English* Congregations of Exiles, fled to *Frankford* in *Germany*, which began *Anno* 1554. Where some of them laboured to have the *English* Service laid aside, and another Form of Divine Service used, more agreeable to that of the Church of *Geneva*: which occasioned at last a Separation. The Blame of the Contention was endeavoured to be laid upon those that would not admit of any Alteration in the *English* Book. The Author of the Account of those Troubles (who seems himself to have been then there) foresaw, that some would take Offence at his publishing therof, at this Time: but he on the contrary, thought it might serve to a good Purpose: namely, that the reading therof might mollify the present Proceedings against the *Puritans*, and open to them a Way for more Favour and Liberty, when every one might see, what Occasion of bitter Strife, and unhappy Division, the Common Prayer Book and Ceremonies had given before. Thus writing, 'That against the Offence that some might take at these his Trifles, he set the great Profit that this might bring to God's Church, and to Posterity: Who being taught by other Mens Harms, might learn to beware, if they would be happy. The Hope wherof had greater Force to push his Pen forward to the finishing of the Work, than the Displeasure of some could be, to withdraw him from the same, &c. Protesting before God, that in writing this Discourse he had respect to God's Glory, the Defence of his Sacred Truth, and the clearing, as far as he might, of so many excellent, learned Persons, on whose Necks these Stirs were laid, as Authors of the same. Yet he did this with some Unwillingness: Saying, That God knew, how the keeping of these Things almost for the Space of twenty Years in Secret, did suffice to Witness with him, that he had no great Pleasure to utter them. And that he went upon his Work after great Strivings and Strugglings with himself, 'til he could no longer conceal it: [That is, because of the severe Methods now taken with Men of the same Principles with those dissenting Brethren at *Frankford*.]

The same re-printed Anno 1642.

It is remarkable, that this Book was thought fit by some, to be re-printed, *Anno* 1642, as tending to favour the Courses that were at that Time in Hand, to throw off the Common Prayer Book, and to blacken, as much as they could, the Church and Churchmen. As is hinted by these Words added in the Title Page of that Edition; 'In which Discourse, the gentle Reader may see the very Original and Beginning of al the Contention that hath been there, and what was the Cause of the same. And is humbly dedicated to the View and Consideration of the Honourable and High Court of Parliament, and of the Reverend Divines of the intended ensuing Assembly. But yet the Book it self must be acknowledged to be of good Use, for the Accounts given therein of the Names of such *English* Persons as were Exiles for Religion, and the several Places in *Germany* and *Helvetia*, where they seated themselves, and for divers Original Letters, and other Papers, to let in Knowledge of their Affairs.

It

ANNO
1574.

Some pretend to
cast out Devils:
Discov. of
counterf. Pract.
By Dr. Harf-
ger.

It was a Practice of some Ministers in these Times, especially such as were Puritans, (to reconcile to themselves the greater Opinion of the Common People) to take upon them to dispossess Evil Spirits out of the Bodies of People, but chiefly of Boys and young Women. Such a Thing happened this Year: One Mildred, base Daughter of Alice Norrington, at Westwel in Kent, was pretended to be troubled with a Devil. In the Dispossessing of whom, two Ministers, viz. Roger Newman, and John Brainford, were employed; and were said to have effected the Business. But notwithstanding al the specious Pretences, it was confessed in the End to be but a mere Cousinage. And but two Years before, at Maidston in the same County, was such a counterfeit Possession of a Dutch Fellow of twenty three Years old, said to be possessed with Ten Devils, pretended to be dispossessed by the mighty Providence of God, Jan. 27. And a Book was writ to that Purpose; where it was stiled a very wonderful and strange Miracle. To which Book, the Maïor of Maidston, Nicasius Vander Scheure, Minister of the Dutch Church there, and John Stikelbom, the Instrument, forsooth, that cast out the said Devils, with divers others, subscribed their Names.

A Girl in Nor-
wich possessed.
The Bishop re-
lates it to Bul-
linger.

Yet ought we not to be altogether obstinate against the Belief of al Diabolical Possessions. For what shal we think of the Relation of the Bishop of Norwich, concerning two posselt in that City, this very Year: and who thought fit to write it unto Bullinger in Switserland: That a Dutch Girl, about 17 or 18 Years of Age, a Servant to a Preacher of that Church, was for a whole Year miserably vexed by Satan. Which Maid, in al her Temptations, and Dilacerations [Torments] remained firm in the Faith, and did very valiantly resist the Adversary. That at last, by God's Help, the Devil being overcome, left her. And, as it were, the same Moment, invaded the Son of a certain Senator; whom, for some Weeks together, he did vex incredibly. And that by his [the Bishop's] Command, public Prayers were made in the City, with Fasting, 'til Even. The Lord had Mercy also upon the Boy, and overcame the Enemy. The Boy was 13 or 14, and wel versed in the Scriptures, according to his Years. And being firm in Faith, made use of the same Scriptures against the Enemy. And then the said Bishop concludes with these Words: *Vivit Dominus, per quem Pueri & Puella, imbecillis alioqui natura, tantum & tam immanem Adversarium vincere possunt. Deo sit Laus.*

Innovation,
and a new Or-
der of Service
intruded into
the Cathedral
at Norwich.

Innovation in the Divine Service was suddenly brought into the Cathedral Church in Norwich, at Evening Service, in one of the Christmas Holidays; by Limbert, Chapman, and Roberts, three of this Church. These in the Time of reading the Lessons, had inveighed against the Manner of the singing there, and termed it *Disordered*: and wished it utterly thence to be banished. And one of these starting up at that Time, took upon him to use another, and a new Form of Service, contrary to that ordered by her Majesty, and the Book. When Dr. Gardiner, the Dean, stood up, and confuted the Reasons the others had brought: and put some Remedy for the future against such attempts, by causing this last to be committed to Prison. Yet some Reflection the Dean now made upon the Bishop.

The

The Bishop, who was now at *Ludham*, soon understood all this, *ANNO*
 and declared himself very much displeased at these surprizing Inno- *1574.*
 vations: approving also what was done for the Punishments of
 these Men, in order to the restraining of such Practices hereafter.
 Signifying his Mind thus to the Dean, 'How those Ministers had
 ' done very indiscreetly, and that which was contrary to her Ma-
 ' jesty's godly Proceedings: and how he liked, that he [the Dean]
 ' as he heard, had very pithily confuted certain of their Reasons:
 ' and that he had otherwise taken Order with those Men, for pre-
 ' venting their attempting the like. And that if he thought he of
 ' himself could not bring it to pass with Effect, if he advertised
 ' him [the Bishop] thereof, he should have (he added) his best Aid
 ' and Advice, both against those, or any other enterprizing the like.
 ' But whereas the Dean had then in open Speech, touched him [the
 ' Bishop] and his Officers, that admitted such as they were, this
 ' the Bishop shortly shewed him, that he misliked; since that he
 ' [the Dean] knew, he had not been made privy to it: but that
 ' they were, in that Reading, appointed by himself, [the Dean] as
 ' he thought. The Bishop subjoined, that he liked well of com-
 ' mitting to Prison that one busy Fellow, that starting up, had ap-
 ' pointed another Order of Service than was allowed; and was
 ' therefore worthily committed, both for Example to others, and
 ' for avoiding of further Inconvenience that might have happened.
 ' And so praying for the Peace and godly Quietness of the Church
 ' of God, with hearty Commendations to himself, he took his
 ' Leave of him. Dated *January 3, 1574.*

*The Bishop to
 the Dean there-
 upon.
 Int. Epist. D.
 Parkhurst.
 Episc. Norw.*

In a Letter of the same Date, he wrote to his Chancellor, 'That
 ' he wished these Men had not attempted thus against the Practice
 ' of this Church, allowed by the Prince's Consent and Authority,
 ' both there, and in all other Cathedral Churches, that he could
 ' hear of. And misliking, for his own Part, those sudden Innova-
 ' tions against Authority, he would do his Endeavour to reform
 ' such Persons. And that in committing that Person, who took
 ' upon him a new Order of Service, contrary to her Majesty's Or-
 ' der and Book, and to be an Example to others, surely you have
 ' done her Majesty (said he) good Service. And that if at any
 ' Time the like Troubles should arise, he prayed him to proceed in
 ' the Reformation thereof in any of his Clergy: wherein he [the
 ' Bishop] would assist him, if Need should require: and think him-
 ' self also much bound unto him.' And in Answer to his Chancel-
 ' lor's Letter, which now, the same Day (it seems) came to Hand,
 ' He thanked him for it, tho' the Matter was not pleasant: Desiring
 ' him to be helpful, to the uttermost of his Power, to withstand
 ' and avoid these Innovations. Which, for my Part, said he, I do
 ' in no Case like of. And fearing, lest these Doings might grow to
 ' greater Inconveniencies, he thought good to advertise him of his
 ' Meaning and Disliking: as before he had written.

*And to his
 Chancellor.*

And in the very next Diocese, that of *Ely*, there were some He-
 resies and dangerous Opinions sprung up already, and maintained.
 One *Wilkinson*, of that Diocese, (who wrote a Book against the *Fa-*
mily of Love) mentioned one in *Cambridgeshire*, that was a flat *Arian*:
 and that under his own Hand, and before some Men of Worship,

*An Arian in
 Cambridge-
 shire.
 Confutat. of
 certain Articl.
 by Wil. Wil-
 kins, 1579.*

Anno

ANNO 1574. *Anno 1574. Mar. 24, in Cambridge, he denied Christ to be God equal with his Father. Moreover, that he asserted Children were not by Nature sinful; neither ought to be baptized, 'til Years of Discretion. And further affirmed, that the Regenerate sin not. And that Paul's Epistles were not to be more accounted of than the Letters of private Men. This Man once recanted his Errors: but since fell into the same again. His Name was W. H. of B. i. e. Balsam, I suppose.*

At this Man's House lodged sometimes *Vitells* a Dutchman, the great Spreader of the Sect of the *Family of Love* in these Parts. And he used to confer with him, and those of that Family, concerning their Opinions.

The Sect of the Family spread here.

This *Arian* would seem in the Company of simple Men, to be very learned. But they that had talked with him, affirmed, that he had many Words, but smal Wisdom, and was but smal in Wit, and might have been better occupied to learn the first Principles of God's Fear, and to get himself instructed, before he taught that to others, that he had no Skil of. Here in *Cambridgeshire* also did that Sect very much increase, and united themselves into a kind of Church, with Officers. And the chief Elders of the *lovely Fraternity*, some of them were Weavers, some Basket-Makers, some Musicians, some Bottle-Makers, and such other like; which, by travelling from Place to Place, did get their Livings. They which among them bore the greatest Countenance, were such as having by their smooth Behaviour, and glozing Talk, deceived some Justices of Peace, and other worshipful of the Country, where they dwelt; had gotten Licences to trade for Corn up and down the Country; and using such a running kind of Traffic, kept not commonly any one certain abiding Place; but running and frisking from Place to Place, stayed not for the most part any where long, save where they light upon some simple Husbandman, whose Wealth was greater than his Wit. His House if it were far from Company, and stood out of the common Walk, was a fit Nest, wherein al the Birds of that Feather used to meet together. This Account we have of one that lived in those Times, and in those Parts, and made his Observations of them. And from whom we shal have a fuller Account of them, and their Doctrines under the Year 1579.

CHAP.

C H A P. XXXII.

A N N O

1574.

Many Papists set at Liberty upon Sureties. Dr. Yong moves the Lord Treasurer to go out of the Marshalsea, for his Health. Sampson writes a smart Letter to the Treasurer on this Occasion. Pensioners of the King of Spain, the Queen's Subjects; And their particular Pensions. Practice to poison the Lord Treasurer. Mass said in London in divers Places. A Token sent from the Scottish Queen to Q. Elizabeth. Her Majesty melancholy. Her Progress. The Queen checks the young Earl of Oxford: Resented by him. The Bishop of Ely's Revenues, aimed at. Slandered. He refuseth to lend his House at Holborn. Story, Bishop of Hereford sues to the Lord Treasurer, in Behalf of some of his Clergy; vexed by Pretence of the Statute of Suppression of Colleges. The Trouble the Town of Wells gave the Bishop thereof. The Death of Parkhurst Bishop of Norwich. His Character.

WE come now to look upon those dangerous Enemies, both of the Church and Kingdom, the *Papists*. The State was so unwilling to inflict the Rigour of the Laws against them (so I wil say, rather than indeed favourable to them) that it set at Liberty this Year, divers of them as yet detained in Prison. The like whereof was done at divers other Times afterwards, as particularly in the Year 1583, by the Clemency of the Queen and Council, seventy Papists were dismissed, and sent beyond Sea; some whereof had been condemned to die. This Year, 1574, *Feckenham, Watson*, and divers others in the Tower, or some other Prisons, had their Liberty; but under some Bonds of Appearance, and to keep within certain Bounds allotted them.

Feckenham, and other Priests, set at Liberty.

The Papists that were imprisoned in the North, upon this Indulgence, expected also their Liberty: and petitioned accordingly to the Council in the North, and namely to the Lord President, and the Archbishop of *York*, requiring it as it were of Right. But it was not thought convenient by the said President and Archbishop, that the Example should be followed in those Parts. 'For if such a general Jubilee should be put in use there, (as the Archbishop of *York* writ in a Letter to the Lord Treasurer) a great Relapse would soon follow after in those Parts.' And he prayed their Lordships of the Council to consider of it, if any such Suits should be made. I find *Dr. John Yong* (who was, I think, formerly of *S. John's College in Cambridge*, and a great Antagonist to *Martin Bucer*) this Year desiring his Liberty for some Time, upon Sureties, to go out of Prison, to recover his Health, in a Letter to the Lord Treasurer, from the *Marshalsea*, dated in *June*, being then,

Papish Priests in the North expect the like Liberty.

Dr. Yong.

ANNO as he wrote, sixty Years of Age. The Letter being but short, from
1574. so memorable a Man of that Party, I wil set down.

Dr. Yonge's
Letter for Li-
berty.

MIRARIS fortasse, inclytissime Vir, quid sit, quod me mi-
sellum moveat, has tandem ad tuam dignitatem, maximis
& gravissimis negotiis occupatam, supplices Literas scribere: Pro-
fecto, ut uno verbo expediam, non aliud quam benignitatis tuæ
& clementiæ fiducia, ac mearum miseriarum atq; infirmitatum in-
crudescens sæpius acerbitas, &c. Hoc a præstantia tua, si modo
digneris placabiliter hominem tenuem audire, obnixè peto & rogo,
ut per tuam auctoritatem potestas mihi fiat, ad tempus aliquod ex-
eundi è carcere, ut medicos ob corporis valitudinem consulere, &
quæ ad salutem sunt, exercere valeam. De mea pacifica ac tran-
quilla interea temporis, moderatione ac vivendi ordine, atque de
reditu in carcerem tempore constituto ac præfinito, fide jussiores ido-
neos interponam, &c. Kalend. Junii.

Tua sublimitatis in precibus non immemor,

JOHANNES YONGE, jam sexagenarius.

This Favour he requested was promised, but it seems not perfor-
med. Therefore the next Year, he solicits the same noble Person
to permit him the next Summer to go to the *Bath*, according to the
Advice of his Physicians: addressing himself thus to him:

Iterum cogor, illustrissime Vir, & mihi tuo merito semper Ob-
servantissime Domine, tuam Pietatem implorare, &c. Sicut priora
tua in me collata beneficia nunquam ex animo meo excidere pos-
sunt, (pro quibus id unum quod possum, pro te scilicet, & tua
selecta conjuge ac sobole, Deo supplices preces reddo) ita nunc
supplex ad tuam singularem Clementiam confugio, &c. Digneris
concedere mihi hoc verno ac æstivo tempore facultatem Balneas
visendi. Id superiori anno promissum, sed non præstitum: & tunc
& nunc per medicos valetudinis causa consultum. Quod si con-
cesserit tua illustris Magnificencia, siue non concesserit, tuæ pru-
dentiae ac pietati committens, (cui me devinctum agnosco) perpe-
tuò apud Deum pro te tuisque deprecator ero, &c. E sede Ma-
reschallica, 1575, decimo Martii. Tibi deditissimus, siquid esset in
quo tuo Honori servire, aut gratificari possit.

JOHANNES YONGE.

This Liberty
granted to Pa-
pists, disliked.

But the setting these Men at Liberty, gave great Disgust to many,
as being judged a Matter of very dangerous Consequence: their
very Principles leading them into Practice against Religion, and the
Queen's Life. And it was reported commonly, that the Lord Trea-
surer's Gentleness had been the Cause of this Counsil. Hence Dr.
Sampson (of whom before) from *Leicester*, sends him his Mind and
Thoughts of this, in a plain Letter wrote in *December*. First, ex-
cusing himself in writing to him upon a Report. And then, sup-
posing

posing the Report true, expostulating with him concerning this Clemency, after this Manner :

1574.

‘ That if he could drive that Rumour that came on him, [the L. Treasurer] to such a certain Head, as S. Paul did that of the *Corinthians*, that he [Sampson] might say, *Significatum est mihi a familiaribus* Chloæ, then would he write more determinately than he did. But since he could not do so, and yet that he stil heard the Rumour, he thought it much better to write to him, what he did hear of him, than either to keep Silence in hearing the Rumour, or to report it himself to others.’ And then he proceeded to tel him, ‘ That it was reported of him, that his Lordship had been the Means of the late Delivery of the imprisoned Papists. And that he did purge himself to them of the Cause of their Imprisonment.

Sampson's
Thoughts there-
of, to the Lord
Treasurer.

‘ That touching the first, he was not, he said, so full of Hatred, that he did envy their Liberty. And that he was so far from envying their Good, that he wished to them that Liberty, of which he feared they did make but smal Account. The same, he meant, of which Christ Jesus spake, *Joann. 8. Si filius vos liberos reddiderit, verè liberi eritis.* And again, to his Disciples, *Si vos manseritis in Sermone meo, verè Discipuli mei estis, & cognoscetis veritatem, & Veritas liberos reddet vos.* That he was not so envious, but that he wished them this Liberty. He would they were so wel learned, that they would become the Disciples of Christ. So should they taste of this happy Liberty. And if, by getting unto them bodily Liberty, he [the L. Treasurer] could procure them this also, he should do a Deed of godly Charity. But that to attain this, they must become Learners, Hearers, and Believers of Christ's Word preached. So long as they were imprisoned, they would say, they could not come to hear the Sermons. But now, that they were at Liberty, and might hear, they should by Authority be compelled to hear. Faith, he added, comes not by Compulsion, but *Fides ex auditu.* And *Augustin* praised this in the Rulers of his Time, that they did by Authority compel the *Donatists* to come to the Congregations of the Christians, to hear the Sermon. On which Hearing, in some of them followed Faith; and the fruitful Conversion from Heresy to Truth was wrought in some of them.

He added further, ‘ That he did not require the enforcing of them at the first to receive the Holy Sacrament, but to hear the Word preached. For it was the Seed which is cast into al Sorts of Grounds, and that which being rightly received, would frame them to be meet Receivers of the Holy Sacrament. That haply by Hearing, God would catch some of them to Life. Wherefore, as they had Liberty, so he advised to let them have their Liberty recommended to them, with Charge and Condition, that they do resort to Sermons, and to have Conference with godly, learned Men. That al Means might be used for their Conversion, as Christian Charity required. Else their Liberty would serve to confirm themselves and others, in Popish Obstinacy; and to turn yet more from hearing, and coming to the Congregation of Christ. That they shal wander and rove about as the Pope's Reconcilers, to the great Hurt of many, and hinder the Course of Christ's

ANNO 1574. ' Gospel.' And then he asketh, ' Who shal be guilty of this Fact before the Lord? Even with them, You, by whose Means they are helped to this hurtful Liberty:

And then he comes to write to the said Lord, ' Touching the rest of the Report: That if he received them as Men to be pitied, and helped by him, for the Cause of their Imprisonment; and therefore worthy of his Favour and Friendship, View wel, said he, what you do. You do justify their wicked Cause. You cannot be friendly to them, but you must become a Friend to Popery. In which doing, what is it that you can promise yourself? Is it Heaven? Is it God's Favour? Nay, truly. For they are all the Enemies of God; Enemies to his Truth and Gospel. For the Matter in Controversy between us, which profess the Gospel, and them, resteth not, as some have thought, only in certain Ceremonies, but in Points of Doctrine, Faith, and Salvation. To the Truth of these Points they are Enemies. Against them they do hold Heresy, and speak Blasphemy. To be the Lover of this, and Friend, Favourer, and Helper of it, is to go headlong to Hell, whereinto they do lead. As it is said of their like and Forefathers, *Matt. 23. Faciunt filios Gehennæ*. At their Hands, therefore, (as he went on) you cannot look to be helped to Heaven. What is it then, that you may hope for of them? The upholding of your Worldly Honour? This Thing extended, hath so many pinching Points in it, that I may of Purpose pass it over: Two Things only I wil shortly say, it is a concluded *Ἀξίωμα* among Papists, confirmed by Practice, and shewed to be an Article of their unchangeable Faith, *Fides non est servanda Hæreticis*. Cant and recant; do what you wil, when they by Flattering have allured you; and you by believing of them are seduced, you shal drink of that Cup that *Northumberland* did, *jubente Maria*; and as all other Noblemen seduced by Popish Flattery have drunk both in *France* and *Flanders*, as you do know. Trust to it, they wil never state any sure Contract with you, but in your own Blood. And so they wil make of you and other *English*, Examples to the World of their faithless Fidelity, if they catch but you.

' My second Thing is, Consider, my Lord, what you are, and how God hath dealt with you. You know, how you did fall in *Queen Mary's* Days. You know what you fought then; and how God, which knoweth all your Doings, much better than yourself doth, did contrary your Purposes and Desires. For you offended him: you did not serve him wel. If you have repented that rightly; God hath forgiven you truly. And in professing of the Gospel, God hath so advanced you, that I think you could never hope for more than he hath given you in the World. And ought this now to be the Recompence which you make to God for his Goodness, thus to strike Hands with the Enemies, and in them, *quasi Bellum Deo indicere*, to hinder the Gospel, to hurt and wound the Church, his Children, to pleasure his Enemies. Ought it, my Lord, ought it to be so? It ought not truly. I trust it be not so evil with you, as one doubting, notwithstanding the Report I write. But if it be so, or hereafter shal be so, know you, that God will not leave it unrevengeed in you. Only he is *Beatus*,
qui

qui perseveraverit in finem. Which in God, I do heartily wish to ANNO
you. 1574.

Good my Lord, do not say, as one great Man said, *Isa. 10.*
Manus mibi fecit mibi hac omnia. But confess God and his Good-
ness, and give to him due Glory. Be zealous in, and for the
Lord. And as I did once write to you, be now as *Eliachim* was in
the Reign of *Ezechias*; and you shal find at the Hand of God, as
he did, *Isai. xxii.* For God's sake, put your Policy to School to
God. Say not of yourself, as he did, *Esa. x. I am wise*; but con-
sule Dominum, and do nothing *inconsulto Domino.* Then the Pro-
mise is made to *Jehosuah*, *prudenter ages in omnibus ad quæ perges.*
Whatsoever in old Time hath past, the Lord *Jesus* teach you,
and work in you that which *St. Paul* writeth, *Eph. 4. Deponere*
juxta priorem conversationem veterem hominem, qui corrumpitur
juxta concupiscentias, &c. Renovari vero spiritu mentis; & induere
novum hominem, qui juxta Deum conditus est, per justitiam &
sanctitatem veritatis. This is to be in Christ, a sound Christian,
2. Cor. 5. Si quis est in Christo nova creatura est. In him I do wish
you a good new Year. If I did not find myself bound in Con-
science to wish your Good, I would not thus write. *Ego animam*
meam libero towards you. The Rudeness of my evil Writing,
your Lordship wil impute to my Lameness. Your Lordship's at
Command, *Lame Tho. Sampson.* Dated from *Leicester, 31. December,*
1574.

Pensioners in
Spain.
Their Names
and Pensions.

Thus disliked by the Queen's Protestant Subjects, were the
Favours shewn to Papists and Popish Priests, and those of the
Court blamed, that moved the same. Further Jealousies arose
in the Minds of the good People of the Land, of the Safety of
the Church and Nation at this Time, in respect of those Numbers
of Pensioners then in *Spain*, the Queen's Subjects: Harboured
there and in *Flanders*, and encouraged to take Pensions, to become
Traitors, and to do Mischief both to the Queen, and the Religion
and good Estate of their Country. The following List wil shew
this; giving an Account of the Names of the Pensioners, (many
whereof had been in the Rebellion in the North) and their severall
Pensions. The Authenticens whereof wil appear, in that the Pa-
per thereof is endorsed thus by the Lord *Burghley's* own Hand,
Pensioners in Spain, Sept. 1574. Sent from Sir Francis Englefield,
to the Duke of Feria. The Figures set to each Name, I suppose are
Duckats.

Persons provided for here.

Countess of Northumberland	200	Mr. Tempest	40
Earl of Westmoreland	200	Mr. Bulmer	30
Lord Dacre	200	Mr. Danby	30
Lady Hungerford	100	Mr. Francis Norton	36
Sir Francis Englefield	84	Mr. Thwing	30
Mr. Christopher Nevyl	60	Mr. Chamberlain	60
Sir John Nevyl	60	Mr. Lygons	40
Mr. Dr. Parker	50	Mr. Standen	50
Mr. Richard Norton	56	Mr. Mocket	30
Mr. Copley	60	Mr. Hugh Owen	40
Mr. Markenfeld	36	Mr. Nolworth	40
		Mr. George	

A N N O 1574.	Mr. George Tyrrel	30	Mr. Powel, Priest	16
	Mr. Fenney	30	Mrs. Story, Widow	16 di.
	Mr. Tichburn	30	Mr. Olyver	8
	Mr. George Smith	30	Tho. Kinred	16 di.
	Mr. Bath	30	Mr. James Hamiltown	80
	Mr. Robert Owen	30	Mr. John Hamiltown	60
	Not yet granted.			

Persons gone towards Spain, to serve for Pensions.

My Lord Edward Seymor
Mr. Southwel.
Mr. Carew.
Mr. Harecourt.
Mr. Francis Moor.

Mr. Blackstone.
Mr. Prideaux.
Mr. George Moor.
— Williams.
John Story.

Littleston's
Intelligence of
the Gentlemen
in Spain.

Nº XL.

A Practice in
Italy to Poison
the Lord Treas-
urer, MSS.
Burghley.

There is another more particular Account of such *English* Gentlemen as came into *Spain* for Entertainment at *Madrid*, and their Gifts and Pensions, made by one *Littleston* (perhaps a Spy in *Spain*) and given in to the Lord Treasurer *Burghley* this Year. The Paper is superscribed by the same, To the Right Honourable, his singular good Lord, the Lord High Treasurer of *England*. And that it is authentic, it was thus endorsed by the said Treasurer's own Hand, *Littleston's Declaration, November 1574, of certain English Gentlemen that have Entertainment of the King of Spain*: This Paper contains some other Pensions besides those above-named. It deserves a Place in the *Appendix*. Where it appears, that the whole Sum of the Pensions granted to the Queen's Rebels in *Flanders*, by the King of *Spain* yearly, amounted to Two hundred thirty one Thousand Ducats.

And how busy the Papists now were, appeared by a particular Practice of theirs this Year: Which was to poison the Queen's great and able Statesman, viz. the Lord Treasurer: namely, to do it by a Letter to be sent to him. There was one in *Italy* that would do it for 6000 Crowns. One at *Antwerp* took it in Hand. And the *Italian* was to come thither to teach him to do it: and was therefore to have a suitable Reward, yet with some Abatement of the former Sum. A private Letter to this Purport, came, by God's good Providence, into the Hand of an *English* Merchant abroad, who discovered it secretly to some Person of Honour (perhaps Secretary *Walsingham*) and so it came to the Knowledge of that Lord. And likewise a second Letter, thus endorsed by the Hand of the Lord Treasurer himself, *Ult. Novembris 1574. A Copy of a Letter found in Bridges [Bruges in Flanders] by one Allyn a Merchant, [written to some Honourable Person] concerning a Practice to poison the Lord Burghley.* The Letter follows:

‘**W**HERAS I wrote to your Honour of a Practice in *Italy* against my Lord Treasurer for 6000 Crowns; the Matter came in Question, when Sir F. [probably Sir Francis Englefield] came to *Brussels*. And the Conclusion was, That for 5000 Crowns one would have taken in Hand to have poisoned him with a Letter. Or else, if any would take upon him to put it in Execution, he would come to *Antwerp*, and teach it to him that would take

‘ take it in Hand for 3000 Crowns. And if the Party that should do *ANNO*
 ‘ it would come into *Italy*, where he is, he would teach him for *1574.*
 ‘ 2000 Crowns. And he should have Proof of it by a Dog, which
 ‘ he should have in his own Keeping. Whereby he should not be de-
 ‘ ceived.

‘ This News being brought, it was considered, that the best Way,
 ‘ for that the Thing was great, was to get one to learn it, and to put
 ‘ it in Execution; and the Matter was proffered to me; for that it
 ‘ was thought I had a great Quarrel to my Lord, for that he was
 ‘ my heavy Lord in the Time of my wrongful Troubles. Howbeit,
 ‘ the Matter was never broken to me for that End. The Cause, for
 ‘ that they would first provide the Money: And depending chiefly
 ‘ upon Sir F. So when two came, whose Names I cannot decipher,
 ‘ that earnestly required his Aid, with his Counsil and Money to-
 ‘ wards a good Deed, &c.

Mafs was usually said in many Places in *London*. And (some In- *Persons taken*
 formation being given of this) a privy Search was appointed to be *at Mafs in se-*
 made at the same Time, being *Palm Sunday*, the 4th of *April*. When *veral Places.*
 were apprehend divers Persons in the Lady *Morley's* Chamber by *Al-*
 gate; namely, the Lady *Morley*, Sir *Edward Stanley*, Kt. the Lady
Jarman, *Dolman* the Jesuit; and divers others, both Men and Wo-
 men, to the Number of Twenty three. At the Lady *Guilford's* in
Trinity-Lane, beside *Queenhithe*, were likewise taken at Mafs, the
 same Time, the said Lady, and her Daughter and her Son, *Olyver*
Heywode, Priest, and a Gentlewoman to the Countess of *Darby*, and
 others, to the Number of Eleven. Also at Mr. *Carus* his House, be-
 side *Lymehouse*, near *London*, were found the same Day, by Mr. Re-
 corder of the City of *London* (not at Mafs, but al Things prepared
 for the saying of Mafs) *Tho. Carus*, Esq; and his Wife, — *Thorn-*
borow, Esq; and the Lady *Browne*, and others.

A further Account of the seizing these Persons at Mafs in *London*, *Further Infor-*
 we have in a Letter written four Days after from Court, from *mation of it*
 Dr. *Gardiner*, Dean of *Norwich*, to the Bishop there. Therein also *from Court.*
 shewing, from some of the Priests own Confessions, That there *Int. Epist.*
 were Five hundred Masses said on that Day in *England*: and then *D. P. Park-*
 advising the Bishop to look to his own Diocese, where not a few *hurst. Ep.*
 Priests, and professed Papists were connived at, he feared, even by *Norw.*
 some of his own Officers. He shewed the Apprehensions justly ari-
 sing from these numerous Popish Adversaries, to the Queen and
 State: and what Blame she her self laid upon the Bishops for the
 same. The Letter (which is worthy the preserving) ran to this
 Purport:

‘ That there was on *Palm Sunday* last, at one Hour, at four sun- *Fifty three*
 ‘ dry Masses, in four sundry Places, and out Corners of the City of *Persons taken*
 ‘ *London*, Fifty three Persons taken: Whereof the most Part were *at Mafs,*
 ‘ Ladies, Gentlewomen, and Gentlemen. Two and twenty of
 ‘ them stood stoutly to the Matter, wherof the Lady *Morley*, and
 ‘ the Lady *Browne* (who had paid before an 100 Marks for her Of-
 ‘ fence) were the chief. The Priests gloried in their Doings, and af-
 ‘ firmed, That there were 500 Masses in *England* said that Day. That
 ‘ the Queen's Majesty did say openly, It was the Negligence of the
 ‘ Bishops,

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Bishops, and their Chancellors, Archdeacons and Commissaries, that was the Cause of al this.' Whereupon the Dean added, 'That it stood his Lordship [the Bishop] in hand, to look about, That the Tenth Part of these Masses were said in his Diocese, (if there were so many Masses said) good Conjectors said so. And then he prayed God, none of his Officers were culpable in consenting to them.' And adding, 'The Days be dangerous; the Devil is busy to lull Men asleep in Security, and to be negligent in their Offices, that require vigilant Pastors, to such Time as he may by Policy plant Ignorance and Idolatry, to be commended with Cruelty. The greatest Diligence is too little; and the least Spark of careless Negligence is too much. Dated from Court, April 8, 1574. subscribing,

Your Lordship's to use in Christ,

GEORGE GARDINER.

Bristow's Motives set forth.

About this Year, R. Bristow, of the English College at Doway, set forth his *Motives* unto the Catholic Faith, to the Number of Forty eight. A Book of great Vogue with the Papists. Which Dr. Fulk of Cambridge now answered, in a Treatise called, *The Retentive*. In the Year 1599, it was printed again at Antwerp. And again, the next Year, 1600, one Dr. Hil put it forth at Antwerp, intitled then, *Reasons for the Catholic Religion*, in Number Twenty five, as a new Book of his own; but containing much of the Form and Manner, and al the Matter for the Ground thereof, taken out of Bristow. Which was fully and learnedly answered by George Abbot, D. D. Master of University College, Oxon, afterwards Archbishop of Canterbury. And in our Time came out Bristow's *Motives* again, with a new Name, viz. *The Touchstone of the new Gospel*. Which Dr. Simon Patrick, afterwards Bishop of Ely, briefly and effectually answered. Thus had this Book been made use of by those of that Religion, even to our Days, as a doughty Piece, to perswade to the Roman Catholic Religion.

A Present to the Queen, from the Scottish Queen.

Notwithstanding the Scottish Queen remained the Stay of the Papists Hopes, and the Dread of the Queen's good Subjects, yet her Majesty shewed stil a Respect towards her. There were now Presents past between them. A Messenger from Queen Mary brought some Tokens to Queen Elizabeth: Which she kindly accepted of; and shewed it to her Ambassador residing here: and withal told him, That she would requite her, with some like Token from her self: Which also she bade him acquaint his Mistress with. Of which Passage the Earl of Leicester soon informed the Earl of Shrewsbury; that so he might be the first Bringer of that News to that Queen, being in his Custody.

The Queen Melancholy.

But the Queen was now melancholy: and so had been for many Days; occasioned by some weighty Causes of State: and how to interpret the same was uncertain: as the same Leicester, then near her Majesty, shewed that Lord at the same Time.

Now for more Private, Domestic, and Personal Matters. The Queen stil remained sad and pensive in the Month of June: And so the Earl of Shrewsbury's Son, then at Court, wrote to his Father, as Leicester also had done; and that it should seem she was so troubled for

for some important Matters then before her. But notwithstanding, *ANNO*
that Month she began her Progress: Which might perhaps divert her. *1574.*
It was thought she would go to *Bristow*. The *Gests* were making in
order thereto. Mr. *Hatton* (not wel in Health) took this Opportuni-
ty to get Leave to go to the *Spaw*, and Dr. *Julio* (a great Court Phy-
sician) with him: Wherat the Queen shewed her self very pensive;
and very unwilling to grant him Leave; for he was a Favourite.
These are some of the Contents of a private Letter of the Lord
Talbot, to the Earl his Father. As also, that the Lord Treasurer,
intending to wait upon the Queen when she came to *Woodstock*, as
she had appointed him, Secretary *Walsingham* signified to him, That
the Queen now had a Disposition, that he, with the Lord Keeper,
and Sir *Ralph Sadler*, Chancellor of the Exchequer, should tarry at
London. The Cause wherefore, was unknown to the Lord Trea-
surer, but seemed to be a Surprize to him. But he said, he would
do as he was commanded. The Queen seemed to be apprehensive
of some Dangers in her Absence (which might give Occasion to her
Melancholy) and therefore thought it advisable for those staid Coun-
sellors to remain behind.

*The Queen be-
gins her Pro-
gress.*

The young Earl of *Oxford*, of that antient and Very Family of
the *Veres*, had a Cause or Suit, that now came before the Queen.
Which she did not answer so favourably as was expected, checking
him, it seems, for his Unthriftness. And hereupon his Behaviour
before her, gave her some Offence. This was advertised from the
Lord Chamberlain to the Lord Treasurer, who being Master of the
Wards, had this Earl under his Care; and whom he afterwards
matched his Daughter *Anne* unto. The News of this troubled that
Lord; saying, 'He was sorry, her Majesty had made such Haste;
'and had answered him so, that he feared the Sequel might breed
'Offence, if he were ill counsilled: that is, in case he should upon
'this, yield to such Heads as himself, which he was apt enough to
'do. And then gave this favourable Character of the said young
'Earl, That howsoever he might be, for his own private Matters,
'of Thrift unconsiderate, he dared avow him to be resolute in Du-
'tifulness to the Queen and his Country. And then prayed God,
'That the Usage of that poor young Earl might not hazard him to
'the Profit of others.

*The Earl of
Oxford discor-
tented about
some Suit to
the Queen.*

*His Character.
An Unthrift,
but Loyal.*

What the Troubles and Disturbances of the Bishops, given them
by some of the Laity, especially of the Disaffected, hath been oc-
casionally shewed from Time to Time. One of the Clamours against
them was, That they were rich and covetous: Hoping thereby to
shorten their Revenues, and get some Shares thereof among them-
selves. Cox, the good Bishop of *Ely*, had a deep Portion of Envy
and Disquiet on this Account, by particular Informations given to
the Lord Treasurer, how rich he was. A wealthy Bishopric in-
deed his was. But these Men considered not the necessary and con-
tinual Charges and Expences in Repairs, Hospitality, Charity, Du-
ties, Taxes, that went out of it. This Report (which that Lord also
partly believed) coming to the pious Bishop's Ears, he thought fit to
declare his Mind to the said Lord, and to open what in Truth his
own Circumstances were. That so he might stop any Danger of
that Nature that might happen, by imposing upon the Queen or
otherwise.

*The Bishop of
Ely's Reve-
nues envied.*

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Occasions his
Letter to the
Lord Treas-
urer. Int.
Epist. D. Rich.
Episc: Elien-
pen. me.

otherwise. And therefore, after this Manner did he write in the Month of April, to the Lord Treasurer, both in behalf of himself, and other his Fellow Bishops.

‘ That he trusted it was not true, that his Lordship should conceive of him, that he was rich, and had great Heaps of Money lying by him. For that he accounted that State [and niggardly Disposition] to be miserable and sinful, especially in that needy and beggarly Time; and also, their Fens, Loods, Dikes and Banks [belonging to that Bishopric] almost then in al Places so fore decayed. That he meant not to trouble his Lordship with discourging of his Estate: which partly he had done to the Archbishop of Canterbury: *Qui nuper erat in simili seductione*. That he was loth to utter his bare Condition: but I dare protest, as he added, *coram Domino in conscientia bona*, that my Sum is wel under a Thousand Pounds; as he was able, he said, to declare. And then, on Occasion of these slanderous Reports, he used these Words, *Ora obloquentia Deus Veritatis vindex obstruere dignetur*. That he wished rather an Hundred others to talk their Pleasures, than his Lordship should conceive any Thing amiss of him, and otherwise than Truth would bear. And therefore he thought good at this Time to signify thus much unto his good Lordship, as to his dearest Friend on Earth. *Dominus Jesus te nobis diutissime servet incolumem*. Written from his House at Downham, April 28, 1574.

Letters written
to that Bishop
for Holborn-
House.

Such Reports of this Bishop, and his Wealth, might have been made at Court, to incline the Queen the more to command him to part with his City House in Holborn, to Sir Christopher Hatton: Who was very intent upon it, as wel as several other Noblemen, to strip it from the Bishopric. Letters therefore were procured to be written to the Bishop of Ely for that Purpose, by the Lord Treasurer: or at least to lend the House to a Nobleman, a Friend of his. But to the lasting Commendation of this Bishop, knowing he could not with any Conscience diminish the Revenues of that which he was but intrusted with, as a Steward, he gave this wise and stout Answer to that Lord, after his very hearty Commendations to him:

His Answer,
refusing to
lend it.

‘ That he had considered his Suit which he made so friendly for a Nobleman, for his House in Holborn. But that his Request and Suit unto his Lordship, as to his dearest Friend, was to stay the Suit, wherunto he could not conveniently yield without some just Displeasure and Misliking of divers Nobles of this Realm, and they, his dear Friends: Who in like Request, at his [the Bishop’s] reasonable Desire, had been quietly and friendly stayed. And yet, he added, he had had some Experience, what Inconvenience had fallen by lending of an House.

‘ Again, when her Majesty appointed him to that Office, he had, he said, free Access and Entry into al his Houses: And truly, I would, as he added, be very loth to leave my House posselt and inhabited; that when God should call me, my Successor shall be driven to make Suit for his own House. That the State of the World at this Day being, as his Lordship knew,

Turpius ejicitur quam non admittitur hospes.

‘ Further

Further, that his sundry Suits and Causes there, [at London and Westminster] were such, that he looked every Term, when he should be forced to repair thither himself. At what Time he meant not to be destitute of his House. That moreover, his House had at that present some Furniture in a Readiness: which if another Man should enter in, he should be forced troublesomely to convey away, or to thrust it on Heaps in some Corner. Wherefore he most heartily desired his good Lordship to stand his Friend and good Lord in this Case, as heretofore he had been accustomed; so as he might enjoy his own to his own Use and Commodity. And then concluded with something in Latin, as of more Privacy, and touching that Lord himself, viz. *Atque hic aurem tibi vellico. Hoc facies alteri, quod tibi vis fieri. Neque tibi unquam excidat, te adeo huc esse erectum, ut Verbi ministris in Medio Nationis prava degentibus, unicuique sis ferè Asylum.* Thus the Lord have you in his blessed Keeping. From my House in Downham, the 3d of February, 1574.

Story, Bishop of Hereford also, the only Bishop in King Edward's Reign, then alive, and one of those Bishops that assisted at the Consecration of Archbishop Parker, did this Year intercede with the same Lord for some of the Clergy of his Diocese, that were vexed, and like to be thrown out of their Livings, (and many more after them, if this Matter were not stopped) by an unjust Pretence to a Statute against Superstitious Foundations. The Actors in this Business, were some Clerks of the Exchequer: who endeavoured, in Hopes of Gain to themselves, to bring some of the Parish Churches of that Diocese, under the Statute of Suppression, as though they were Colleges: Namely, such Churches as were divided into Portions; where there were two or three Parsons belonging thereto. The Church of Bromyard particularly had been long in Suit. And the Parsons thereof by this Means greatly impoverished: being from Time to Time delayed. And two or three other great Churches besides in the same Diocese in present Suit; and more were threatened to come in shortly. Of these Practices this good Bishop had carefully informed the Lord Treasurer before, hoping thereby to stop the further Proceedings of these (whom he called) *Lewd Clerks*. But, it seems, they had some secret Favour in the Office, or other Maintenance: insomuch that they continued to vex and molest the poor Incumbents. Of this the Bishop put the Lord Treasurer in Mind again; as by whose Wisdom the Church of England had been defended, even from the Beginning hitherto.

He used Arguments earnestly with this Lord: as of the great Inconvenience of allowing such Things: And what a Dishonour and Blemish it would cast upon the Protestant Religion, and expose it to the Contempt of Papists; and would be to the Church of England a great Slander, if her Parish Churches should be thus destroyed. And that it would make the Reproaches of Dorman and others true; that our Churches now, some of them were turned into Houses for private Men to live in, and some others were made Stables, and others demolished flat to the Ground. For that, indeed, by giving Way to these evil Mens Practices, not only many Parish Churches in his Diocese, but many others also throughout the whole Realm, both Parsonages and Vicarages, would be overthrown. And there-

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LIX. M

Some Parishes
in the Diocese
of Hereford,
in Danger by
the Statute of
Suppression of
Colleges.

Some Parishes
in the Diocese
of Hereford,
in Danger by
the Statute of
Suppression of
Colleges.

The Bishop
writes to the
Lord Treasurer
in their Behalf.

ANNO fore he desired, that those Persons of his Diocese, now prosecuted, might have speedy Trial, and be heard according to Order of Law, without further Delay, with this Favour. This Letter, containing Matter of so weighty a Concern, and wrote by so venerable a Bishop, must have a Place in the Appendix.

N^o XLI.

The Town of Wells endeavour to get a Grant for a Corporation.

The Bishop of Bath and Wells opposeth it. And why.

Trouble also was created to another Bishop this Year, namely, *Barklay*, Bishop of *Bath and Wells*, by the Townsmen. Which made him apply himself to the same common *Asylum* of the Bishops and Clergy, viz. the Lord Treasurer. The Case was this: Those of the Town of *Wells*, thinking themselves too much under the Bishop's Jurisdiction, and hoping to make themselves more free and independent upon him and his Successors, and for some other worldly Considerations in some of them, namely, their own private Ends; had solicited the Queen to grant the renewing of their ancient but decayed Corporation: pretending to have had it ever since King *Edward the Third's* Reign. The Bishop esteeming himself bound to preserve the Privileges of his Bishopric, and to prevent any Encroachments upon it and its Benefits, did his Endeavour to stop their Proceedings, and hinder the Grant. And in order to that, in the Month of *February*, 17 *Eliz.* advertised the Treasurer by Letter, 'That if the Townsmen should enjoy their Corporation, as they called it, grounded upon an old Charter, (as they would blind the Eyes of the World, but utterly defaced, as it appeared, by *K. Edward III.*) they should work in the End their own Destruction; and should covertly carry away the Commodity belonging to the Queen's Majesty and her Successors, and spoil the Bishop that then was, and those that should follow after him for ever.' He informed further, 'That the Town had no Trade, whereby to maintain a Maior, a Recorder of the same Town, a Justice, and two other Justices within the same Town: which they had then gotten by their Corporation. That the Maior that then was, was not able to give his Sergeants Meat, but they were constrained notwithstanding their Attendance, to seek their Meat at Home, or elsewhere. That the next Year, they must either have a Shoemaker, or a Baker, to be their Maior: and so a Justice of Peace. That the Town was poor and stood by Handicraftsmen. Which if the Bishop were not present, and the Masters of the Cathedral Church (for which Causes there was great Resort to the Town) they were not able to get their Bread; much less to feed others. He informed the Lord Treasurer moveover, 'That there were three or four lately gotten up, that were very desirous to have the Stock and Land of the Town into their own Hands: Thinking by Dominion (if they could get the Bishop's Liberties) to bring the Commonalty of the Town and Country, that resort thither the two Market Days, viz. Wednesday and Saturday, into such Bondage; that thereby they would not seem only to be Rulers, but also to get great Gain. And that even so they did in the said King *Edward's* Days. Whereupon he was moved to deface before their Faces, (*propter melius & majus Commodum*) the Graunt that he had made them. I use, added the Bishop, the Terms of the Book Case, wel known to the Learned in the Law. That it might therefore please his good Lordship to consider therof: and for the better

‘ better Quiet and Commodity of the Town, to take such Order as
 ‘ should be for furtherance of the same. That they should be bound
 ‘ in Duty to pray for his Lordship’s Prosperity; and he himself should
 ‘ not fail, during Life, so to do. Dated from *Wells*, the vii. of Febr.
 ‘ Anno R. Reginae xvii. Subscribed, *Your Lordship’s daily Orator,*

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GILBERT, BATH and WELLS.

The Bishop did also employ his Lawyers to impeach this Attempt of the Townsmen: and was so successful at length, that they finding they could not prevail by Law, sought by all sinister Means to molest him: and now took this Course to obtain their Purpose, to put up a Supplication to the Queen, for the having a new Corporation, only to maintain the Name of the Maior, Recorder, and two Justices: so that they might have four Justices of the Peace within the Town. Which Thing, as the said Bishop in another Letter to the same Lord informed, was never heard of in that Town before. They also intended by a Multitude (or, as we now say, a Mob) to make an Exclamation against the Bishop, and to suborn such Matter in Malice, as they possibly could, to discredit him. Whereupon he addressed again to that Lord: To whom his humble Suit was, that he might not be ill thought of, till he came to his Answer: and then he doubted not, but by the Grace of God, he should so answer them to every Point, that they should have small Joy, as he said, of their evil Doings. And then he should not fail of his bounden Duty, to pray for his Lordship’s Prosperity.

The Townsmen
exclaim against
the Bishop, and
accuse him.

Febr. 28.

These Men still prosecuted their Suit; and seemed at length in Effect to have obtained a new Grant, as they desired: and likewise pursued their Complaints against the Bishop, as tho’, by Vertue of his Power, he had laid heavy Burthens unjustly upon them. Which occasioned a third Letter from him to the said Nobleman: Herein urging the Injury hereby done to the Bishopric, by infringing the Liberties that the Queen had before granted to him and his Successors, when she made him Bishop; as also the Wrong done to herself and Crown. For to this Tenor he wrote in April: ‘ Adverting him, that the Townsmen of *Wells* had gotten a Corporation lately; whereby, if they should enjoy the same, they did not only imbecil her Majesty’s Graunts, and the Graunts of her Highness Progenitors; but also take away her own Commodities for ever. And should thereby take away the Liberties belonging to the Bishopric, confirmed by her Majesty, to him and his Successors. For the which he did, and they should pay a yearly Portion; and should receive nothing for the same.

The Bishop’s
urgent Letter
against this
Grant.

He added, ‘ That he was desirous to answer their untrue Suggestions. And that he would be reported by Town and Country, Worshipful and others, in whatsoever the said Town of *Wells* had been governed, since he had been Bishop. He desired his Lordship to consider further, how many Towns of new Corporations were come to decay. Whereof they had good Experience both within that Shire, and not far off without it, in sundry and divers Places. And that if his Lordship would command the Bearer of his Letter to attend him at his Leisure, he would give his

ANNO 1574. his Lordship further to understand, That it was his [the Bishop's] Duty to the Queen constrained him to complain, and the Pity he bore to the Town: which was like to come to Decay, that moved him to be thus an humble Suitor to his Lordship. And so desired his good Lordship to be his Friend. This was dated from Wells, the 25. of April, 1574.

The Bishop of
Norwich dies.
Some Account
of him.

This Year ended the Life of another worthy Bishop and Confessor, Parkhurst, Bishop of Norwich; of whom several Notices have been given before. He dyed in the latter End of the Year after his great Climacteric. He had been greatly afflicted with the Stone (which he called his familiar Tormenter) in the Winter before, being at London, and made bloody Urine for two Days together sometimes, in the Months of October, November, and December: and voided seven Stones in January. This was joined with a Fever. Insomuch that he had three Physicians, an Englishman, a Fleming, and an Hungarian. By whose Help at last he recovered. But after that, he lived Physically, that is, miserably: as he wrote himself to one of his Friends at Tigur. He had been Domestic Chaplain to Katharine Dutchess of Suffolk, and Queen Katharine Parr, and Tutor at Oxford to the most learned, and ever highly deserving of this Church, Bishop Jewel: and was Rector of the rich Parsonage of Clive. Which, together with his Country and all that he had, he voluntarily forsook, for the sake of Christ and his Gospel, in the Reign of Queen Mary. And was an Exile at Zurich in Switzerland. Where, when once one coming to the Door of the House where he sojourned, and asked him if his Master were at Home, it stirred him a little, and gave him Occasion to meditate some Verses. Whereof this was a Part,

*Vab! nequeo esse servus;
Multorum qui fuerim Dominus.*

And ever after, he had a great Sense of the Favour and Protection he received in Helvetia, especially of the learned Men of Zurich, one of the Protestant Cantons there: where he lived with his Wife safely: and received such Civilities then from them, Bullinger, Lavater, Wolphius, Simler, and especially Gualter, that he could never forget, as long as he lived: and always held a fraternal and dear Correspondence with them. And so delighted was he with the Discipline and Doctrine of that Church, that he often wished that our Church were modelled exactly according to that. And in Gratitude to Rodolph Gualter, (in whose House he and his Wife seem to have been harboured) he maintained his Son, young Rodolph, first at Cambridge, and then at Oxford, and in other Places, while he was in England, at his sole Expence, tho' he were somewhat a prodigal Youth: and gave him a Viaticum, to bear his Charges, when he returned home. He used to give sixty Liveries twice a Year to his Servants and Retainers. Afterwards, by reason of the Queen's Debts that fell upon him by the Wrongs of his Collector Thimelthorp, (failing of his Payment of the Tenths of the Clergy, for the 12. and 13. Years of the Queen) he was forced to retrench, being then bound to pay to the Queen 400*l.* in one Year: that is, 100*l.* each Term; and so fell to forty Liveries, and after to thirty. He

He kept twenty six Men-Servants in his House: Among whom *ANNO*
 were, besides his Secretary and Gentleman, a Cook, a Middle *1574.*
 Cook, a Brewer, a Cater, a Baker, a Yeoman of the Horse, a Bai-
 liff, two Carters, and divers other inferior Servants: Besides six *His Household*
 Maids, six Retainers, four poor aged Folks maintained in the House: *and Servants.*
 and three Scholars found by him, one at *Oxford*, another at *Nor-*
wich, and a third at *Ipswich*.

This Bishop was supposed to be inclinable to the *Puritans*, and *He was thought*
 to wink at them. But how he did indeed stand affected in that *to favour the*
 Behalf, take his own Words once to his Chancellor, in this Year, *Puritans.*
 'That he must needs allow the Diligence of such as endeavoured
 'to preserve the godly Ordinances of the Realm, to the Mainte-
 'nance of the Peace, and her Majesty's quiet Government: Thank-
 'ing and commending him for his Travail and Care: and praying
 'him to spare no Person: as wel such as being too forward, needed
 'a sharp Bit and Rein, to restrain their Haste, as such also as being
 'too slow, did wilfully and stubbornly, like resty Jades, draw
 'backwards. And therefore deserved sharp Spurring.' The Arch-
 bishop of *Canterbury* also thought him a Man of too much Lenity:
 and hereupon gave him once in a Letter, some favourable Adver-
 tisements: hinting, how even a Friend of his disliked his Govern-
 ment.

Upon which Admonition of the Archbishop, the Bishop returned *His Plea for his*
 him this Answer, 'What I am, and what my Doings are, cannot be *Lenity: in his*
 'hidden. And therefore do refer myself to the Reports not of any *Letter to the*
 'one, but of al severally. This I find by good Proof, that the *Archbishop.*
 'rough and austere Manner of ruling doth the least Good. And on
 'the other Part, the contrary hath and doth daily reclaim and
 'win divers. And therefore do I chuse rather to continue my
 'accustomed and natural Form and Manner, which I know, how
 'it hath, and doth work, than with others by Rigour and Extre-
 'mity to over-rule, &c.' And so wel was he beloved in his Dio-
 cese, that it was but a Year before his Death, that he occasionally
 signified unto the same Archbishop, that he had not an Ill-Willor of
 Countenance in al the Shire, but one: and that was Mr. *Drury*: Yet
 even he also outwardly bore him a friendly Countenance.

He was naturally somewhat hasty: but soon appeased again: He *His Temper and*
 would speak his Mind freely, and fear none in a good Cause. A *Christian Dispo-*
 true Friend, and easily reconciled to any against whom he had ta- *sition.*
 ken a Displeasure. He appointed in his Diocese (that was large)
 for the better Oversight therof, ten Commissaries, to whom he, as
 Occasion served, sent Instructions, for the Regulation and Order of
 his See. He could have been willing to allow a Liberty of officia-
 ting in the Church to such as could not conform to some of the
 Ceremonies of it: looking upon them as indifferent Matters. But
 upon Command from above, he readily obeyed his Prince's and Me-
 tropolitan's Authority. He was a Friend to *Propbesyes*: that is, to
 the Meetings of the Ministers in several appointed Parish Churches
 in his Diocese, as in *St. Edmund's-Bury*, &c. to confer together a-
 bout the Interpretation and Sense of the Scriptures. But the
 Queen forbidding it, upon some Abuses therof, the Archbishop sig-
 nified

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His Friends at
Court.

His Housekeep-
ing, and Hospi-
tality.

Prof. to Relicks
of Rome.

nified to him her Will; and he in Obedience sent to his Arch-
deacons and Commissaries, to have them forborn for the future.

His great and cordial Friends at Court, among others, were Sir
William Cecil, Sir *Walter Mildmay*, Dr. *Tho. Wylson*. Whom he made
Use of by frequent Letters to them upon Occasion.

For some Years before his Death, he retired from *Norwyck*, and
lived at his House at *Ludham*; where latewardly he retrenched his
Family for his Debt to the Queen: yet lived in some Port still.
But before that Misfortune, his Hospitality was so notable, that
though the Proportion of his yearly Revenues was much inferior
to others, it gave Place to none of his Profession and Degree.
He was not contented to feed the Poor at his Gate with Frag-
ments and Scraps, but he had a Table set for them; bringing
them into his House, and having all Necessaries ministred unto
them for the Relief of their Needs. He was ready to do good to
all Men, but especially to the Household of Faith. As for his Life
and Conversation, it was such as might be counted a Mirour of
Vertue: wherein appeared nothing but whas was good and godly:
an Example to the Flock in Righteousness, in Faith, in Love, in
Peace, in Word, in Purity. He preached diligently, and exhorted
the People that came to him. He was a learned Man, as wel in
Respect of humane Learning, as Divine, wel seen in the Sacred
Scriptures; an earnest Protestant, and Lover of sincere Religion;
an excellent Bishop, a faithful Pastor, and a worthy Example to all
Spiritual Ministers in his Diocese, both for Doctrine, Life and Ho-
spitality. This is the Character given him by one that well knew
him, and was a Native of *Norfolk*, *Thomas Becon*, his Contempo-
rary, and of known Eminency in those Days.

P. A. C. H. A. P.

CH A P. XXXIII.

Bishop Parkhurst's Regulation of Abuses in his Registers. About Wills and Testaments. Dr. Toby Matthew hath a Prebend in Wells: Some Account of him. The ill Condition of Manchester College. Rafe Lane offers to go against the Turk, in the King of Spain's Service. A Corporation for turning Iron into Copper. Dee's Offer to discover Treasure hid. Proclamation against Excess in Apparel. Sir William Pickering, an accomplish'd Gentleman, dyes. Wolf the Printer, dyes. His Cosmography. Message of the Protestant Princes of Germany to the Queen.

AND here that I may gather up and preserve al that is worthy the recording of this pious Bishop of *Norwich*, I have found among his Writings and Letters, the Regulation of his Ecclesiastical Court and Officers, especially Registers, with their Fees: set down either by himself, or his special Order: viz. as follows:

Bp. Parkhurst's Regulation of his Courts and Officers.

Abuses in my Diocese concerning my Registers, and other Officers.

First, if any Man depart, and make his Testament. And in the same, name two or three Executors, one of them being more subtil than the other, getteth the Testament, and straightway, yea, sometimes before the Testator be buried, cometh to the Register, and proveth the Testament alone, without the Consent of the rest. Wherunto the Seal is clapt in all Haste. By Means wherof he taketh so much of the Goods as he listeth. So that the Goods are not equally divided among them according to the Testator's Mind. Whereupon groweth much Suit, and Trouble: and the rest of the Executors are without Remedy. By Means wherof the Testament be not performed; and many poor Widows and Infants deceived of their Right.

Abuses about last Wills and Testaments. Int. MSS. D. Joh. nup. Episc. Elien.

Therefore no Testament shall be proved hereafter, but in the Presence of the Judge, who ought to foresee this Inconvenience. And the Judge only shall keep the Seal.

Item, Whereas lawful Testaments be made, divers Times there be obtained Letters of Administration, alledging, that the Testator died Intestate. Which Letters be granted by and by for filthy Lucre sake. For this the Register taketh two Fees for one Thing. And by this Means ariseth much Suit: and Trouble: and manytimes the Executors, for the avoiding of Suits, are compelled to renounce the Testaments. And so they be not performed: to the undoing of many Widows and fatherless Children.

Therefore hereafter, no Administration shall be granted, without sufficient Testimony that the Party dyed Intestate.

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Item, It is reported, that the Registers take two or three Fees for the Administration of one Man's Goods. For if a Man die Intestate, divers times the Administration of the Goods is granted in al Haste to such as by Law ought not to have the same. Whereupon riseth great Suit. So that before the same be called in again; and an Order graunted to such as by Law ought to have it, a great Part of the Goods are spent and wasted, to the great Hindrance and undoing of many Widows and fatherless Children.

Therefore no Administration shall be graunted hereafter, without sufficient Testimony, that the Party who desireth the same, be the Wife, or next of Blood.

Item, It is reported, that Letters of *Colligendum* be graunted to such as have no Right therunto; either Executorship or Kindred. Which have caused much Suit and Trouble.

Therefore no Letters of *Colligendum* shall be graunted hereafter, but where there is a Testament. And then to be graunted to the Executors only, *sub spe Testamenti approbandi*.

Item, It hath been reported, that there hath been an ungodly Practice used in my Diocese of late Time. Which is, that when a Testament hath been proved 20 or 30 Years, more or less, at the Request of any Party pretending a Title to the Lands or Goods, the Executors are compelled to prove the same by Witnesses. Which if they cannot do, either for that the Witnesses be departed; or else so long ago, that the Contents thereof be out of Mind and Remembrance, the same shal be disproved. And such as hold Lands or Goods by the Testaments, are clean discharged thereof, to the great undoing of many.

Therefore hereafter no Executors shall be compelled to prove a Testament or Will by Witness, after that they have them under the Seal of Office. But if any Party intend to disprove the same, let them do it by what Ways and Means they can otherwise.

Item, If any come to the Register for a Citation for any Cause, the Scribe maketh it before the Party have declared the Cause to the Judge; who upon hearing thereof, might and ought to move the Parties to Quietness: and manytimes there goe forth Citations: and when the Cause cometh to the hearing of the Judge, it is mere Temporal.

Therefore hereafter no Citation, or other Procefs shal be made without the Decree and Commandment of the Judge. And the Judge only shal keep the Seal.

Item, I have been informed, that there is more taken for Fees, and Writings of Testaments and Administrations, than should be taken by Law: And for Citations, Institutions and Inductions and other Things, more of late Days, and even in my Time, than hath been taken heretofore.

Therefore you shal cease from such Exactions hereafter. And I will know, how you be able to answer for that you have done already. And then follows a true Certificate and Note of Fees and Duties paid heretofore, and at present for Citations and al other Ecclesiastical Instruments concerning his Consistory Court:

Nº XLII. And what innovated. Which may be found in the *Appendix*.

His

His Successor, Bishop *Freak*, found some of the Houses of the A N N O
Bishoprick out of Repair, and the Abby of St. *Benedict* especially. 1574.
The House at *Norwich*, and that at *Ludham*, he repaired: And by
Law obtained Allowance out of *Parkhurst's* Estate for Dilapidations. *Allowance to*
And that it seems in so large a Measure, that the former Bishop's *this Bishop's*
Servants were cut off from the Legacies by his Will bequeathed *Successor for*
them. But to make some Amends, the present Bishop (whether *Dilapidations.*
voluntarily, or by Order of the Court) allowed something unto
them. But as for the said Abby, the Bishop did labour to be ex-
cused from putting that into any Repairs; applying to the Lord
Burghley to obtain the Queen's Favour, to be discharged from re-
pairing, or rebuilding rather (as he said) that Abby. And that
because it was so utterly decayed; and likewise because he had
bestowed so much upon putting the other Houses into good Re-
pair. And since the House of St. *Benedict* was quite down; and
the Scite so unwholsom, that he neither would inhabit the same
himself, nor could think that any of his Successors would be
resident there. And no Prejudice would hereby come to any of
them. He added, that his Lordship would greatly pleasure him
in compassing this Suit for him. And thus we take our Leave of
good Bishop *Parkhurst*.

Toby Matthews, S. T. P. (bred up at St. *John's* College, Oxon. af- *Dr. Matthews*
terwards of *Christ-Church*) was August 13, this Year, presented to *hath a Prebend*
Comb 9th, a Prebend in the Church of *Wells*. Whom I mention now, *in Wells.*
because he was afterwards a great Light in this Church of *Eng-*
land, namely, Dean of *Christ-Church*, Oxon. Then Dean, then Bi-
shop of *Durham*, and Archbishop of *York*, successively. A great
Preacher, and a pious holy Man. This venerable Prelate first en-
tered into Orders by the Motion and Council of Dr. *Calfhill*, a learned
Dignitary of the Church in those Times, and his Cousin: Tho' his
Father and Mother, Persons of good Quality (who seemed to be
disaffected to Religion) were not inclinable thereto: as I have seen
in a Letter to the said *Calfhill*, soon after written to Sir *William Ce-*
cil, 'That he was bound by al honest Means to prefer his Cousin,
'as wel in Respect of his rare Abilities, as also for that he had fol-
'lowed his Advice in entring into the Ministry, against the good
'Wil of Father and Mother, and other his able Friends.' *Matthews*
was soon sent for to Court by the Earl of *Leicester*, having been re-
commended to him by his said Kinsman; as also to the said Secre-
tary *Cecil*, who by soliciting the Queen, obtained for him the Dean-
ry of *Durham*, divers Years after*: tho' she stuck a good while, be-
cause of his Youth and his Marriage. * Ann. 1582.

When he departed from Court to *Durham*, *Cecil* (now L. *Burghley*) *When made*
according to his grave and godly Way, gave him much good Council *Dean of Dur-*
for his wise and good Behaviour of himself and discharging of *ham, his An-*
his Duty in that Place: and the next Year sent him a Letter of the *swer to the L.*
same Import by Mr. *Tonstal* going down thither. The Dean, who *Burghley's*
was of a good, mild, as wel as wel advised Disposition, returned *Advice.*
that Lord this Answer, 'That he trusted the Grace of God should
'enable him to follow his Council, to the Discharge of his Calling,
'as it had perswaded him to like therof to the Contentation of his
'Mind. Wherin if any Defect should at any time appear, espec-
ally

ANNO 1574. ally coming to his Lordship's Ears, he would most humbly beseech his Lordship to make him know it: and he did promise and desire to be reformed by his Authority, and directed by his Wisdom therein, and in all Things else; even as by the *Socrates* or *Solomon* of our Age.

The ill Estate
of Manchester
College.

It was the State of *Manchester* College now, that noble and useful Foundation for Learning, and Propagation of Religion in those Northern Parts. Their Plate and Ornaments detained, their Lands entred upon, by Pretence of Concealment: and the same Persons had taken away their Evidences. Add to the rest, their Preacher was assaulted and wounded, as he was going to preach in one of the Chapels belonging thereto. Of all this *Herle*, the Warden of *Manchester*, thought fit to acquaint the Lord Treasurer with, the common Patron of Religion and Learning. By whose Letter it appeared, that all this Violence was done, after the Archbishop of *York* and other the Queen's Commissioners, had made a new Establishment of that College, and placed learned Men there, and settled the Lands of it anew: all confirmed by Vertue of the Queen's Letters Patents. The Letter was as followeth:

The warden of
the College gives
an Account
therof to the
L. Treasurer.

Almightie God preserve your good Lordship in myche Felicitie, Pleasith your honorable Lordship to understand, That where of late my Lord's Grace of *York*, and the Commissioners there, at the Queen's Majesty's Commandment, have stablished an Order for the College of *Manchester*, and placed both honest and learned Men there: and the Lands and Revenues they have so ordered, as is most necessary for the Hospitality and relieving the Poor there. Which Doing of theirs of Likelihood has displeased some Men. For on *Midlent* Sunday last, as our Preacher (who is a Batchelor of Divinity) was riding to preche at one of the Chapels of the Parish, being distant from the Parish Church four Miles, one *William Smyth* of the Parish of *Manchester*, met him by the Way, and taking his Horse by the Bridle, drew his Dagger, and beat and wounded him with three Wounds. And if his Horse had not broke out of the Hand of the said *Smyth*, of likelihood he had slain him. Desiring therefore your Lordship to help us, that quietly we may there do our Function and Office: or else if we shall be thus beaten, as before this Time, and now our Preacher is, we shall never be able to live with them; except they may be punished, to the Terrour of others.

They have also caused one *Thomas Stawnton*, Attourney of the Dutchy of *Lancaster*, to enter into certain Lands of the said College, called *Obyte Lands*; and would have it Concealed Lands. And yet it is contained within our Letters Patents of our Foundation. And if the Lands be taken from us, we be not able to maintain the Company. They have also taken away all our Evidences and Letters Patents; and of Ornaments and Plate, as much as the Worth of 500 Marks. Which Plate is the Queen's Majesty's. And altho' we have Proof, to whose Hands it came after the Deprivation of my Predecessor, yet it is kept from us. Wherefore we request your Honour to help our poor College, as before this Time you have holpen us, (Almighty God reward you for hyt) or else

‘ else our College had been utterly destroyed and spoiled. Wheras *ANNO*
 ‘ it would be able to maintain learned Men to the Help of that *1574.*
 ‘ Country. And this ye bind us to be your daily Orators; and al-
 ‘ so of all those that help to the Ayd therof. This leaving your
 ‘ Honour to Almighty God.

By your Lordship's ever to command,

Thomas Herle, *Warden of Manchester.*

This Intercession in Behalf of the College, was very commendable in the Warden. Yet not long after, did this very Warden (if I mistake not) contribute to the undoing of the College, for the enriching of himself, as we shal read under the Year 1576.

Rafe Lane, a great Soldier in these Times, and that had served the Queen against the Rebels in the North, and of considerable Abilities otherwise, and of Reputation with the Lord Treasurer and Earl of *Leicester*, was now going to the *Spanisb* Army, that was raised against the *Turks*. This Man had earnestly affected the *Levant* Service, against that Enemy of *Christendom*: And for that Purpose to gather a Regiment of his own, amounting to a Thousand or two Thousand Men: and to head them by Allowance of the King of *Spain*, and to be in his Pay, with Letters from the Queen. Whereupon he caused some Body to ask *Anthony Gueraffe*, that King's Agent here, his Opinion, If any Bulk of *Englishmen*, being of Service, either for Sea or Land, or both, were offered unto the King his Master, from hence, whether the same would be accepted with Pay, or not? To which Question, being asked the said *Anthony*, his Answer was directly, ‘ That if the same might be with her Majesty's Favour, he knew assuredly, that they should not only be ‘ largely entertained in respect of their Payes; but also otherwise ‘ most honourably used, and most heartily welcomed by the King. ‘ Yea, and that it would open a great deal of Kindness between those ‘ two great Princes, her Majesty and the *Spanyard*.

Rafe Lane, a great Soldier, is going to serve against the Turk.

The Spaniard willing to entertain him against the Turk.

Hereupon *Lane* entred his Suit unto her Majesty, for two Years Leave to seek his own Adventure by Service. Which in the End he obtained by honourable Friends: Obtaining her Majesty's Letters, dated the 15th of *January*, 1574, unto the *Commendator* in *Flanders*; testifying her Majesty's Liking unto the said Service intended. Upon this, he made his Conditions to the said *Commendator*: Which were, Exemption of his Regiment from Inquisition: Authority from the King, of absolute Punishment of all Offences, committed within the Regiment: Authority also to banish all our *English* Rebels, or Fugitives out of the Fellowship of his Regiment: Also, for Pay and Imprefs. Lastly, For Return in Security of the same.

Hath the Queen's Leave.

In the mean time the Earl of *Leicester*, *Lane's* Friend, advised him to take Heed he were not deceived in his Reckoning; grounding himself to furnish up any sufficient Numbers of Men, to discharge his Offers, upon the bare Promises of such [disbanded Men, serving sometime under the Prince of *Orange*.] As, if they should break Touch with him, he would not only himself be ashamed, but also

The Earl of Leicester's Advice to Lane.

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also thereby even her Majesty in a Sort touched; and al his honourable Friends in like manner dishonoured. That Earl alledged himself for Example; who in Queen *Maries* Time, upon faithful Promise of forty Gentlemen unto him, the said King of *Spain*, sold an 100 Mark Land, to prepare himself for the Service. And in the End, not five kept any Touch with him. He gave him Warning also of the Fault, ordinary to this Nation; which was, in a strange Country stil to contend.

The Earl of
Leicester to
Dr. Wylson,
to further
Lane's Lustiness.

The Queen had been perswaded by the said Earl, (who favoured this *English* Gentleman's Design) to write to the *Commendator*. And so he signified to Dr. *Wylson* at that Court; that the Queen's Majesty at Suit of his very Friend *Rafe Lane*, her Servant, was purposed to grant him Licence, with certain *English* Soldiers under his Conduct, to serve the King of *Spain* against the *Turk* this next Summer, and had at this present written to signify the same to his *Commendator*; meaning shortly to write to the King, his Master, to declare unto him, as wel her good Meaning in the Journey; as also the great Care she had to favour her Servant in so godly and honourable an Enterprize. That Mr. *Digby*, the Bearer of his Letter, was sent on purpose, to deliver her Majesty's Letters to the *Commendator*; and further to deal with him concerning certain Articles, to be agreed upon for the Regiment in the Voyage. All which, and the whole Plot and State of the Matter, he should more particularly and at large declare unto him. The Earl prayed *Wylson* to hear him, and upon his Information, to take Occasion to deal effectually with the *Commendator*, in such Sort as he should think most convenient and behoveful, for the Furtherance of this Intent. Adding, That tho' the Matter itself moved him to like wel hereof, yet the Person also made him earnest for him. And so much the rather, for that being an *Equerrie*, he was (as *Wylson* knew) of his Band. He very heartily desired him, what Favour he could, to shew effectually herein: and would heartily thank him for it. Written the 19th of *January*, 1574.

Another Report of this Expedition.

This Matter was so nice, and so suspicious, to have any thing to do with the *Spanyard*, that another of *Lane's* Friends, viz. *Aye*, the said Earl's Secretary, gave him another Caution; advertising him, at the Bottom of the same Letter, That it was told him, that the Rumour was spread in divers Places, that his Power that he levied for the Journey, was meant to do Service against the Prince of *Orange*. That he knew the Truth to be otherwise: but that it was said to be rumoured by *Guarez* himself, [the Agent] as tho' the Queen's Majesty and his Master, were now upon such Condition agreed. That it might perhaps serve him for some Purpose. What it might hinder or further him, [Mr. *Lane*] he could not tell: but because it was credibly told, he thought it not amiss with Occasion of Writing, to signify unto him.

What I have further to shew of this offered Exploit, is from Mr. *Lane's* own Pen, in some Sheets of Paper, with this Title, *A View of my Proceedings in my intended Service, by the Favour of God, and gracious Leave of the Queen's most excellent Majesty, from my first Entry into the Secret thereof, unto the 21st of January, 1574, with the* Copies

Copies of my Letters written unto the Commendator : The Articles of A N N O my offered Service ; and also of my Letters written to Mr. Dr. Wyllson, 1574. concerning the Premisses. Which I refer to be read in the Appendix.

[N^o XLI.]

Whether any thing came of this Offer, I know not : It hung for six Months. For I find in *June*, that *Lane* moved it to the Lord Treasurer : putting him in Mind, That upon her Majesty's late good Pleasure, made known unto him by herself, touching her gracious Liking and Determination, for a Tryal of the Amendment of his hard past Fortune, he should, according to his long Suit, with her Majesty's good Leave, employ himself for two Years, in his desired foreign Service against the common Enemy of *Chriftendom*, under *Don John D'Austria*. And that he had requested a Friend with earnest Speeches to break his Matter to *Antonio Guarasso* : therewith assuring him of her Majesty's good Liking of the same, from her Majesty's own Mouth : And so reminding the Treasurer of what had been transacted in that Business before, in order, as it seems, to the bringing it to Effect.

He moves for a Dispatch, having the Queen's Leave.

A great Project had been carrying on now for two or three Years, of Alchymy, *William Medley* being the great Undertaker, to turn Iron into Copper. *Sir Thomas Smith*, Secretary of State, had, by some Experiments made before him, a great Opinion of it. And for the better carrying it on, and bearing the Expences, it was thought fit to be done by a Corporation : into which, by *Smith's* Encouragement, the Lord *Burghley* and the Earl of *Leicester* entred themselves, with others : each Member laying down an 100*l.* to go on with it : as hath been shewn in the *Life of Sir Thomas Smith*. But the Thing underwent Delay ; 'til in *December* this Year, that Lord, according as *Smith* advised him, for his better Satisfaction, to send some able Person to *Medley*, to see his Method, and by Discourse to understand his Ability, sent *William Humfrey*, Assay-Master of the Tower Mint, and a Chymist, with some other learned in that Science, to see what *Medley* could do, or pretend to.

A Project of turning Iron into Copper, now in Hand.

Life of Sir T. Smith, p. 133, &c.

Accordingly, one Night there was a Meeting of him, and Mr. *Topcliff*, and *Medley*, before *Sir John Ebots*. Then they entred into Discourse of the Bounds of Metals in Force of Nature. *Humfrey* disliked of *Medley's* Undertakings ; because it overreached the Course of Nature in Metals. Which by great and mystical Experiences hath been found, and is to be shewed wonderful [I do but transcribe from a Paper sent in to the Lord *Burghley*] in any Man's Sight, as wel by Calcination, as by Distillation, and namely by corrosive Waters, of Distillation. In which the proper Natures of Metal may be truly judged of, so far as is limited within the Compass of Reason. As for Example, Gold dissolved into Water, cannot be brought to the chief Part of his Body again, but by the Help of Silver and Quicksilver ; and that Part which the Salts hold up, and do keep in Oil, wil not settle, nor separate, but by the Help of Blood ; so that it be not of Man or Sheep. Item, Silver dissolved into Water, is only called to his Body by Copper, saving a final Part, which is fixed with the Spirit of Salles, or Sea-Water. In like Manner, Copper dissolved into Water, is to be called to his Body by Iron. Nay, Iron dissolved into Water, is to be called to his Body by Wood, chiefly of Oak. And if any of these should be

Some, sent by the L. Burghley, enter into Discourse thereof.

put

ANNO put to the contrary Office, as Gold to cal down Silver, &c. they
1574. can do nothing.

~~~~~

Considering these Limits of Nature, which God hath ordained in Metals, it may appear whether this be beyond al Judgment in Nature, or not: For the said Mr. *Medley* affirmed, that there was no Copper in the Earth, before it be transmuted. In which his Opinion, I [the abovesaid Assay Master] to give God the Glory of his Creation; affirmed unto him, that I durst undertake before your Honour [the Lord Treasurer *Burghley*] to draw all Spirits from the earthly Substance; and of the Corps remaining, to deliver to your Lordship the Copper that it containeth, without the Help of Iron, or any other Metal. Which is to be done by the very natural Means for the Separation of Spirits. He nevertheless denyeth that by that Means Copper should be gotten. But if any might so be gotten, it would be a very smal Proportion, to the Substance of that which by many Degrees may be transmuted by the Water drawn from that Earth. For he saith; that of an hundred Weight of Earth oftentimes embyded, he wil convert more Iron into Copper, than an hundred Weight cometh to. Which to be done with Rain Water, and not with Water of the Property of the Earth, were wonderful, to surmount the Principal in Weight: and so far beyond my poor Knowledge and Aim, as one Thing may be from another.

For to this Day I have neither read, nor proved of any feasible Knowledge, that ever any thing would deliver a greater Weight than himself. And yet I have some apert Arts of Metals and Salles [Salts] not common to the World. Wherof sundry have been left to Posterity by some of my Kindred, for many Years together. But this Matter is beyond the Reason of al. Nevertheless, the Copper which is brought into this *Crocum*, in the Sight of that Right Worshipful Gentleman, Sir *John Ebots*, being simply done, as by his Report appeareth, is so rich a Thing, as if the Earth, wherof their Transmuting Water is drawn, would yield but half his own Weight in Metal of Copper, considering the speedy Means of bringing it to Metal, it is the richest Matter, that in all Mineral Causes hath been yet revealed to this State. And truly from this Earth, if the Property be as it is reported, any young Man of good Entrance to metalline Actions, might learn Lessons from the same, all his Life long.

Mr. *Medley* promised Sir *John Ebots* to have a Furnace ready by Saturday: wherin he wil melt simply *Crocum* of itself. Yet that wil so fal out then with Additament of great Work it may be done better. But he seemed to be illwilling to let me see it: and complained to Sir *John Ebots*, as tho' some went about to deprive him of his Art and Labours. Wherof I am sure it is not your Lordship's Mind: neither by my good Wil, would I be made an Instrument to such a Purpose; tho' your Honour may command me, so far as Life reacheth, &c. As for other Matters, which mine Ears have heard of this Earth, rather miraculous than comprehensible by any Course of Nature in Metal Causes, I do doubt.

But *March* was now come; and yet little or nothing was done in this pretendedly advantageous Project. But the Pretence of the Delay



Delay was the great Expence required for Lead, Iron, Cask, Workmen, Vessels, housing, building, casting up of Earth, and other Necessaries: which the Undertaker of himself could not bear. Therefore the said Earl and the Secretary (who were earnest in it) and, by their Persuasion, the Lord Treasurer, did assist with round Sums of Money. And *Smith* determined to send down his Servant with *Medley*, ready to go down to the Works: who might make a Calculation, whether it would turn to Account. Which however they themselves were in some Doubt of, yet were resolved, upon some Probabilities, to make the Tryal. Wherin how busy and diligent Sir *Tho. Smith* was (who had a Head that Way) may be read in two Letters: which I have placed in the *Appendix*; not only to give some Light into this Project, but also to preserve what Memorials may be retrieved of that great learned and good Man: not falling under my Hands, when I writ his Life.

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*It is delayed,  
and why.*

N<sup>o</sup> XLIII,  
XLIV.

This leadeth me to say something that occureth this Year, of another Way to the Acquisition of vast Treasure, undertaken by *John Dee*. This is the first Time I meet with the Mention of that great and famous *English* Mathematician and Astronomer; noted throughout the World for his deep Knowledge in those Sciences. He was the Son of *Roland Dee*, a Servant to King *Henry VIII.* Which *Roland* had received some hard Dealing; and was so disabled from leaving his Son due Maintenance. This Year I find the said *John Dee* offering to the Lord Treasurer *Burghley*, by his Art to discover to the Queen, where Treasure was concealed in the Bowels of the Earth. The Treasurer valuing the Man for his Learning, had vouchsafed in the midst of his weighty Business of State, to admit him to Conversation with him. Which in a Letter he thankfully took Notice of. Which Letter I chuse to set down, because it will declare much, both of the Man, his Learning, and of his Offer: and wil preserve some notable Memorial of him. See it exemplified in the *Appendix*.

*Dee the Astro-  
nomer offers to  
discover Treas-  
ure.*

N<sup>o</sup> XLV.

The Sum wherof was, 'That for the Suit he would gladly have 'opened to the Lord Treasurer by Word of Mouth, he desired him 'to view in this Letter a Pattern of some Part of it, viz. so much 'of his Intent and studious Doings, as was wel known unto his Honour, and the most part of al the Universities in *Christendon*, (and 'further) that for twenty Years past, and longer, it might truly 'be avouched, that he had a mervailous Zeal, endured great Travail and Toyl, both of Mind and Body, spent many hundred 'Pounds, only for the attaining some good and certain Knowledge 'in the best and rarest Matters, Mathematical and Philosophical. 'And that by due Conference with al Persons that ever he yet met 'with in *Europe*, the poor *English Briton* [meaning himself] had 'carried away the Bell. For which he gave God the Glory. That 'the same Zeal remained, yea rather, was grown greater; but that 'his Ability, in respect of Charges, was far less. And that somewhat occasioned his Suit, (for procuring speedy Means of good 'Knowledge) upon no smal Hopes that some needful Support 'would be for him devised, through the good Favour the Queen 'bore to him, or through the Procurement of some of the Right 'Honourable Counsellors: who by some hard Dealing, his Father,



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Servant to her Majesty's Father, was disabled from leaving him due Maintenance, &c. That in Zeal to the best Learning and Knowledge, and incredible Toyle in Body and Mind for many Years, therefore only endured, he knew most assuredly that the Learned never bred any Man, whose Account therein could be greater than his, &c. That he had for twenty Years Space, sundry Matters [about Treasure hid in the Ground] detected to him in sundry Lands. That he had been sued unto by sundry Sorts of People; who, some of them by vehement Dreams reiterated; some by Visions; others by Speech formed to their Imaginations in the Night, had been informed of certain Places, where Treasure lay hid. And these would not deal further in Search, for some Reasons, 'til he should encourage or counsel them to proceed. But that he would never intermeddle, &c. That he made it always his chief Reckoning to do nothing, but what might stand with the Profession of a true Christian, and of a faithful Subject.

But that if, besides al Books, Dreams, Visions, Reports, and the *Virgula divina*, by any other natural Means, and likely Demonstrations of *Sympathia* & *Antipathia rerum*, or by Attraction or Repulsion, the Places might be discryed or discovered, where Gold, Silver, or better Matter did lie hid within certain Distance; how great a Commodity should it be for the Queen, and the Common Wealth of this Kingdom, if by such a Secret it might be decyphred in precise Place? And also where in this Land any Mines or Veins of Silver and Gold Ore are naturally planted? And he promised to discover such a certain Mine in some Place of her Majesty's Kingdom, for her only Use: upon this Consideration, that she would give him, by her Letters Patents, her Right and Propriety in al *Treasure trouvé*, by digging in any of her Kingdoms. The rest I refer to the Letter.

Dee discovers  
ancient Records  
in Wigmore  
Castle Chapel.

And being a Man studious of Antiquities, he had discovered another Sort of Treasure, viz. of many ancient Records in an old Chapel in or near *Wigmore* Castle, and formerly belonging to the Abbot; which had lain there rotting and tossed about unregarded. In the Perusal of these Papers he was desirous to bestow some of his leisure Time, by Way of Recreation, expecting to collect thence some Historical Matters, either of Chronicle or Pedigree. And therefore requested a Letter from the Lord Treasurer to Mr. *Harly*, Keeper of the Records of that Castle, to permit him to resort thither: promising the said Lord to give him Account of whatsoever he should find there worthy his Knowledge, and particularly any thing relating to his Lordship's Family.

Mr. Harly,  
Keeper of the  
Records there.

Dee writes In-  
structions for  
the North East  
Passage.

This *John Dee*, (that I may bring more of his Story together) in May, Anno 1580, wrote Instructions for the North East Passage to *China*, delivered to the two Masters, *Charles Jackman* and *Arthur Pett*, at the Court Day, May 17, holden at the *Moscovy* House in *London*. With which Instructions a new Chart made by his Hand, was given also to each of them, expressing their *Cathay* Voyage more exactly than any yet published.

He did also soon after, write a very learned Discourse about the Reformation of the Kalendar. And asserted therein eleven Days to be



be added to the Kalendar, rather than Ten, according to the *Grego- A N N O*  
*rian* Reformation of it. This Discourse did the Lord *Burghley* in 1574.  
 his Retirement read over in the Year 1583, and gave the following  
 Account therof in Writing, (being absent from Court) to his Son  
*Robert Cecil*; and to be by him, as it seems, imparted to the Queen;  
 with the Effect of his Discourse with the Author himself.

*Dee's Discourse  
 of reforming  
 the vulgar Ca-  
 lendar: read  
 over by the L.  
 Treasurer.*

*His Judgment  
 therof.*

'I have perused Mr. *Dee's* Book, concerning his Opinion for the  
 'Reformation of the old *Roman* Calendar. And I have conferred  
 'also by Speech with him at good Length thereon. And I find his  
 'Judgment resolute for the Error and Inconvenience, to have it  
 'continual, [that is, to keep to our old Way of reckoning the  
 'Year.] But he differeth in the Quantity of the Error. For he  
 'hath many Proofs by Demonstration Astronomical, that the su-  
 'perfluous Number of Days to be abridged are xi. where the *Grego-  
 'rian* Judgment makes them to be but x. I am not skilful in the  
 'Theoricks, to discern the Points and Minutes; but yet I am incli-  
 'ned to think him in the right Line. For I find he maketh his  
 'Root from the very Point of the Nativity of Christ, in the Meri-  
 'dian of *Bethlehem*. And the *Romans* have made their Root from  
 'the Time of the Council of *Nice*. And according to that, they  
 'may make their Opinion. But by Mr. *Dee*, it appeareth, the Er-  
 'ror in Computation grew between the *Radix* of Christ's Nativity,  
 'and the Celebration of the *Nicene* Council. Which he proveth by  
 'a great Number of good Authorities; such as I think the *Romanists*  
 'cannot deny.

'It were good in mine Opinion, (whereunto he also consenteth)  
 'that by her Majesty's Order, some skilful Men in this Science, as  
 'Mr. *Diggs*, and others, to be called out of the Universities, might  
 'peruse his Work, and confer the Thing by Speech. And tho' he  
 'discovereth the ten Days to be insufficient, yet he yieldeth, for  
 'Conformity, with the rest of the World, to assent to the Refor-  
 'mation of our *English* Calendar, with the Abridgment of ten Days  
 'only; so as the Truth be denounced to the World, that it ought  
 'to be Eleven Days. Hoping that the Truth wil draw the *Roma-  
 'nists*, and the other Parts of *Christendom*, to take out of their Ca-  
 'lendar hereafter, the same odd Day. There appeareth great Cause  
 'to have this Conference accelerated. For that it is requisite for a  
 'secret Matter, to be reformed before *November*. So as either eve-  
 'ry Month, from *March* to *November*, may bear equal Defalcation,  
 'or else some one Month bear the whole. Thus much I thought  
 'good briefly to deliver you mine Opinion.

A few Contents of this famous Book may be collected from cer-  
 tain Notes, Mr. *Cecil*, the Lord Treasurer's Son, took out of it.  
 Setting down (as I take it from his MS.) Four strange Points therein  
 laid down. I. The great Declination of the Sun is yearly change-  
 able. Which was in Christ's Time more Northerly and Southerly,  
 than now it is, by 24 prime Minutes of a Degree. II. The Prick  
 in the Heaven, where the Sun is the highest, called *Apogæum*, hath  
 varied. For in Christ his Time, it was about the fifth Degree of *Ge-  
 mini*. And so 25 Degrees before the Beginning of *Cancer*. And  
 now it is past the 8th Degree of *Cancer*, about 55 Minutes. III. The  
 Third is the Alteration of the Sun's Distance from the Centre of

*Four Assertions  
 in that Book,  
 noted by Mr.  
 Rob. Cecil.*



**ANNO** 1574. the Earth. For the *Eccentricicle* of the Sun is less than it was in Christ's Time by 106 Parts. And now the Sun being in the 9th Degree of *Cancer*, he is nearer the Earth than he was in Christ's Time by 1199 of our Miles. IV. The fourth Point is, the Alteration of the fixed Stars, declining to the East more than in former Times, altho' they keep their own mutual Distance. This for *Dec.*

*The Queen  
issueth a Pro-  
clamation a-  
gainst Excess in  
Apparel.*

There came forth this Year a Proclamation for regulating Apparel: which by this Time grew to be so excessive and costly, that the Queen thought fit now (as she had done two or three Times before) to retrench it; and to oblige her Subjects to more Thrift in their Cloaths. It hath this Preamble, (shewing the Evil of wearing sumptuous Apparel) 'That Excess of Apparel, and the Superfluity of unnecessary Foreign Wares thereto belonging, now of late Years was grown by Sufferance to such an Extremity, that the manifest Decay not only of a great Part of the Wealth of the whole Realm generally was like to follow, by bringing the Realm such Superfluity of Silks, Cloths of Gold, Silver and other most vain Devices, of so great Cost for the Quantity therof, as of Necessity the Money and Treasure of the Realm, is and must be yearly conveyed out of the same, to answer the said Excess; but also particularly the wasting and undoing of a great Number of young Gentlemen; Men otherwise serviceable; and others, seeking by Shew of Apparel to be esteemed as Gentlemen. Who allured by the vain Shew of those Things, did not only consume themselves, their Goods and Lands, which their Parents had left unto them, but also ran into such Debts and Shifts, as they could not live out of Danger of Laws, without attempting of unlawful Actions: whereby they were not any ways serviceable unto their Country, as otherwise they might have been. Which great Abuses turning both to so manifest a Decay of the Wealth of the Realm, and to the Ruin of a Multitude of serviceable young Men, and Gentlemen, and of many good Families:

'The Queen therefore had of her own Princely Wisdom, so considered these Inconveniencies and Evils, that she had of late with great Charge to her Counsil, commanded the same, to be presently and speedily remedied, both in her own Court, and in al other Places of her Realm, according to sundry good Laws heretofore provided.' At the End of this Proclamation, are set down the brief Contents of certain Clauses of the Statutes of King *Henry VIII.* and Queen *Mary*, about Apparel, with some Moderation therof, to be observed, according to a former Proclamation in the First Year of her Reign. For which the Reader may have Recourse to the *Appendix*.

**Nº XLVI.**

*Another Pro-  
clamation for  
Apparel.*

The Realm was so apt to transgress in this Point, and so much affected Gaiety in Apparel, that before this, in the Eighth Year of the Queen's Reign, dated at *Greenwich, Feb. 12, 1555.* She set forth a Proclamation for Apparel. And here the Preamble was 'That she considered the Extremities that a great Number of her Subjects, was grown to by Excess in Apparel, both contrary to the Laws of the Realm, and to the Disorder and Confusion of the Degrees of al States: wherein al Diversity of Apparel hath taken Place: And finally,



‘ finally, to the Subversion of al good Order, by Reason of Remisness *ANNO*  
‘ and Impunity. *1574.*

To which I may add another Proclamation to the same Intent, *And others to the same Intent.*  
*Anno 1577*, with certain Additions of Exceptions: and another  
*Anno 1579, 22 Eliz.* intituled, a Proclamation with certain Clauses  
of divers Statutes, and other necessary Additions; first published in  
the 19th Year of the Queen, and now revived by her Highness’s  
Commandment, to be put in Execution upon the Penalties in the  
same contained. And yet another in the 30th Year of her Reign,  
*Anno 1588*, or rather a *Declaration* of her Wil and Command, to  
have certain Laws and Orders put in Execution against Excess of  
Apparel: Notified by her Commandment, in the *Star Chamber*,  
*Feb. 12.* It is called there, *An intolerable Abuse, grown to an unmea-*  
*surable Disorder.*

Sir *William Pickring* Kt. dyed this Year. Whom I mention, as be- *Sir William Pickring dies.*  
ing one of the finest Gentlemen of this Age, for his Worth in  
Learning, Arts and Warfare: and who was once in Nomination to  
marry *Q. Elizabeth.* His Father was Sir *William Pickering*, Kt. Mar-  
shall to *K. Henry VIII.* ‘ This his Son was a Person nobly endowed  
‘ in Body and Mind. *Literis excultus, & religione sincerus. Linguas*  
‘ *exactè percalluit.* He served four Princes, viz. *Henry VIII. Ed-*  
‘ *ward VI. Q. Mary* and *Q. Elizabeth.* To the First he served in the  
‘ Wars. To the second he was Ambassador to the Court of *France.*  
‘ To the Third, viz. to *Q. Mary*, he served in an Embassy into *Ger-*  
‘ *many.* And to *Q. Elizabeth* *summis Officiis devotissimus.* This  
was written on his Tomb-stone in the Church of *St. Helen’s London.*  
In which Parish *Pickring House* was. Where he lived: and was bu-  
ried thence. Age 58. His Executors were Sir *Thomas Heneage* Kt.  
Treasurer of the Queen’s Chamber, *John Asteley*, Esq; Master of  
the Queen’s Jewels, *Druc Drury*, and *Tho. Wotton*, Esqrs. who set up  
a goodly Monument for him.

To which I joyn *Reginald Wolf*, a German by Birth, a very famous *Wolf, the Prin-*  
and skilful Printer for many Years in *London*: who dyed in *ter dies.*  
*November* this Year. A learned and a good Man. He was employed  
in printing several of Archbishop *Cranmer’s* Books, and most  
of the publick Orders and Books for Religion in the Times of *Hen-*  
*ry VIII. K. Edward*, and *Q. Elizabeth.* Bishop *Parkhurst* in a Letter  
to *Gualter* concerning the Death of this *Wolf*, calleth him, *Bibliopo-*  
*larum Londiensium Flos.* He lived in *St. Paul’s Churchyard* at the  
Sign of the Brazen Serpent. He was Printer to the Queen, and a  
Citizen of great Esteem and Reputation: Sir *William Cecil* took par-  
ticular Notice of him, and favoured him, and so did *Parker*, Arch-  
bishop of *Canterbury.* For twenty five Years he laboured in compi-  
ling and preparing, in order to the publishing, an *Universal Cosmo-*  
*graphy*; and therewith certain particular Histories of every known *His Cosmogra-*  
Nation. And he had several learned Men to assist him in this Work, *phy.*  
and to peruse the Collections that he made. *Raphael Hollingshed* *Epist. Dedicat.*  
was one of them. And so far did the said *Wolf* proceed in this no- *to Hollingsh.*  
bly designed Work, that little wanted of the Accomplishment ther- *Chronic.*  
of, when he dyed. By his Decease no Hope remained to see that  
performed, which he had so long travailed in. Those he put in  
Trust to dispose of his Concerns after his Departure, willed the said  
*Hollingshed*



**ANN O** *Hollingshed* to continue his Endeavour for the Furtherance of the  
**1574.** *afore*said Work. And *Wolf* himself left it to his Care to see it  
 brought to some Perfection. But the Volume grew so great, that  
 the Executors were afraid to defray the Charges of the Impression.  
 And so *Hollingshed* did retrench and contract his Designs, to the Hi-  
 story of *England, Scotland, and Ireland* only.

*Hollingshed*  
*assisted him.*

The Histories that he gathered for this End, he conferred, as he  
 tells his Reader, the greatest Part with *Wolf*, in his Life time, to  
 his Liking. Who had procured him so many Helps to the Fur-  
 therance therof, that he was loth to omit any thing that might en-  
 crease the Reader's Knowledge. Which was the Cause of the Large-  
 ness of the Book. In his Chronology he followed *Fundius*, accord-  
 ing to the Advice and Direction also of the said *Wolf*.

*The Protestant*  
*Princes send to*  
*the Queen.*

I shal conclude this Year with the Mention of a Message, sent to  
 the Queen in the Month of *December*, from some Protestant Prin-  
 ces in *Germany*, by their Agent *Petrus Dathenus*; offering her certain  
 Propositions, for the common Safety of them and their Religion;  
 and (as those Princes added) highly necessary for the Christian State.  
 It seems to have been concerning entring into an Alliance; to which  
 they invited the Queen. The Lord Treasurer being now laid up  
 with the Gout, the Messenger sent the same Propositions to him  
 by Mr. *H. Killebrew* with their Letter. By which Letter those  
 Princes exhorted him to move the Queen in the said Matters:  
 and that it would be an Office most grateful to God, and the  
 Christian World, and most useful to this Kingdom especially, and  
 worthy of immortal Glory to Posterity. And by another Letter  
 written to that Lord by *Dathenus*, in the same Month, he prayeth  
 him, that he would advise her Majesty that which might be favou-  
 rable to the Protestant Princes: which would also be advantageous  
 to the Interest of Religion.



ANNO

1575.

## C H A P. XXXIV.

*A Parliament: And Convocation. The Troubles of the Bishop of Ely, for the preserving of the Revenues of his See. His excellent Letter to the Queen thereupon: And to Dr. Masters; And to the Lord Treasurer, upon Articles of Accusation preferred against him to the Queen and Council. The Malice and Slanders of them. His satisfactory Answers. Comes up to answer before the Council. The Lord Treasurer his Friend. Reconciles him to the Queen. The Case of Downham Park; claimed by the Lord North, from the Bishop, upon Account of an old Lease.*

**T**HE Parliament was now sitting in the Months of February and March, 18 Elizab. What was done there of Political Matters, I refer the Reader to the other Historians, and especially to *D'Ews Compleat Journal* of that Queen's Parliaments. But some Particulars relating thereunto may deserve to be mentioned, as I gather them from some private Letters to the Earl of Shrewsbury from his two Sons, Gilbert and Francis, then Members of the Lower House: shewing, 'How there was at this Time a great Resort from 'al Places thither, [to the Court] and that notwithstanding, al 'Things were in such Quiet, that, besides Matters of Parliament, 'they knew nothing worth advertising him of. That there was a 'Bil in the Higher House, to this Import, 'That whosoever would 'not receive the Communion, and come to Church, should pay 'yearly a certain Sum of Money. But that it was not yet come 'down to their House. That as for the rest of the Bills, except 'that of the Subsidy, they were Matters of no great Moment, tho' 'they were for the Reformation of Abuses.' This Parliament was prorogued on the 15th of March to the 5th of November. 'Where 'after the Lord Keeper's Answer to Bell, the Speaker's Oration [the 'Import wherof was an earnest Motion to her Majesty to marry] 'She herself made a very eloquent and grave Oration, (which as 'those Gentlemen exprest it to the Earl in their Letter) was as 'wel uttered and pronounced, as it was possible for any Creature 'to do.' And therefore Pity it is, that it remains not on Record, as some of her Speeches do, either in the Journal of Parliament, or in *D'Ews Supplies* of many Deficiencies there, by the Neglects of the Clerks of both Houses in that Queen's Reign. Nor doth he himself so much as make any Mention of this notable Speech.

The Convocation at this Time of Parliament, sitting, framed Articles, fifteen in Number, touching the Admission of apt Persons to the Ministry, and for the establishing of good Orders in the Church. Which were published by the Queen's Authority. And tho' they are not in Bishop Sparrow's *Collection of Articles, Injunctions, &c.* yet they may be found in the *Life of Archbishop Grindal*.

*A Parliament.  
A Bil about  
Religion.*

Febr. 20.

*Epist. Com.  
Salopien. in  
Offic. Armor.*

*The Convocation  
frame Articles.*

*Life of Bishop  
Grindal.  
p. 194.*

It



**ANN O.** It wil in part shew the State of the Church in these Times, to observe the Labours used by many great Men, to get some of the Manours and Revenues of the Sees from the Bishops: by applying themselves to the Queen, requiring them either to make Exchanges, or to grant long Leases; or else to make them grant away some Parts therof: and so to impoverish their Sees. This Year the antient good Bishop of Ely (who had deserved passing wel of Learning and of the Church, both in the Days of King Henry and King Edward) met with great Trouble on this Occasion from the Lord North, and Mr. Christopher Hatton, Vice-Chamberlain to the Queen; and her Favourite.

*The Bishop of Ely's Troubles for preserving his Revenues.*

*Mr Hatton endeavours to get a Lease of his House in London.*

*The Bishop refuseth to alienate Ely House to him. His Letter to the Queen.*

This Gentleman had lately desired the Bishop's House in Holbourn by Lease. And it seems had also got a Letter to the Bishop in Favour therof. But the Bishop excused it; and urged in al the best Terms he could, that he could not be without his House, when he should come up to London. Nor could he be so injurious to his Successors, as it might prove after his Decease: which could not be long. Yet offering to do for him whatsoever he conveniently might; and would gladly tender it to him: especially, because the Queen had made so good Choice of him to attend her Person.

But when nothing afterwards would serve, but that the whole Seat of the Bishops of Ely in Holborn must be alienated and past away by him to the said Hatton; (who by his Favour with the Queen, had obtained her Letter for that Purpose) this created him a new Trouble: nor herein could he comply. And by a Latin Letter, in an elegant Style, mixed with cogent Reasons, from that Trust that was committed to him, when he was made Bishop, and the Wrong he should do to the See, and his Successors, he humbly suggested to the Queen his Refusal: Importing, 'That her Majesty's Letter did not a little disturb and terrify him. For that which he at first feared, when he granted a Part of his House for some Years to Mr. Hatton, was now plainly come to pass. And confessing, that his Predecessors were more constant than he. For her Royal Father King Henry VIII. obtained not Ely House for Wriothesly, his Chancellor, only for a Time. Nor could the mighty Duke of Northumberland drive the Bishop from his House in that Time. Nor had he (the present Bishop) yielded his said House to her Servant, Parris, however she had formerly requested it. But at last wearied with Prayers, he had let a Part of it for 21 Years unto her Servant Hatton, lest he might seem to be guilty of Ingratitude towards her Majesty. But that since now it was required, that he should grant it away for ever, and other Things likewise appendant to it, to these it was hard for him to yield. He added, he sailed between Scylla and Charybdis. That he could have wished rather to die (God he called to witness) than deservedly to offend her Majesty: but if we rashly offend our God, a second Death were to be feared.' And so the Bishop went on at large, excusing himself to her in this Demand. But I leave the whole Letter in the Appendix: which cannot be read but with much Pleasure and Satisfaction: concluding, that to a perpetual Alienation of that his House, his fearful Conscience could never yield. It was dated from Ely House.

No XLVII.

Again,



Again, some Noblemen, and among the rest, the Chief was the Lord North, endeavoured to fleece this Bishoprick. The last named got Letters from the Queen, dated in *May 1575*, to the Bishop, to part with the Manour and Lands of *Somersham*, one of the best Manours of the Bishoprick. And by getting a Lease of one of the Bishop's Tenants, claimed *Downham Park*, another Part of his Revenues: and was like violently to enter into Possession of it. And because the Bishop would not yield, and professed, that he could not in Conscience betray that which was entrusted to him, and wrong the Church of God, the angry and fierce Lord endeavoured to draw the Queen's Indignation upon him, for his humble Letter of Refusal to her, and other sinister Informations; which we shal hear of by and by. Nor did this Attempt against him pacify him: but further, he caused a great Number of Articles to be drawn up against him, the Bishop, as some great Criminal; for him to answer before the Privy Council. When these Articles of Accusation were brought to the Lord Treasurer *Burghley*, he communicated them to Secretary *Walsingham*. Who both were of this Judgment, that if the Articles were Personal, as about his Covetousness, Ill-Housekeeping, &c. the Fault was rather to light upon him, than that the See should suffer for it, as the Secretary wrote wel in his Letter to that Lord, when he sent him the principal Matters wherewith the Bishop was to be charged, and by whom. 'I am, said he, of your Lordship's Opinion, that if he [the Bishop] be found guilty, the Penalty must light upon him, and not upon the See.

ANNO  
1575.

And the Lord  
North other  
Manours.

He accuses the  
Bishop in divers  
Articles.

The Bishop's  
Letter to the  
Queen.

But let us see the Proceſs of this Buſineſs. Firſt, the wronged Bishop having received her Maſteſty's Letter aboveſaid (wrote in *May*, not received by him til the 18th of *June*) returned a very earneſt, wiſe and godly Answer on the ſame Day; penned with al Submiſſion: and yet ſhewing plainly to her the Danger of Sacrilege, and cautioning her of drawing Sin upon herſelf by ſuch Fleecing of the Church. In which Letter (which was written in *Latin*) he thus addreſſed to her, 'That her Maſteſty had ſeriously requested him to make a Demiſe of the Lands in *Somersham*. This he acknowledged put him into Fear and Doubt, what to do. That if he ſhould not answer the Deſire of ſo great a Prince and Queen, that had ſo many Ways merited of him, he might be eſteemed ungrateful, and draw on himſelf an Indignation heavier than Death itſelf. And again, if he ſhould deny their Requeſt, and deſire, who with ſo much Solicitation, had obtained theſe Letters from her Maſteſty, they would take it very grievouſly, and accuſe him of Ingratitude and Stubbornneſs, and would not ceaſe to draw him into her Highneſs's Hatred. And on the other Side, if he ſhould grant that which they deſired, he ſhould greatly injure and wrong both himſelf and his Succeſſors: And ſo he ſhould be eſteemed unjuſt, if he ſhould yield to their unjuſt Deſires. That in this Matter ſome Noblemen had of late tryed him, both by Entreaty, Money and Friends, to overcome him; but hitherto he had held out unconquered.

'But that now when they came to try their laſt Effort, he was forced to fly to his laſt Refuge: that is, to his humble Prayers. Wherefore, (as he then proceeded to addreſs the Queen) for Equity



ANNO 1575. *and for Justice sake, and by that Compassion have with you, I pray  
 and beseech you, let not your high Prudence take it amiss, if I produce  
 Reasons which move me, not to answer this Demand.* That he knew  
 that Tributes and Taxes, and also Tenths, First Fruits, and Sub-  
 sidies, were due to the higher Powers: yea, that whatsoever came  
 into their Use, came into the public Good: But that the Condi-  
 tion of Subjects was far different. For they that gaped after and  
 laid Snares for other Mens Profits, were not to be yielded to, but  
 rather resisted: especially, if they went so far as to fly upon the  
 Goods of the Church. For if pious Kings and Queens, and truly  
 Noblemen, yea, if the common People also, enflamed with the  
 Zeal of propagating the Gospel, had communicated to them of all  
 their Goods, who had instructed them in the Word of God, how  
 godless and ignoble were they to be judged, who did not only not  
 communicate to their Instructors in any good Things, but endea-  
 voured to diminish and take away the Goods of the Instructors,  
 and wickedly to convert them to their own Uses. That he cer-  
 tainly sinned against the Law of Nations, who violated and an-  
 nulled the Testament and last Will of a Testator. That S. Paul  
 writ, That when a Man's Testament stands proved, no Man rejecteth,  
 or addeth any thing to it. Besides, when God in his Law had abun-  
 dantly supplied his Priests and Levites for their Subsistence; and  
 when Nature itself dedicated the same: and that S. Paul writ,  
 that we must live of the Gospel. Lastly, if the Spirit of God had  
 so warmed the Breasts of Christians with a Zeal of Godliness,  
 that they had most devoutly placed out their Goods, their Farms,  
 and Fields unto pious Uses, to wit, for the Propagation of the Go-  
 spel, and to keep Hospitality; (he asked) who was he that dared  
 to destroy this divine Provision? That God was very angry with  
 the People, that his Ministers were miserably spoiled. *Yea, are  
 cursed with a Curse,* said he.  
 That it were to be wished from the Lord God, that the Rule of  
 Nature, nay, that the Rule of Jesus Christ, rested in the Breasts  
 of those that caught at other Men's Goods, viz. *Do that to ano-  
 ther, which ye would another should do to you.* Further he asked;  
 whether it was not troublesome enough, that her Majesty's Priests  
 every where were despised and trodden upon, and were esteemed  
 as the Off-scourings of the World; unless the Commodities which  
 they possessed, were thus licked and scraped away from them?  
 Praying God to grant better things. That it would be notable In-  
 gratitude, if their [the Bishops] Labours and Dangers, or rather  
 God by them, had driven the Pope, and all Papistry out of  
 England; if they had placed a King and a Queen in their most just  
 Thrones; if, lastly, by them the Houses and the Lands of Monks  
 without Number, had rescued Abundance of the English from  
 Beggary, and enriched others with Wealth, and others advanced  
 to Honours; was this their Reward in the End, to be recom-  
 penced with Ingratitude? That they should be deprived of their  
 Profits, and should fill up the bottomless Pit of evil Concupiscence.  
 In a Word, that it was greatly to be lamented, that they who at-  
 tempted these Things, were not afraid to condemn the manifest  
 Command of the great God; and dared also to ensnare her Ma-  
 jesty



‘ jesty in the like Danger. It was commanded, *Thou shalt not covet* **ANNO**  
 ‘ any one’s House, &c. That it was not lawful to violate the Com- **1575.**  
 ‘ mand of God : nor was it lawful to yield Help or Favour to those  
 ‘ that violated a Command.

And then he concluded his Letter to her in this affectionate  
 Manner, ‘ These Weights of the justest Arguments, do so press  
 ‘ and terrify my Mind, that I dare by no Means to assent to such  
 ‘ Votes. And furthermore, by al that is Sacred, I most humbly  
 ‘ pray and beseech you, that we may prevail upon your Piety to  
 ‘ give us leave to use and enjoy those Things, which your Be-  
 ‘ nignity hath heretofore conferred upon us, Ministers of the Word,  
 ‘ so long as we shal not seem unworthy of this our Function. For  
 ‘ Christ *Jesus* sake, be ye a most pious Nurse, Favourer, and De-  
 ‘ fender of your Clergy, in this wicked and Atheistical Age. And  
 ‘ let your most prudent Piety vouchsafe candidly to interpret this  
 ‘ my Confidence, proceeding from a pious Heart, possess with a  
 ‘ Fear of God. The Lord *Jesus* Christ preserve your Majesty thro’  
 ‘ many Ages safe, to the Glory of his Name, and the Prosperity of  
 ‘ his holy Church.

*Your Majesty’s Chaplain, and most humble Bishop.*

This courageous Letter, and yet accompanied with a Decency  
 suitable to Majesty, written in very elegant *Latin*, (wherof this is  
 but the imperfect Translation) deserveth, both for the Style and  
 Matter, to be preserved among our Records, where I have accor- **Nº XLVII.**  
 dingly placed it.

The holy Bishop observed wel the Malice of the foresaid Lord ; *The Bishop*  
 and it concerned him to make al the Friends he could against this *makes Friends*  
*at Court.*  
*North* Blast. And therefore soon after his Letter to the Queen,  
 he wrote both to the Lord Treasurer, relating to him the whole  
 Matter : and urging his antient Friendship, to interpose for him to  
 the Queen. And he wrote also to Dr. *Masters*, the Queen’s Physi-  
 cian ; who was often about her Person : and so might take his Op-  
 portunity to speak in the Bishop’s Cause.

In his private Letter to the Queen’s Physician, he told him, How *Writes to the*  
 the Lord *North*, and others, urged the Queen to get the Manour of *Queen’s Physi-*  
*cian.*  
*Somersham* from the Bishopric : and how they had at Length cun-  
 ningly brought her (he would not say, seduced her) to it. And  
 that al this Evil, as he heard, came from the *North*. The Letter  
 being short, I wil set it down. *Olim Principes, Nobilisque, zelo E-*  
*vangeliū propagandi accensi, sua bona terrasque contulerunt. Hodie qui*  
*Curios simulant & Bacchanalia vivunt, tanquam Harpyiæ rapacissimæ,*  
*Evangelium spoliunt. Ager meus Somershamensis plures habet Competi-*  
*tores, quàm unquam habuit formosissima Helena, contra manifestum Dei*  
*mandatum, Non concupisces, &c. Adeo ut Regiam Majestatem eo*  
*callidè adegerint, nolo dicere seduxerint, ut Ipsa in suum usum Dimissio-*  
*nem Somershamiæ, a me petat. Ab Aquilone, (ut auditum habeo)*  
*panditur hoc malum. Majestatis suæ Petitioni non consensi. Siquid vel*  
*Verbulo me juvare poteris, spero te mihi non defuturum esse. Dominus*  
*Jesus tibi benedicat.* In which Letter he subjoyned, That the Lord  
*North* stormed, that he was dishonoured ; and that her Majesty  
 must not put up such an Answer.



ANNO  
1575.

And to the L.  
Treasurer; re-  
lating his hard  
Case.

By some Words in this Letter wrested by the Bishop's Enemies, the Queen hearing thereof, conceived a Displeasure against him, as we shal see by and by.

To the Lord Treasurer *Burghley* some Months after, viz. in November, he applied himself also; being under great Concern for certain Articles that were in much Spight and Rancour to be laid against him. He was now at his Manour of *Downham*; there, it seems, to keep Possession against his foresaid Enemy, that pretended to his Park there, as was said before. In his Letter, the Bishop shewed at large to that Lord, the Condition in which he was like to be brought by the implacable Malice of the Person aforesaid: All the Actions of his Years ripped up; and grievous Crimes, even of *Premunire*, to be laid to his Charge; the Queen to be provoked against him: and a Commission to be taken out for a strict Examination of al his Doings. For thus did the afflicted Bishop pour out his Complaint into his Friend, the Treasurer's Bosom.

Right honourable Sir. I have heretofore troubled you with the understanding of my Matters. The Truth is, I considered how ye were overwhelmed with the Multitude of Causes, &c. But now, Sir, because I am driven *Tanquam ad Sacram Anchoram*, do crave your friendly Aid. For that *Amicus certus in re incerta cernitur*. It is too manifest, that a great many are very desirous, and gape greedily, *ad deplumandum graculum Æsopicum, quem indignum putant alienis ornari plumis*. Such are their Judgments. If we had no Lordships nor Manours, we should never be troubled. But if we have them by needful, godly, and charitable Order, and just Laws, *Væ! illis, qui nobis negotium facessunt*. They look and contend vehemently for a more pure Reformation. But if the Churches Lands were dispersed, their Reformation would soon be at an End.

I understand, that the Lord *North* is in high Displeasure against me for *Somersham*. He stirreth Coals strongly. He hath a Commission, as he saith, to search and ransack al my Doings, since my first Entry. He saith, he hath found already plentiful Matter against me. Which if it be true, I shal not be turned out of my Living only, but shal be brought *ad extremam mendicitatem*. For, as he reporteth, there are found five *Premunires* against me; and two against Dr. *Itbel*, my Chancellor. Indeed, two were enough to undo us both. Again, he blazeth abroad, that I pass little upon her Majesty's Letters, and take them and count them but a Blast of Wind. Whereby her Majesty's Indignation is greatly stirred against me: and that she should say, she hath born with me, and put up many Complaints against me, in Consideration of my Age, and for that I was her Father's and Brother's Servant: And that she perceived now, there was no good Nature in me.

*Hæc sunt Tela mortalia, ægrum pectus ad mortem usque torquentia & vexantia*. How false and untrue it is, that I should so little pass of her Highness Letters, I certainly know, & *Christus Jesus & testis & judex est*, I never thought any such Thing.

Furthermore,



‘ Furthermore, Sir, if this Commission of Examination go for- ANNO  
 ‘ ward, in this dangerous World, so fore bent against Men of our 1575.  
 ‘ Religion, ye know ful wel, *Quàm facile sit baculum invenire, ut*  
 ‘ *canem cedas.* I cannot think that this Hurly Burly should rise of  
 ‘ Mr. Hatton, for the first Denyal of his Suit. For as he wrote to  
 ‘ me to have my House by Lease, I could not grant it without the  
 ‘ Injury of my Successors : wherunto in Conscience I cannot yield.  
 ‘ I would gladly do for Mr. Hatton what I might conveniently do :  
 ‘ and I gladly tender him, for that her Majesty hath so good Choice  
 ‘ of him.

‘ In the End, let me entreat you, my good Lord, to be a Means,  
 ‘ that the Commission may be stayed. For, *Etsi nihil mihi conscius*  
 ‘ *sum, non tamen in hoc justificatus sum.* I wil not dissemble my Do-  
 ‘ ing *Coram Domino & Christo ejus.* I am doing, in laying forth  
 ‘ Christ through his Grace, and the plain Way to Heaven, in teach-  
 ‘ ing the true Obedience, and charitable Dealings ; rebuking of Sin,  
 ‘ and reforming of Errors, (which some little regard, and some  
 ‘ cannot bear) In severe correcting and punishing of Vices. *Et*  
 ‘ *hinc illæ Lachrymæ.* Now then, in the End, thus to be recompen-  
 ‘ ced, shal be a Comfort to the Wicked, and a Grief to the Godly.  
 ‘ I acknowledge her Majesty’s great Goodness, and tender Affection  
 ‘ towards me, since the Beginning of her Majesty’s Reign. I have  
 ‘ felt of that, and do acknowledge that printed in Heart, expressed  
 ‘ in Words, and declared in Deeds. Whatsoever I can or may do,  
 ‘ shal be at her Majesty’s Commandment ; Matters of Conscience,  
 ‘ and Matters of God, touching the edifying his Church, only ex-  
 ‘ cepted. For herein, *magis obediendum est Deo quàm hominibus :* Not  
 ‘ doubting, but that the holy Gospel wil so stay her Majesty’s Heart,  
 ‘ that she wil never devise nor desire any thing that is against  
 ‘ God : but if she be charitably admonished, she will make a godly  
 ‘ Stay.

‘ I intend, God willing, to repair to London with convenient  
 ‘ Speed. I would be very loth to be sent for as a notorious Of-  
 ‘ fender. Which Thing would minister too much fond Talk among  
 ‘ the fond Heads in the World. The whole Matter I commit to  
 ‘ your prudent Device, as to my most dear and assured Friend, *Do-*  
 ‘ *minus Jesus diu te servet incolumem Regno, Regina & Reip.* From  
 ‘ my House at Downham, 21. November, 1575.

Your Lordship’s assured, RICH. ELY.

It was but the next Month, the good Bishop received some com- The Bishop  
writes again to  
the Lord Treas-  
urer.  
 ‘ fortible Intelligence from the said Lord, (on whom he so entirely  
 ‘ depended in this Difficulty) with Expressions of his real Friendship  
 ‘ and good Wil ; promising him therein, undoubtedly, what Assistance  
 ‘ lay in his Power. For which the Bishop, in another Letter writ  
 ‘ towards the latter End of December, exprest a grateful Sense : and Decemb. 29.  
 ‘ withal shewed him how ingrateful that Lord was to him, who had  
 ‘ done many a good Turn for him ; and particularly had made him  
 ‘ his High Steward : and how he was now labouring by a Wile, to  
 ‘ get his Park from him. He sent withal enclosed a Copy of some of  
 ‘ the Articles against him, (as many as he could procure) for the said  
 ‘ Lord



ANNO 1575. Lord Treasurer, to peruse, with his Answer to them: and another Paper containing Reasons by the Bishop drawn up, against alienating the Goods of the Church. And so again recommending himself and his Cause unto his friendly and godly Judgment. The Tenor of which Letter was, 'That he daily felt his friendly Zeal and good Wil towards him. That he found it true, *Amicus certus in re incerta cernitur*. That he doubted not, but that his Lordship weighed thoroughly, how uncharitably he was handled, for that he would not yield to the ungodly Request of him, who professing entire Friendship, was fallen away to be an open Adversary, to onerate him [the Bishop] with a Number of Injuries done by him, and with her Majesty's grievous Indignation against him. The Bishop added, that he had done more for him than for any Nobleman in England. And because he could not wring from him the principal Member of his Living, he pretended he was now dishonoured, and sought Revengement.

And one Instance more of Lord North's Injustice, he mentioned to that Lord to whom he was now writing; 'That he had lately bought a Title of one *Austen Stymard*; and on that Pretence had made Entry upon his Park at *Downham*, by Colour of a Lease: and that if he were not by and by, by some Means stayed, he feared he would enter *impetuosè*.

He added, 'That he, the Bishop, had gotten as many Accusations as he could come by, and made Answer unto them: wherof he had sent secretly a Copy to his Lordship: to the Intent that at his convenient Leisure he might peruse it, and judge of it according to his Wisdom. And that he had made Suit to the Honourable Council for a Copy of Matters exhibited against him: that he might not be utterly to seek, when he should be called to answer.

And then he made this melancholy Observation of the poor Church's Condition, 'That when he considered the far Fetch of the Papist, the dangerous Drift of the Precisian, the greedy Gaping of the Atheists, he was mervailously moved to suspect the worst: and to cry to God to preserve his Church.

The Bishop acquainted the Treasurer further with another Particular of the Lord North's Resolution: 'That he wrote to some of his Friends, that he would try what he could do by Law, by the Council, and by the Parliament. What lurked under that, the Bishop said, he should much fear, but that he was perswaded, that her Majesty, himself [the Lord Treasurer] and a few other, *Statis in fide, & viriliter agitis*: [stood fast in the Faith, and would quit themselves like Men.]

And withal he sent the Treasurer a few Reasons, which ought, he said, to move good Christians to tender the State of the Ministers of God's sincere Religion. For which Reasons I refer the Reader to the *Appendix*.

N<sup>o</sup>  
XLVIII.  
*Slandered to  
have reflected  
on the Queen.*

The next Month, the Malice continuing, the Bishop again applied himself to his Friend, the Lord Treasurer. The Occasion was this. The private Letter that he wrote to Dr. *Masters*, mentioned above, some way or other was intercepted. And fel into the Hands of his Enemy, the Lord North. Who thought he had now gotten an effectual Advantage against him, by rendring him odious to the Queen,  
for



for some Expressions in that Letter: as tho' he had called her Majesty an Harpy and Plunderer of the Church. This coming at length to the Bishop's Ears, he was glad again to use all his Endeavours with the Lord Treasurer, to set him right with the Queen. He was now come up to London, to be ready to answer those Articles before mentioned, against him. And from his House in Holbourn he thus writ to that Lord his Friend, on this present Occasion.

**M**Y very good Lord, I trust I shal be able to answer to all mine Accusations before indifferent Judges: which I doubt not, God wil send me. Only one Thing, which is not yet put in, (otherwise taken than I meant) may breed some Disliking: which is this; at what Time I sent mine Answer to her Majesty for Somerset, I wrote a private Letter to Dr. Masters, being stirred by an earnest Zeal against such, as without the Fear of God, seek their own Gain with the Spoil of God's Ministers. This Letter the Lord North, before it was delivered, hath perused, whether by opening therof, or otherwise, God knoweth. He chargeth me, that I term her Majesty *Harpyam & Lupum*: For that I writ against such *Harpyes* and *Wolves*, *qui inbiant Ecclesiasticis bonis*. And that there I did add these Words, *Etiā ipsa in idem crimen delapsa*.

*Siquid hic peccaverim, non recuso temeritatis & stultitiæ Crimen agnoscere, & ad innatam Regiæ Celsitudinis clementiam confugere.* Truly I wrote in this Sort to Dr. Masters purposely for that I knew him to be a Man zealous towards the Word of God and the Ministers therof, and faithfully tendring her Majesty's Honour. And I knew, that he having convenient Occasion, would humbly and prudently admonish her Majesty of such greedy Men, which would abuse her Honourable Letters. Whose godly Mind was never to force any Man to his Hindrance. For in maintaining and aiding such manner of Men, her Majesty should seem to be Partaker of their Crimes. *Quod absit*: In the Height and Zeal against the Lord North his uncharitable Dealing, I was stirred up to write much after the Example of the Prophets, of Christ himself, his Apostles, and other godly Fathers heretofore.

I pray you, my good Lord, to open this Matter, as you shal have Opportunity, that I may feel some Taste of her godly Clemency. *Dom. Jesus te nobis diutissime servet, incolumem.* From my House in Holbourn, this 18th Day of February, 1575.

Your Lordship's Assured,

RICHARD ELY

Thus was the aged Bishop fain to come up even in the cold sharp Winter Weather, in the Month of January, to answer what Articles of pretended Crimes and Misdemeanours were laid against him: but not doubting to make his Innocence appear as manifest as their Malice. But first he laboured to get Access to her Majesty's Presence. In order to which he addresseth a Message to his Friend the Lord Treasurer,

ANNO  
1575.

Which occasion-  
ed him to write  
again to the  
L. Treasurer.

The L. North's  
Charge upon  
the Bp. in  
this Letter.

No. XLIX.

More Objection  
made against  
the Bishop  
upon this  
Letter.

No. I.  
More Com-  
plaints.

The Bp. comes  
up to answer  
the Articles  
laid against  
him.

No. II.



ANNO  
1575.

Treasurer, after this Manner, ' That importunate Beggars, where they find most Relief, there most often they resort. That his Lordship's Friendship being so ready towards him, made him stil to be bold upon him. And that he was very desirous to give his dutiful Attendance upon her Majesty. But that unless he might know it to be her Highness's good Contentation, *non libenter me ingero*; [*i. e.* he would not willingly intrude himself.] And therefore heartily prayed him, as his Opportunity should serve, to understand her Majesty's Pleasure therein.

' That he had perused al the Accusations against him [wherof there were divers Sheets] and would gladly answer them, when and where the Honourable Council should appoint him. Adding these modest Words, '*Non me per omnia justificabo. Certè nihil mihi conscius sum. Sed non in hoc justificatus sum.* I wil not dissemble mine Infirmities and Faults; but surely the Accusations are frivolous, untrue, slanderous, malicious, &c. A sore Cause in a Commonwealth, for a Man to be so ransacked upon mere Malice and Displeasure. *Exemplum in Rep. bene instituta non ferendum*, This was dated from his House in Holbourn, January the 18th, 1575.

The L. North's  
Charges upon  
the Bp. in a  
Lett. to him.

Now to look more particularly into these heavy Charges laid against the Bishop, I shal first set down the Contents of a Letter sent from the Lord North to the Bishop: to which the Bishop gave distinct Answers in another to that Lord. That Lord wrote, ' That what he had done, he was urged thereto by such Commandment as he dared not disobey. That he wished from the Bottom of his Heart; that the Bishop would shake off his Stubbornness. That to the Queen as yet he had done no special Service, [as he, the Lord North, had by an Embassy.] That he [the Bishop] lived wretchedly, both within and without his House. That he was extremely covetous: A mervailous Dairy Man, a rich Farmer, &c. To these, and the like personal Accusations and Complaints, the ful and Satisfactory Answers that he made, being somewhat large, I lay in the *Appendix*: A Copy of which, he sent to the Lord Treasurer, for the making him the better acquainted with the Controversy on both Sides.

More Objections  
and Blames laid  
upon the Bishop.  
With his Answer.

These Complaints were drawn up in a Letter from the Lord North to the Bishop, November 20. Again, divers Objections more he made, in another Letter to the said Bishop, December 11. As, how the Bishop commonly granted the *Good a bearing*, and made it a common Bond in the Isle of Ely. That when the Bishop of Ely should forgive any Man, [it was so seldom or never done] that he would say, *Nunc dimittis*: and divers such like: which with the Bishop's Answers, are also put in the *Appendix*.

Nº I.  
More Complaints  
still.

These were not al, but there was also drawn up a large Book of fundry Complaints of divers Persons against the Bishop; many of them false, and al of them misrepresented. Which he answered Article by Article. Which for the Vindication of the Memory of an excellent Bishop; and that had a great Hand in our first Reformation, and one of King Edward's Instructors, I have likewise thought fit to preserve in the *Appendix*. Wherin will be seen many Remarks of that Bishop's Life, Condition, and Actions. The afore-said Lord, the Bishop's great Adversary, had got together a large

Nº LI.

List



List of supposed Injuries done by him to his Tenants, who came to him (on Pretence as High Steward) with their Complaints: which he received, in order to the doing them Justice against the Bishop. But the Bishop, as he said, had made him his High Steward, to be his Friend and Defender, not to hear every light and untrue Tale to his Infamy and Prejudice. Nor was he such an High Steward, to hear Causes and Complaints, as he told him, and to redress them at his Pleasure. For that appertained partly to himself, and partly to the Chief Justice of the Isle, with the rest of the Justices, according to ancient Grants to that Bishoprick. But by the perusing of that Book of Accusations, and the Bishop's plain Answers to them, it wil appear, how falsly and undeservedly he was charged; and with how much Spight the Accusers Minds were filled; and governed by that *Machivellian* Maxim, *fortiter calumniare, aliquid adharebit.* The Complainants were for the most part his Tenants; and their Complaints depending upon Personal and private Peaks against the Bishop, of supposed Wrongs done them, and brought in under the Countenance of this Lord. Which in Effect did but the more betray them and their evil Doings, which the Bishop checked and punished: as may evidently appear by the Bishop's distinct Answers, giving a true Account of each Matter.

After the Matters for Accusation of him were brought near to a Ripeness, in order to the calling him into Question, and good Progress made therein, the Lord Treasurer plainly saw through it, and the Malice therof: and appeared to be on the Bishop's Side. For which some of the adverse Party had not spared to blame that Lord; as siding with one who was to be called into Question by the Queen's Order and Commandment. For so the Lord North gave it out, to palliate these his Doings, that what he had done was by Order of a Person that he dared not to disobey. This Matter gave Occasion to his writing another Letter to the said Lord Treasurer, dated *Jan. ult.* importing, 'How it added to the Heap of his Grievs, that the Lord Treasurer should be charged for dealing for him. That it was true, the Lord North had writ to him, [*i. e.* the Bishop] that what he had done, he was urged thereto by such Commandment, as he durst not disobey. Whereupon the Bishop said, he knew and felt, *Quod indignatio principis mors est.* Yet considering her Majesty's Equity and constant Benevolence towards her old and faithful Friend, he could hardly be persuaded, that her Highness should give Order to him, who upon Displeasure went about to seek his Discredit and Undoing. That as to his Accusers, it was his Desire to answer to them al. And that if he had injured any Man, he would fully satisfy him. If otherwise, he had dealt hardly with any, he was to amend the Offence. And then he used St. Paul's Words, *Nihil mihi conscius sum, sed non in hoc justificatus sum.* And then added, 'That here he must appeal to her Highness's Clemency, and to the Mercy of our Heavenly Father. And that as for the false and slanderous Accusations, [wherof there were good Store heaped up against him] those he referred to the Judgment of her Majesty and her honourable Council. And so praying the Lord Jesus to preserve his Lordship very

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The L. North,  
as High Steward,  
exceeded  
his Office.

The L. Treasurer on the  
Bishop's Side.  
And blamed  
by some.

Which occasions  
another Letter  
from the Bishop  
to him.



ANNO 1575. long in Safety to the Church, [which had now so many Enemies] the Queen, and the Kingdom.

Makes his Submission to the Queen.

At length according to his abovesaid ingenuous Offer to the Lord Treasurer, he made his Submission to the Queen: which he called, *A Satisfaction*; and which she graciously accepted of. And so by little and little this Storm blew pretty wel over. But the poor Bishop was, notwithstanding, engaged with the Lord North in a long Suit: that Lord having gotten into his Hands a Lease made long before, viz. 14 H. 8. Whereby al the Manour of Downham was demised by a long Lease to one Meggs: whereby he pretended also to the Park. The Question was, whether the Park was also a Part of the Demise: which tho' it had been hitherto enjoyed by the succeeding Bishops of that See, yet by Virtue of that Lease, this Lord claimed it.

The Case between the Bp. and the Lord North, for Downham Park.

The Case was drawn up, and signed by both their Hands, as the true State of that Controversy. And it was this. 'Whether the Soil of the Park passeth by the Words of the Lease, or no? The Words were: *Nicholas Bishop of Ely 14 H. 8. made a Demise to Tho. Meggs, by these Words: Omnesterras Dominicales, prat. pascua, & pasturas, cum eorum pertinent. & commoditat. quibuscunque, Manerio de Downham, Rectoria cum libertat. unius felde, Advocat. Ecclesie ibid. reddit. tenent. ibid. feod. milit. Wardis. Maritagiiis, Relev. Esceat. forisfact. perquisit. & Cur. prefat. Epo. & Successorib. suis except. & omnin. reservatis, habend. pro termin. octoginta annorum.* Before this Time upon Issue joyned, whether Goodric, the Bishop, had entred into Part of the Premises, letten, or not, Evidence was given that he had entred into Parcel of his Park. And no other Evidence given to prove any Entry into any other of the Demised Premises. The Jury found, that the Bishop had entred into Part of the Demised Premises.

RICHARD ELY. RICHARD NORTH.

Dr. Whitgift to the Bp. concerning his Troubles.

What the Success and End of this Law Suit was, I know not. These Troubles raised against the aged Bishop by Papists, Puritans, and Atheists, (as the Bishop himself suggested) were of three Sorts, Violence, Slander, and Fraud; the two last especially. But they could not but stir up sober and godly Men to Compassion and Fellow-feeling with him. Thus Dr. Whitgift, Dean of Lincoln, and a Prebendary of his Church, in the midst of these his Disturbances, (in a Letter to him in December 1575.) prayed God 'To make him strong, and to give him the Spirit of Boldness and Fortitude in that Time of his Personal Persecution; for so he said, he must call it, seeing, as St. Augustine saith, that the Enemies of the Church persecuted it after three Sorts, *gladio, lingua, dolo*: And that notwithstanding the Persecution of the Sword, God be thanked, was not yet; how fierce the other two were, could not be unknown to any; especially to his Lordship, who tasted of them. And that touching the Papists in his Diocese, there would not be much done, unless his Lordship called earnestly on the Matter. For certainly, as he added, the Lord North wil bolster out that notorious Papist, Mr. Perrie, as he hath done hitherto. Such is his Zeal, &c. Meaning his pretended Zeal for pure Religion.

Dr. Kennet's Case of Impropriat. Append. p. 21.

C H A P.



ANNO

1575.

## C H A P. XXXV.

*S. John's College in Cambridge in disorder. The Bishop of Ely Visitor therof: concerned therein. His Advice for new Statutes for that House. His Letters to the Lord Treasurer in that Behalf. A Case between Westminster School, and Christ's Church, Oxon. A Sect called The Family of Love. Their Apology set forth. Their Confession. A Principle, or two, of theirs. The Family of the Mount. The Family of the Essentialists. Etchard one of this Sect. His Letter. Anabaptists: Some recant. Two burnt. And why? Cartwright's second Reply. Sampson to the Lord Treasurer, in Behalf of his Hospital at Leicester. Bishop Pilkington refuseth to grant a Lease of Norham Waters. Peter Baro is made Lady Margaret Professor in Cambridge.*

**O**UR said Bishop of *Ely* had other Business this Year, that employed him, a little before those Troubles befel him: both as he was Visitor of a College in *Cambridge*; and also as he was Inspector into the regular Conformity and sound Doctrine of those in his Diocese. *S. John's College*, a great Society, was often divided into Factions. And a great Cause therof was partly the Principles, that many among them embraced, thwarting the Practice of Divine Worship used in this Church, and partly in affecting different Men for their Heads, upon Election. The Statutes of the College also were here and there blotted out, and interpolated. The good Bishop, who, as Bishop of *Ely*, was nominated in their Statutes for the Care of that House, found it past his Skil and Power to settle the Controversies, and confirm Peace and Quiet there. And therefore thought it adviseable that some learned Men of the University should be employed by public Authority, to make new Statutes, and abolish the old. And for this Purpose he recommended this needful Business to the Lord Treasurer; both as he was now that University's High Chancellor, and as he had been formerly a Member of that College. To him therefore, in the Month of *June*, from *Dodington*, he wrote his Thoughts in a Letter. The Bishop of Ely concerned in S. John's College, as Visitor. June 29.

Of this Business of *S. John's College*, some Account hath been given elsewhere: To the further understanding of which Affair, this Letter of the Bishop's, as also another that follows, will Contribute. Life of Archbishop Whitg. B. i. Ch. 12.

**T**HE great Zeal you bear for the Queen's Government of the University of *Cambridge*, wherof you are High Chancellor: and the Love you have towards *S. John's College*, (where you sucked much good Learning) do move you, I doubt not, to be careful for the Preservation of both. I also being put in Trust by Recommends the Matter to the Chancellor of that University.



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the Statutes of that College, think myself bound to conserve as much as in me lyeth, the Quiet State of that House ; and especially, having been somewhat disquieted now and then in pacifying of Contentions and Troubles ; which have grown, partly through the Folly and Stoutness of unbridled Youth, and partly by the Imperfection of their Statutes : Which, through Alteration of Time, have been altered and changed, by adding to, and taking away, by putting out, and interlining. That in some Points, their Statutes being doubtful, breed Quarelling and Contention. For Remedy wherof, if the Statutes of S. John's might be diligently perused, examined, and perfectly compiled into one Body, certainly, great Quietness, Unity, and Concord should encrease, and continue in that College, to the Glory of God, and Furtherance of good Learning.

Sir, I am not to teach you in this Matter ; but if it please you to hear my poor Advice, if ye require, or her Majesty command, three or four Doctors of the University, Men zealous, learned, and acquainted with Statutes ; to bring the said Statutes into good Order, and into a perfect Volume, I doubt not, they wil diligently, readily, and faithfully perform it. Which done, I mean to confer with them, and to peruse them over again. Then, in Case your Lordship hath no Liesure to peruse them, ye might intreat her Majesty, (whose godly Zeal is always ready for the Furtherance of good Order) to send down these Statutes, by her Majesty's ful Authority, al former Statutes being repealed. My Zeal and Duty towards S. Johans, have moved me thus much to signify to your good Lordship at this present, *Ut sopiatur tandem Contentionis malum.*

Another Letter  
from the Bishop,  
upon new Trou-  
bles arising  
in the College.

Decemb. 4.

Matt. 12.

But however, new Statutes were not, upon this good Motion of the Bishop, as yet obtained, Things by his Care and Labour, were pretty wel pacified in the College ; and a worthy and learned Master [Dr. Still] was placed. But within five or six Months, Ferments began to arise again there. Which caused another Motion from the Bishop to the Lord Treasurer for new Statutes. For in the Month of December, being then at Downham, he put that Lord in mind, That it was not unknown to him, in what Trust the Bishop of Ely for the Time being, was put by the Statutes of that College, to visit and redress Things amiss, and stay the House in peaceable Quietness, to the Intent the Scholars there might the more diligently apply their Learning, and use themselves in the true Service of God, to his Glory. Further, that it was not unknown to him, how painfully and carefully, he [the Bishop] had travailed at sundry Times, to appease such Controversies and unseemly Contentions, which Satan had stirred up very dangerously in that College. That lately by God's Grace al Things were quieted : a new Master was wel and quietly placed, a worthy, learned, and a zealous Man. The unclean Spirit was driven out. But alas ! added he, he beginneth to enter again with seven Spirits worse than himself. For even at this present there was, he said, a new Broil like to be broached, unless it were met with in Time. That he had [before this] wrote to his Lordship to lay to his helping Hand : and that therein



‘therin he had declared himself to be ready and willing : Only *ANNO*  
‘there lacked a Man to prosecute the Cause. 1575.

He subjoyned, ‘That the greatest Cause of Jarrs and Contentions  
‘appeared to be, for that their Statutes were uncertain and imper-  
‘fect ; being in some Places razed, and some Lines stricken through  
‘with a Pen, as it seemed good to the Commissioners in King *Ed-*  
‘ward’s Time, and in Queen *Maries* : Who in Judgment, as he  
‘knew, were diverse. That now sure, if it might please him to  
‘move her Majesty’s gracious Goodness, for a Commission to certain  
‘of the most wise and discreet of the University : that they by her  
‘Majesty’s Authority, might stay presently al Matters of Contention,  
‘and cause good Order to be kept in al Things, ’til such Time, as by  
‘her Highness Commandment, the Statutes might be fully perused,  
‘and brought to perfection : and so confirmed and ratified : And de-  
‘livered unto the said College, from thenceforth invariably to be  
‘observed and kept. He trusted, that by such Means, al Things  
‘should be stayed quietly and godly : As her gracious Majesty, so  
‘tendring Learning and Godliness, would be easily enclined to  
‘such a good Work.

‘And that as for him [the Lord Treasurer] so endued with Zeal  
‘towards Learning, and so fatherly tendring the College of *S.*  
‘*Johans*, he doubted not, but he would set forward this necessary  
‘Matter, what he could. And he sent withal the Names of those  
‘that were thought most meet for the Commission : adding, That  
‘none of the House might travail in this Matter, because of their  
‘Oath. And so in the Conclusion, praying the Lord *Jesus* to have  
‘him in his blessed Keeping.

Those Persons, which the Bishop nominated to that Lord, for the  
inspecting the old Statutes, and settling new ones, were Dr. *Pern*,  
Dr. *Harvy*, Dr. *Itbel*, and Dr. *Whitgift*, al ancient Heads of Colleges,  
and Civilians also, except the last. The Issue was, that by the  
Pains and Diligence of these grave and experienced Men, besides  
the High Chancellor and the Bishop, a new Set of Statutes was at  
last framed and established for that House.

Another College’s Affair occurs this Year in the other University,  
namely, That of *Christ’s Chureh, Oxon* : which wil not be out of  
Place here to adjoin. The Case was this. *Tho. Ravis* and *Edward*  
*Carow*, both educated at *Westminster School*, were sent this Year  
thence to that College to be elected Students. But were refused, a  
Letter from the Queen requiring or recommending another Person,  
to be received by the Dean and Canons. Wherupon they both  
wrote their Letters of Complaint against the College to the Lord  
Treasurer *Burghley* : especially that Lord having sent a recommen-  
datory Letter with *Ravis*, when he repaired to *Oxford*. But *Ravis*  
finding no Admission, signified to that Lord his ill Success in a wel  
penned *Latin* Epistle : which is dated in *January*, I shal give the  
Contents of it, the rather ; because he was that *Ravis*, that was  
afterwards Bishop of *London*, viz.

‘That he went with his Lordship’s Letters to *Oxford*, and de-  
‘livered them, and that he had tarried there for some Time, ex-  
‘pecting the accustomed Benefit [of *Westminster* Scholars] but was  
‘forced to come back without it ; *omni spe derelictus* ; when nothing

*Ravis, a West-*  
*minster Scho-*  
*lar refused by*  
*the College*

‘was



ANNO 1575. ' was done, that the Lord Treasurer required. And that the Reason, when *Ravis* enquired, he found to be ; that it was a Matter in Doubt, whether they should prefer the Statute of *Westminster* School before certain Letters of the Queen : [who had sent her Letters to them, to elect some other Person : and both they could not do] The Resolution of which, they left to be determined by his Judgment. *Ravis* urged that Lord to determine in Behalf of that Statute of *Westminster*. And that he having now a Power of deciding this Matter in the Behalf of poor Scholars, inflamed towards the Study of Learning, would do that good Work to determine, *Utrum illa Westmonasterii Schola, tua semper bonitate munita, pristino eoque legitimo emolumento spoliatur, ac jamdiu rerum injuria, & temporum iniquitate vexata, aliquando per te tuamque mansuetudinem recreetur.*

This Letter came backed the same Day with another from the other Scholar, *Edw. Carow* : Telling that Lord, ' How both his own Hope, *Et quanta omnium illius Gymnacii Salus in te sita, & allocata sit. Non mea solum, sed totius Westmonasterii jam res agitur.* And that this Matter now in Doubt was the Pillar of that Shop of Eloquence. [as he called that School.] And that if that were broken or weakened, the whole House would inevitably fall, and come flat to the Ground.

*L. Treasurer's  
Lett. to Christ's  
Church about  
the Scholars.*

The Lord Treasurer seemed to be on the Scholars Side. For in a Letter that he had writ to the College, he blamed them for their Neglect in electing *Westminster* Scholars : and that the Year before, they admitted but one of three Scholars from *Westminster*, tho' they had Room for more. The Dean of *Westminster* seemed also to have put the said Lord on to write this.

But in this Reproof, the Dean and Chapter of *Christ's Church* were concerned to vindicate themselves. And for that Purpose, they sent their Letters, and Mr. *Dorset*, one of their Canons up to the said Lord Treasurer, to inform and satisfy him, that these were false Suggestions, and that his Lordship was abused with such false Reports. And they desire, that Master Dean of *Westminster*, and the said *Dorset*, might both appear before him ; and that he would hear both of them. The Sum of their Letter was :

*Their Letter in  
Answer, in  
their own Vin-  
dication.*

' That the last Year, 1574, they had then but one Place indeed void : and so but one this Year. And that their Case was but ill for the most part. Because several Scholars used to get Letters from the Queen, and others got themselves elected. And all crowded into the College with Expectation to be admitted : and would cry out loudly against the College, if they were not all received ; whereas there wanted other Places and Rooms for them. And then it may be, they, one or two of three or four that came, were elected. Thus at this Time there were four came to them : Two brought Letters from the Queen for Places : and two others chosen at *Westminster*, last *S. Peter's* Day. Now, what to do they consulted : And not knowing what, they now beseeched him, that he would direct them, (seeing they could place but one) which to take, and which to refuse. That so they might neither give Cause of Offence to the Queen, nor seem to break the Orders set down for *Westminster*.

And



And wheras it was also suggested to that Lord, that the College ANNO  
could have no better Choice of Scholars to admit, than out of 1575.  
*Westminster* School; to this they answered, 'That if they were  
'free, they might make Choice of a great many, both poor and  
'towardly: who were not only Grammarians, as *Westminster* Scho-  
'lars were, but *Logicians* of two or three Years standing: and yet  
'could attain no Benefit, nor standing in their College. And so in  
'fine, they commended the whole Cause between them and *West-*  
*minster* to his Lordship.

About this Time, or somewhat before, a Sect that went by the The Sect of the  
Name of *The Family of Love*, began to be taken Notice of. It was Family of  
derived from *Holland*; where one *H. N.* [i. e. *Henry Nicolas*] was the Love taken  
Founder of it. A Company of these were discovered in the Parish notice of.  
of *Balsam* in *Cambridgeshire*, the Bishop of *Ely*'s Diocese. In this  
Society was one *Robert Sharp*, Parson of *Stretham* in *Essex*, and di-  
vers other Persons of good Reputation. These were taken up: but  
when they came to be examined before *Dr. Perne*, the Rector of  
that Parish, they were found to be none of that Sect, but suspected  
only: because they used to meet together on certain Holidays after  
Supper. And there they read the Scriptures, and sung Psalms, and  
conferred together upon Matters of Religion, and propounded Que-  
stions, for the edifying themselves in Godliness. And this these  
well disposed Persons did, instead of the common Custom on Holi-  
days of Carding and Dicing, and spending the Time at Alehouses.  
And accordingly, they made a Declaration and Confession of this,  
and of their sober Opinions and Doctrines; and submitted to Au-  
thority. All which was certified, and given in by *Dr. Pern*, De- Life of Arch-  
cemb. Anno 1574. The said Confession and Declaration we have set bishop Park.  
down at large elsewhere. B. iv. Ch. 40.

But certain it is, that these that went by the Name of the *Fami-* Apology of the  
*ly of Love*, did spread themselves: and about this Year they set Family of  
forth a Book in Behalf of themselves: Written by one of the Love, set  
Queen's Menial Servants, as the Title Page pretended. It was forth this Year.  
intituled *An Apology*, and presented by the Author to the Parliament  
that then was. This Book was reprinted in the Times of Libertini-  
sm, Anno 1656, by *Giles Calvert*. It bare this Title, *An Apology*  
*for the Service of Love, and the People that own it, commonly called,*  
*The Family of Love. Being a plain but groundly Discourse about*  
*the right and true Christian Religion.* 'Set forth Dialogue-wise, be-  
'tween the Citizen, the Country-man, and an Exile. As the same  
'was presented to the High-Court of Parliament in the Time of  
'Queen *Elizabeth*: and penned by one of her Majesty's Menial Ser-  
'vants: who was in no small Esteem with her, for his known Wisdom  
'and Godliness.' There was also set at the End of the Apology,  
an Account of their Faith, intituled, *A brief Rehearsal of the Belief*  
*of the Good-willing in England, which are named the Family of Love;*  
*With the Confession of their upright Christian Religion, against the false*  
*Accusation of their Against-Speakers.* Set forth likewise, Anno 1575.

Herein they profess to believe the Apostles Creed, as it is used Their Confes-  
and repeated by us. Then there follows an orthodox Confession of sion of their  
the Trinity, Father, Son, and Holy Ghost. Then the Confession Faith.  
of their Religion: viz. 'That considering the great Love of God  
'towards



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towards us, and al Mankind: in that he hath created the Man, like unto his own Image; and also set him in the Fulness of Life; and how that he hath moreover (when we were become his Enemies, through the transgressing of his Word, and Children of Death) yet further extended his Love towards us, and sent his only Son *Jesus* Christ into this World. Which hath to our Attonement suffered the Death of the Cross, we ourselves being guilty. When we consider al this great Love extended on us, so are we moved to love him again: Standing even so *religati*, or bound again (and so *Religious*) to love the same God of Life, with al our Heart, Soul, and Might, and our Neighbour as ourselves. And for that Cause, to the End that we might uprightly shew forth the same, both in the Deed and Truth, we read the holy Scriptures of the Prophets and Apostles of Christ; and al other Books which exhort us unto such an upright Life and Love of God, and our Neighbours: Not using any other Ceremonies, Laws, Statutes, neither Sacraments of Baptism and Supper of the Lord, than such as are ministred in the Church of *England*. And to that End, obey we also our Sovereign Lady the Queen; and the Magistrates, our Foregoers, both Spiritual and Temporal. And, that of God's Behalf, and even for our Conscience, and the Peace's Cause. Paying al Tribute unto these said Magistrates; living obediently and Subject-like, even as it is meet and right, under their Laws. And also, dealing with al Men uprightly, faithfully, and charitably; even as we ourselves would gladly be dealt withal at their Hands; keeping likewise Peace with al Men, so far as is possible for us. And that, being told, to be the fulfilling both of the Law and the Prophets, and likewise the Doctrine of Christ and his Apostles, (as is said) contained in the Old and New Testament. And our Conscience beareth us Record, that al such single-minded ones ought to be defended by the Governours from Injustice and tyrannical Oppression. This same is finally the Contents of our Belief, and the Ground of our Religion.

The Reason of  
their setting  
forth the same.

They assign also the Reason of their setting forth this their Belief in these Words, 'Forasmuch as we are bruited and defamed with many Manner of false Reports and Lies by certain malicious and slanderous Persons, that never yet communed with us of any such Thing, as they criminate and charge us withal; to the great defacing and hindring of us and our good Name and Fame among such, to whom we rest as yet unknown. For that they might thereby bring us into Contempt and Obloquy. And so make us detestable and monstrous before the Eyes of the common People. As also have moved with their slanderous Reports the Spiritual Rulers and Magistrates, to cast some of us into Prison; and drive us therethrough to great Trouble and Charges. Whereas Men have not justly to blame, accuse, detect or burthen us, as Transgressors of the Law: be it against any of the Queen's Majesty's Proceedings in Causes Ecclesiastical, or else in her political Laws of Government, in Causes Temporal. But have always shewed ourselves (like as become Liege Subjects to do) to live and walk in al dutiful Obedience loyally towards the same.'

This



This was the fair Profession and Protestation they made: but *ANNO*  
 how they were represented in these Times by others; and who *1575.*  
 chiefly were their Accusers; and what the great Crimes laid  
 to their Charge were, may be learned from their said Apology: *Represented as*  
*viz.* That they were bruited forth (and that chiefly by the Preach- *most detestable*  
 ers) for the most detestable Sectaries or Hereticks, that ever reigned *Sectaries.*  
 on the Earth: yea, and as People not worthy to live in a Com-  
 monwealth. That they denied Chiest, the Trinity, and the  
 Lord's Prayer. That they were *Libertines*, and laid with one ano-  
 thers Wives. That they desired to have al Mens Goods in com-  
 mon. That they would have no Magistrates. That they account-  
 ed Whoredom, Murther, Poisoning, &c. to be no Sin. That  
 they denied the Resurrection of the Flesh, and the Immortality of  
 the Soul. That they justified themselves by their Works without  
 Christ: And that they confounded the Scriptures, and would not  
 have them used: And said, that they lived without Sin. That  
 they were against the State: and that they would obey Turk,  
 Pope, or any other, of what Religion soever, under whom they  
 dwelt. And that when they were commanded of a Magistrate to  
 render an Account of their Faith, or Religion, they used to dis-  
 semble and meant not the same that they said.

Whether this Sect of the *Service of Love*, were of such profligate *Persons of loose*  
 Principles and Practices, may be doubted; but that *Anabaptists*, *Principles,*  
 and *Libertines*, (of whom those Crimes were too true) shrowded *shrowd them-*  
 themselves under those of this Denomination may be justly suspected. *selves under*  
*this Sect.*

And when this Writer comes to point out, who their great Ene-  
 mies and such as exposed them to Suffering and Imprisonment were, *Their Crimes*  
 he sheweth, that they were such as taught Men Disobedience to *retorted upon*  
 Magistrates and Laws, and usually cited that Place of Scripture, *their Accusers.*  
*It is better to obey God than Man*: Such as drew the People's Hearts  
 from Obedience, to Fantasies: and who, of al, were the most dan-  
 gerous, and whose own Company were by the higher Powers dealt  
 withal for those very Things, which their Teachers say concerning  
 them. For they, indeed, were the Persons that would have no  
 Governors, &c. And while they set al Men to wonder at them,  
 [of the *Family of Love*] they themselves were guilty. And then  
 the same Apologist descendeth more particularly to describe those  
 that persecuted them, insomuch, that they were cast into Dungeons  
 and Prisons; that they were a certain Sort, that besides other law-  
 ful Officers, and spiritual Governours, were crept in amongst them,  
 scattered almost the Land through; which also had gotten great  
 Stipends out of Men's Benevolence; and they preached without  
 either Order from her Majesty, or any public Authority: yea, and  
 were supposed to be to the Number of 4 or 5000. And (which  
 was further to be noted) they payd no Tenths nor Subsidies. Al-  
 so, they cryed out against al Spiritual Offices and Officers, although  
 they were found meet for that Function, by learned Men, and thereto  
 had Authority, by Laws and Statutes confirmed; whom notwith-  
 standing, they called, and taught others to call them, *Dumb Dogs*,  
 and *sleeping Hounds*, with such like Names. Whom to redress, her  
 Majesty had granted Commissions [Ecclesiastical.] But wot you  
 what, added he? Those, for whose Reformation the same was  
 granted



A N N O

157.

Their Opinion  
of Predestina-  
tion.

They allowed  
going to Mass.

Some of the  
Family recant.  
Stow's Annals.

granted, have so prettily handled the Matter, that they, either by Substitution of Commission, or else by some other Trick, have now to deal in the Commission themselves by their own Hands. And so compel Men to yield to their dangerous Attempts. By whom also they [of the *Family*] were thus strangely handled. A strange *Metamorphosis*! when the Offenders against al Laws, are made Judges over the true Observers of al good Laws, and Revengers of al Authority.

I wil mention a Principle or two, which they owned, and so leave them. The one was their Judgment of *Predestination*. There are two (as they write in their Apology) with their Members, that are predestinated or preordained; the one unto Preservation, and the other unto Condemnation from the Beginning. The one is Christ, the Man of God, predestinated unto Preservation: and with him al his incorporated Members. The other is the Man of Sin, Antichrist, predestinated unto Condemnation; and in him al his incorporated Members. As for any other Predestination than this (come it out of *Turky*, or elsewhere) I know not of it.

They allowed of going to Mass. For when the *Countryman*, one of the Speakers in the Dialogue, had told the Exile, the other Speaker, that they were suspected to be superstitious Papists, and that this Administration, called, *The Service of Love*, was published to the End to maintain al Superstition and Abuse in the *Roman Religion*: he answered, That in Truth, so far forth as he could perceive, the Author of those Books [*viz. H. N.*] in the Ministration of Love, did neither maintain, nor allow of any Manner of Superstition frequented in the *Roman* or Popish Church: but indeed he seemed so to open and disclose the first Ground of the same Religion, and the Signification of every thing [*i. e.* by favourable Allegories] as wel their Sacraments as Ceremonies; as willing, that every one that should happen to dwell where the same were, by the Laws of the Land, allowed; and being commanded to obey their Rulers and their Laws, and for Obedience sake not to rebel in any Case; that they rather should go to Church, where the same were administered: and there to make Mark only upon the Signification of the same; and what a Christian Life and Obedience to God and Governours, the same, in their right Signification, do ask and require of them. And yet he acknowledged them no otherwise, but as Sacraments, Ceremonies, Signs, Images, Figures or Shadows of good and holy Things. But however, he put the *Countryman* out of Doubt, that they utterly detested [notwithstanding this Compliance] al superstitious Papistry. By these Passages and Hints we may understand, what Sort of Men and Principles this *Family*, or *Service of Love*, in these Days consisted of. And which appeared again openly in the Time of the Anarchy in the last Age: Now, I think, extinct. For I remember, a Gentleman, a great Admirer of that Sect, within less than twenty Years ago, told me, that there was then but one of the *Family of Love* alive, and he an old Man.

But notwithstanding the above fair Representation of themselves, their Practices and Opinions were found so erroneous and dangerous, that five of them recanted at *Paul's Cross* in the Month of *June*.

Divers



Divers other odd Sects, about these Times, bearing pretty fantastical Names, had their Profelytes: as the Family of the *Mount*, the Family of the *Essentialists*, &c. Al which seemed to be no other than some Subdivision and Slipps of the Family of *Love*. And of these, some were Ministers. Of these was one *John Etchard*, Minister of *Darsham* in *Suffolk*; and another was *John Eaton*. I shal give the Reader some Strictures of a Letter of the former; without Date, but as it seems near this Time, with some Mention of the latter, I met with it in the *Paper Office* at *Whitehall*. On the Backside wherof was endorsed, *Pseudapostolical*. It beginneth thus:

A N N O  
1575.

Other Sects, by  
the Name of  
Families.

**T**O al you Faithful in Christ *Jesus*, Saints by Calling; justified by his Blood and Righteousness, and sanctified by Faith in him: that take the Lord *Jesus* to be your Wisdom, Righteousness, Sanctification and Redemption: Grace, Mercy and Peace to you from God our Father, and from the Lord *Jesus* Christ. When the Apostle *Paul* foresaw, that he was ready to be offered up, and the Time of his Departure was at Hand, he said, *I have fought a good Fight, &c.* So likewise the faithful Servant of *Jesus* Christ, Mr. *John Eaton*, that Planter with *Paul*, and Father of many Children, &c. For to your Knowledge he begat many in the Faith, and the Lord blessed his Labours, &c. In the Margin of this Letter is added this Note, *John Eaton was divers Years questioned, and censured by the High Commission for maintaining, That God cannot see Sin in the Justified.* And then, applying those Words of St. *Paul* to himself, speaking to *Timothy*, *Thou hast fully known my Doctrine, Manner of Living, Purpose, Faith, Long-suffering, Love, Patience, Persecutions, Afflictions; which came upon me at London, Norwich and Wickham. Which Persecutions I suffered. But from them al the Lord delivered me, &c.* You, Believers, are dead to Sin before God, and buried also: as you are buried with him in Baptism. And as Men do not use to mortify him that is dead and buried already; so Believers do not take away their Sins out of God's Sight by Mortification; because they are dead and buried unto Sin before God in Christ already, by God in Baptism. So that tho' we, by Vertue of the Spirit do mortify our Members upon Earth, yet the Spirit of God doth know, that their Sin is pardoned, washed away and put out of God's Sight; covered and not imputed. Which al signify the same Thing; that is, perfect Remission of Sin. By which Words he seemed to hold no Sin in God's People.

Etchard, one  
of this Sect, his  
Letter.  
Pap. Office.

The Sectaries of the *Family of the Mount*, held al Things common; and lived in Contemplation altogether: Denying al Prayers, and the Resurrection of the Body. They questioned, Whether there were an Heaven or an Hell, but what is in this Life? And they said, that what the Scriptures spake of, was begun and ended in Men's Bodies here, as they do live. As Heaven was, when they do laugh and are merry; and Hell, when they are in Sorrow, Grief or Pain. And lastly, they believed, that al Things came by Nature. This was acknowledged by one that had been of their Society, to be held by them, when he kept them Company: and many other Things as bad, or worse.

The Family of  
the Mount.  
Pap. Office.



**ANN O** The *Family of the Essentialists* had their Opinions from one Mrs. **1575.** *Dunbar*, a Scotch Woman. These held there was no Sin at al: but what is done, God doth al, in what kind soever it be. One *Lockley*, a Taylor, one of these, used to say, *Sin? What Sin, Man? There is no Man sinneth at al.* He said further, in Contempt of the holy Altar in the Church, where the Lord's Supper is celebrated, that the Altar did stand like a Cook's Dresser Board. This Man had many Meetings up and down, and would spend 20 or 30 l. at a Sitting.

The Family of  
the Essential-  
lists.

H. Nicolas's  
Books, the  
Ground of  
these Sects.

These and the like were the Spawn and Improvements of this *Family of Love*: of the which *Henry Nicolas* of *Holland*, was the Founder: whose Books and Writings were brought over hither and translated; and secretly dispersed and sold, as wonderful Discoveries. One of them was his *Rules of Perfection*; especially his Book called, *Theologe Germane*. There were of them in *Latin MSS.* And one *Fisher*, a Barber, wrote them out, and sold them, after, (as it is likely) they were translated into *English*. In these Papers, whence I extract these Things, there were also set down the Names of those of these Sects, and the Places where they dwelt. Which were undoubted the Confessions of some of them brought before the Commissioners Ecclesiastical.

Anabaptists  
condemned,  
submit.

Annal. Stow.  
Two are burnt.  
And why.

Dutch MSS.

Cartwright's  
Second Reply  
comes forth.

Life of Arch-  
bishop Whit-  
gift.

Book I. c. II.

The *Anabaptistical* Sect, that sprang from *Germany*, was now not uncommon here, especially such as were of the *Dutch Nation*. This Year five of them condemned for Heresy, submitted themselves, namely, *Hendric Ter Woort*, *Gerard Van Byler*, *Jan Peters*, *Hans Van derstrate*, *Hemels*. Confessing now to believe Christ's Incarnation, the Baptizing of Children, the Office of Magistrates, to be necessary, and owning the Lawfulness of swearing. The Form of their Recantation and Penance at *Paul's Cross* is set down by *John Stow* under this Year, being performed by them there on *Easter Day*. Yet I find two *Anabaptists* were burnt in *Smithfield* not long after, viz. *July 22*, namely *John Wielmacker*, and *Hendrick Ter Woort* (who it seems had recanted before, if it were the same) after that they had been sixteen Weeks in Prison. The Privy Council would not spare them; notwithstanding the earnest Intercession of the *Dutch* Congregation, for divers weighty Reasons laid before them. But the chief Causes of their Executions were, because they would not own them for Christian Magistrates; and had been banished a Year before.

But the Sectaries of most Account, and that created the State most Trouble, were those that followed *Tho. Cartwright*, and others of that Sort, who condemning the Episcopal Government of the Church, laboured the Overthrow of the Bishops and their Revenues, and much of the Form of the Liturgy established and used. Some Account hath been given elsewhere of his Writings in Behalf of the *Admonition to the Parliament*, and against the learned Books of *Dr. Whitgift*, confuting that *Admonition*, and in Vindication of this Church. The said *Cartwright's* last Book, wherein he had the last Word, (called his *Second Reply* to *Dr. Whitgift*) came out this Year; printed, (as it seems by the Letter) in *Holland*. This hath been sufficiently taken Notice of in *Archbishop Whitgift's* Life. I shall only here observe the haughty and abusive Spirit of the Man, by



two or three Passages in the said *Second Reply*. Wherof this was *ANNO*  
 one: 'Because the Answerer [*i. e. Whitgift*] wil yield no Obedi- *1575.*  
 'ence unto the Truth, unless she take him by the Collar, and have  
 'her Hand upon his Throat; the Fondness of the Collection shal  
 'thus appear unto him.' This was his Expression against a Period  
 of Dr. *Whitgift's*, who disliking an Inference of Mr. *Cartwright's*, had  
 called it a *pretty and fond Collection*.

Again, 'I doubt, whether for the Vanity of his Accusation, I  
 'should vouchsafe it of Answer; which for his strong and bitter  
 'Words, might seem to require a large Defence.' Again, 'If I had  
 'met with the vaineſt Trifler and Hawker after Syllables, which can  
 'possibly be, yet the Sentence I set down is sufficiently fenced a-  
 'gainst al his Greediness of snapping at it.

Once more, 'Mr. Doctor, seeking busily to hide his Nakedness,  
 'findeth not so much as a Fig Lease to cover his Shame withal;  
 'nay, in seeking a Hole to hide it, hath met with a Hill to shew it  
 'further off.' This is a Specimen of *Cartwright's* Way of Writing,  
 and treating his Adversary. Who thought not fit to give that Re-  
 ply any Answer; when it was come thus to Words.

It was the Favour of the Times towards *Cartwright*, and others *Sampson, Ma-*  
 of that Sort, who could not, (or would not) come in to serve in *ster of the Ho-*  
 the Church of God as publick Ministers, to permit them to enjoy *spital at Lei-*  
 Places of another Nature than Parochial Cures; as Hospitals en- *cester, deserves*  
 dowed: and they dispensed with therein. Thus as the aforesaid Mr. *wel of it.*  
*Cartwright* was Master of an Hospital in *Warwick*, and *Lever* another  
 near *Durham*; so Dr. *Sampson* had the Hospital in *Leicester*, wherin,  
 to his Commendation, he was very useful in Respect of his Care of  
 it. And twice did good Service to it, for its good Estate, and the  
 Preservation of its Revenues. Which he did by his Interest with,  
 and Application to the good L. Treasurer. It was a few Years before  
 in Danger of Ruin by the Decays of it. which was remedied by  
 the Favour and Interposing of that Lord. And now, certain Tithes  
 granted to it for the Maintenance of Hospitality there, by a long  
 Lease from the Abby of *Leicester*, had been begged by some, after  
 the Expiration therof. Which would have sunk the Rents of the  
 Hospital much. Wherupon *Sampson* in the Month of *October*, thus  
 applyed himself in a Letter to the Treasurer, by the Hand of ano-  
 ther, himself being lame of the Palfey; (wherin the State and Case  
 of the Hospital wil appear.)

'**T**HAT the Experience which he had of his Favour towards  
 'that Hospital in a great Matter (as himself knew) truly tried,  
 'did encourage him in another Matter of less Moment, by humble Suit  
 'to assay his Favour again for it. The Case was this. The Founders  
 'of that Hospital had by Testament at their Deaths, bequeathed  
 'unto it one Lease of a Tuyth [Tith] of one Field, lying by  
 '*Leicester*, called *The South Field*: which they had taken of the Ab-  
 'by of *Leicester* standing. The yearly Rent of which Tuyth was  
 '5*l.* 6*s.* 8*d.* Which was from Time to Time received there [at  
 'the Hospital] by one Mr. *Hunt*. Who, as he understood, was an  
 'Accomptant in the Exchequer. That the Founders had in this wise  
 'left the same for a necessary Maintenance of Hospitality unto this  
 'poor

*His Letter in  
 Behalf of it.  
 Pap. Offic.*



*ANNO* 1575. 'poor Hospital. And that so it had been continued unto that Day.  
'In which said Lease, granted by the Abbot, this House had yet  
'nigh thirty Years to come, to enjoy. But that such was the Un-  
'satiableness of some Minds, that (as he was credibly informed)  
'one which was toward an Office, made an assured Account among  
'his Friends, that he had already gotten this Tuyth by Lease in  
'Reversion, and thinketh in short Space, to make an Entry into the  
'same.

'Indeed, my good Lord, (as he proceeded in his Letter) for my  
'own Part, I need not to be greatly careful here, considering the  
'Length of the Term, which is yet to come, to the Use of this  
'Hospital: as, if it pleased his Honour, he might see by the Lease  
'itself; which he had committed to the Keeping of the Bearer  
'therof, Mr. *Frauncis Hastings*. Whom he had, he said, also de-  
'sired, in his Defect, to be their Procurator in this Behalf, to his  
'Honour. That as the Founders had both carefully and charitably  
'conveyed that Lease by Testament to this Hospital, for Mainte-  
'nance of Relief and Hospitality therein; so would he [*Sampson*]  
'be right glad to procure, by such Means as he could, that this  
'same their charitable Devise, might stil continue accordingly.  
'And loth would he be, to have the same cut off in his Time.

'And therefore, he was in this Behalf humbly to make two  
'Suits to his Honour: the granting of one of which, should suffice:  
'Either that this Hospital might have this Lease, which now it en-  
'joyed, confirmed; and the Term of Years augmented by her Ma-  
'jesty, under her Great Seal of the Exchequer: Or else, that it  
'might please her Highness, by his Lordships favourable Procure-  
'ment, to grant this same Tuyth to this Hospital for ever, paying  
'to her Highness, her Heirs and Successors the annual Rent of  
'5*l.* 6*s.* 8*d.* And that if either of these might through his Good-  
'ness be procured to this Hospital, he would bind it to pray for  
'him, as for a singular Benefactor: not only for repairing of it,  
'when it was in Danger of Ruin and Decay; but also for this Re-  
'covering of this poor Maintenance: without which it must needs  
'decay. And thus hoping for his favourable Answer by Mr. *Francis*  
'*Hastings*, the Bearer hereof, he humbly took his Leave, recom-  
'mending him to the Grace of God. Dated from *Leicester*, October  
'the 28th, 1575.

*Act for the  
Hospital at  
Leicester.  
D'Ew's Journ.  
p. 252.*

And it appeared how ready the Lord Treasurer was to do this  
Good thus moved. For an Act was procured (undoubtedly by this  
Means) the Parliament now sitting, for Confirmation of this Hospi-  
tal. And the Bil being brought down from the Upper House was  
the next Day read the first, second, and third Time, and passed. So  
quick a Dispatch it had; that the Publisher of the Journal of that  
Parliament set this Note at it; *Quod nota.*

*Ep. Pilkington  
applies to the  
Treasurer for a  
Favour to his  
See.*

As Dr. *Sampson* had thus betaken himself to the L. Treasurer for  
his Hospital; so for some other Favours did *Pilkington*, the good  
old Bishop of *Durham* do (the last Year of his Life, and the last  
Time we shal hear of him) to this common Patron of the Clergy  
and their Causes. The one was relating to his Office as Treasurer:  
*viz.* That he [the Bishop] for preventing the Trouble of his send-  
ing



ing the Clergy's Tenths, and the Danger of Robbery by the Way, *ANNO* might pay them in at *Berwic*, as the other Bishops in those Parts *1575.* did. The other Matter which he desired of his Lordship, was, to know, how his Answer for the Lease that was required of him, for the fishing in the Bishop's Waters at *Norham*, was taken; to be made, it seems, for the Benefit of some Courtier. Which he would not yield to, to the Injury of the Bishoprick. Tho' *Barnes* his next Successor, did. Surely, added he, the State of that Place is miserable, and would be looked to without Delay. And so concluded, praying the Lord of Hosts to strengthen the weak Body of his Lordship, long to serve him, to the Comfort of his People. I add this the rather, it being the last I find of this pious, Apostolical Bishop and Confessor.

By the Means of this kindly affectioned Nobleman, *Peter Baro*, a French Protestant, of good Learning, fled from his own Country, for avoiding the Persecution, was made this Year the Lady *Margaret's* Professor of Divinity at *Cambridge*. And held the said Lecture to the Year 1596. When he resigned it; foreseeing, that, for maintaining some Doctrines about *Universal Grace*, he could not hold it much longer. His Cause, and *Barrets* of *Caius* College, may be seen at large in a MS. sometime belonging to Archbishop *Whitgift*, now lodged in *Trinity* College, *Cambridge*.

*Peter Baro  
a Foreigner,  
made Margaret  
ret Professor.*

## C H A P. XXXVI.

*The Lord Treasurer suspected by the Queen, to favour the Queen of Scots. His Thoughts therof in a private Letter, to the Earl of Shrewsbury. News at Court. The Prince of Orange offers the Queen the Low Countries. Addresses to her from France and Spain. Divers fly hither from the Low Countries. New Privy Counsellors. A Project for translating of Bishops. The State of Ireland. The good Service of the Earl of Essex there. Nic. Morton, the Pope's great Factor: His Family. Their Treasons, and Conspiracies. A Deappropriation. Knights Fees, And Relief, due from the Earl of Salop. The Queen's Progress.*

**T**HIS good L. *Burghley*, the great Patron and *Asylum* of learned and pious Men, met himself with great Difficulty at this Time by Means of the Queen's Jealousy; as tho' he secretly favoured the *Scottish* Queen against her: which some of his Back-Friends at Court had buzzed in her Majesty's Ears in his Absence at *Buxton* Well; where with the Queen's Leave he was gone for his Health sake. This some had busily perswaded the Queen, was but a Pretence; that he might thereby meet the *Scottish* Queen, and privately confer with her. By the Likelihood wherof, it took its Effect

*The Queen suspects the Treasurer's Favour towards the Scottish Queen. And Why.*



ANNO 1575. Effect with the Queen. But when he perceived this by her Behaviour towards him, it created him great Anxiety. And in Truth he was in Danger of her Frowns, and consequently therupon of more and greater Harms. This he wrote very privately, upon a particular Occasion, to the Earl of *Shrewsbury*: who now had made an Offer of marrying his Son to that Lord's Daughter. Which he therefore declined at that Juncture, lest it might more confirm the Queen in her Suspicion; since this Earl was that Queen's Keeper at this Time. And therefore, that he might not seem to slight so honourable a Favour offered him by the Earl, and so draw on him his Displeasure, and yet decline the Motion at present, he, with his own Hand, gave him to understand his present Circumstances, to this Purport:

*His Letter to  
the Earl of  
Shrewsbury  
therupon.*

‘That he could not sufficiently express in Words his inward  
‘heartly Affection, that he conceived by his Lordship's friendly Of-  
‘fer of the Marriage of his younger Son: and that in such a  
‘friendly Sort, by his own Letter, and proceeding from himself.  
‘Now, as he thought himself much beholden to him for this his  
‘Lordship's Kindness, and manifest Argument of a faithful good  
‘Wil; so must he pray his Lordship to accept his Answer, with his  
‘assured Continuance in the same towards him. That there were  
‘especially two Causes, why he did not in plain Terms consent by  
‘Way of Conclusion hereto. The one, for that his Daughter was  
‘but young in Years; and upon some reasonable Respect, he had  
‘determined (notwithstanding he had been very honourably offered  
‘Matches) not to treat of marrying of her, (if he might live so  
‘long) until she should be above 15 or 16. And that if he were of  
‘more Likelihood himself to live longer than he looked to do, she  
‘should not, with his Liking, be married before she were 18 or 20.  
‘But the second Cause, why he deferred to yield to conclude with  
‘his Lordship, was grounded upon such a Consideration, as, if it  
‘were not truly to satisfy his Lordship, and to avoid a just Offence  
‘which his Lordship might conceive of his forbearing, he would  
‘not by Writing, or Message, utter, but only by Speech to himself.  
And then he proceeded to the Cause in these Words:

‘My Lord, it is over true, and over much against Reason, that  
‘upon my being at *Buckston's* last, Advantage was sought by some  
‘that loved me not, to confirm in her Majesty a former Conceit,  
‘which had been laboured to be put into her Head, that I was of  
‘late Time become friendly to the Queen of *Scots*; and that I had  
‘no Disposition to encounter her Practices. And now, at my being  
‘at *Buxton's* her Majesty did directly conceive, that my being there,  
‘was by Means of your Lordship and my Lady, to enter into In-  
‘telligence with the Queen of *Scots*. And hereof at my Return to  
‘her Majesty's Presence, I had very sharp Reproofs for my going to  
‘*Buxton's*, with plain charging of me for favouring the Queen of  
‘*Scots*: And that in so earnest a Sort, as I never lookt for; know-  
‘ing my Integrity to her Majesty: but especially, knowing how con-  
‘trarious the Queen of *Scots* conceived of me, for many Things  
‘past, to the Offence of the Queen of *Scots*. But it was true, as  
‘he continued, that he never indeed gave just Cause by any pri-  
‘vate Affection of his own, or for himself to offend the Queen of  
‘*Scots*:



*Scots* : But that whatsoever he did, was for the Service of his own Sovereign Lady and Queen. Which if it were yet again to be done, he would do, he said. And that though he knew himself subject to contrary Workings of Displeasure, yet would he not, for Remedy of any of them, both decline from the Duty he owed to God, and his Sovereign Queen. For he knew, and did understand, that he was in this contrary Sort maliciously depraved : and yet in secret Sort on the one Part, and that of long Time, that he was the most dangerous Enemy and Ill-willer to the Queen of *Scots* ! on the other Side, that he was also a secret Well-willer to her, and her Title ; and that he had made his Party good with her.

Wherupon he makes this Reflection : ' Now, my Lord, no Man can make both these true together. But it sufficeth for such as like not me in doing my Duty, to deprave me, and yet in such Sort it is done in Darknes, as I cannot get Opportunity to convince them in Light. In al these Crossings, my good Lord, I appeal to God, who knoweth ; yea, I thank him infinitely, who directeth my Thoughts, to intend principally the Service and Honour of God, and jointly with it, the Surety and Quietness of my Sovereign Lady, the Queen's Majesty. And for any other Respects, but that may tend to these two, I appeal to God to punish me, if I have any. As for the Queen of *Scots*, truly I have no Spot of evil Meaning to her. Neither do I mean to deal with any Titles to the Crown. If she shal intend any evil to the Queen's Majesty, my Sovereign, for her Sake, I must and will mean to impeach her : And therein I may be her Unfriend, or worse.

And then turning to the private Matter between them, that gave Occasion to al his Discourse above, he subjoyned : ' Wel, now, my good Lord, your Lordship seeth I have made a long Digression from my Answer. But I trust your Lordship can consider, what moveth me thus to digress. Surely, it behoveth me not only to live uprightly, but to avoid al probable Arguments that may be gathered, to render me suspected of her Majesty ; whom I serve with al Dutifulness and Sincerity. And therefore he gathered this, that if it were understood, that there were a Communication, or a Purpose, of a Marriage between the Earl's Son, and his Daughter, he was sure there would soon some Advantage be sought to encrease these sinister Suspicions. For which Purpose, considering the young Years of their two Children, and supposing the Matter were fully agreed between them, the Parents ; yet, since at present, the Marriage could not take Effect ; he thought it best to reserve and keep this Motion in Silence. And yet so to order it with themselves, that when Time should hereafter be more convenient, they might, and then also, with less Cause of vain Suspicion, renew it. And in the mean Time, he must confess himself much bounden to his Lordship for his Goodness : Wishing his Son all the good Education that might be meet to teach him to fear God, to love his Lordship, his natural Father, and to know his Friends, without any Curiosity of humane Learning : Which, without the Fear of God, he saw did great Hurt to al Youth in



ANNO

1575.

News at Court.  
Epist. D. Com.  
Salop.

Camd. Eliz.  
p. 208.

The Prince of  
Orange offers  
the Queen the  
Low Coun-  
tries.

Foreigners fly  
hither from  
Flanders: De-  
sire to be Mem-  
bers of the  
Dutch Church.

‘that Time and Age.’ And so this wise and wary Nobleman concluded, praying him to bear with his Scribble, which he thought his Lordship would hardly read; and yet he would not, he said, use his Man’s Hand in such a Matter as this was. Dated from Hampton Court, the 24th of Decem. 1575.

The News at Court now was, (as I take it from a Letter of Francis Talbot, then at Hampton Court, to the abovesaid Earl of Shrewsbury, his Father) ‘That the Matter of choosing Counsellors remained doubtful, but daily it was looked for, that some new ones should be chosen, [several of the old ones being by this Time dead.] That there were Ambassadors now at Court from France, both from the King and Monsieur, [Duke D’Alençon, who joyned himself with the Protestants, in those Civil Wars, and Confusions, then in that Kingdom.] That there was a Bruit that Monsieur was poisoned: But no Advertisements were come to the contrary. That he had referred his Cause to be dealt in by her Majesty, between him and his Brother, the King. How her Majesty would please to deal in it, was not yet known. But the Ambassadors made shew of Desire to be dispatched. That Sir Henry Cobham was there, returned out of Spain, with Answer of his Message. [Which was to perswade that King to make Peace with the Netherlanders, shewing him how dangerous their Revolt would be, especially the French being solicited to assist them: Which the Queen herself was jealous of.]

He went on with his News, ‘That there was come one from the Prince of Orange, out of the Low Countries, with a Couple of chief Merchants of Flanders; to make Offer of the Country, to be defended, into her Majesty’s Hands. And that if it would please her to keep it, they would betake themselves to Merchandry, and pay her Majesty such Tribute, as before they paid to the King of Spain. And that they also required speedy Answer. That the Council were all at the Court. That the City daily, and the Ambassadors, came to them. And the Ambassadors had had Audience twice. That her Majesty was troubled with these Causes: Which made her very melancholy; and seemed greatly to be disquieted. And what should be done in these Matters, as yet it was unknown. But she heard the Ambassadors on all Sides: who laboured greatly one against another. And that her Majesty had it put unto her, to deal both between the King of Spain and the Low Countries, and the King of France and his Brother. And that her Majesty might deal as it pleased her. For, he thought, they were both weary of the Wars; especially, Flanders. Which, as the Report went, was utterly wanting of Money, Munition, and Powder. And therefore had offered their Country to the Queen’s Majesty. This was dated from Hampton Court the 4th of Febr. 1575. And subscribed, Your Lordship’s loving and most obedient Son, Francis Talbot.

And such, indeed, was the sad Condition of the People of the Low Countries at this Time, that great Numbers of them had fled over hither; and desired to join with the Dutch Church in London, and to become Members thereof. Yet so tender was the Queen, of breaking with that proud and powerful Prince, the King of Spain, that she would not admit of this, nor give Countenance to such



as fled away out of these Countries under his Subjection. For ANNO  
it is remarkable what is set down and recorded in a Journal 1575.  
of the Dutch Church in London, written by Simeon Ruytinck, one  
of their Ministers in those Times, and yet preserved in their  
Church: 'That when divers Foreigners had come hither on Account  
' of Religion, and desired to be admitted in Communion with the  
' rest of the Dutch Church, the Queen hearing of it, commanded  
' the L. Maior to disperse them from London. Whereupon they applied  
' to the Bishop of London, to represent their Case to the Queen and  
' Council.' Who did so. And the Council sent a Letter in Answer to  
the said Church, June 29, 1574, in Favour, That that Church should  
advise those new Members to depart from London, [where they were  
more obvious to be taken Notice of by King Philip's Spies] and to go  
to other Parts of the Kingdom; [where there were also Churches of  
Protestant Professors] Which that Church did accordingly.

Ruytinck's  
Journal. Li-  
brary. Dutch Ch.

8 Whereas Mention was made above in Mr. Talbot's Letter concerning  
the Discourse at the Queen's Court of some new Privy Counsellors; the  
Reason therof was, because by this Time a great many of the old  
ones were dead, and likewise of the old Nobility. I find among the  
L. Burghley's MSS. a Paper of his own Hand-writing, containing the  
Names of such as were dead, and such as still remained alive, and  
also of such as were thought fit by Reason of their great Possessions  
to be received into the Rank of the Nobility. Which I make no  
Doubt was to be laid before the Queen. First, there be set down  
the Names of Noblemen and Knights, and other Gentlemen, Coun-  
sellors in the Time of King Edward, from the First of that King,  
that were dead; forty in Number. And only four in this Year 1575  
remained alive: viz. Henry Earl of Arundel, Edward Earl of Lin-  
coln, William L. Burghley, and Sir Ralph Sadler. And of the Cata-  
logue of Queen Mary's Council, which were twenty one; two on-  
ly remained then alive, viz. Archbishop Hethe, and Sir Francis En-  
glefield. Likewise of Queen Elizabeth's Counsellors, six were dead, viz.  
Thomas Duke of Norfolk, Sir Edward Rogers, Sir Tho. Parry, Sir An-  
brose Cave, Sir Richard Sackville, and Dr. Wotton. Remaining alive, L.  
Keeper Bacon, L. Treasurer Burghley, Thomas Earl of Sussex, L. Cham-  
berlain, Edward L. Clinton, L. Admiral, Henry Earl of Arundel, An-  
brose Earl of Warwick, George Earl of Salop. So that there were but  
seven old Privy Counsellors, of the Nobility, alive.

New Persons  
admitted to the  
Privy Council.

There was now also upon the Death of Matthew Parker, Arch-  
bishop of Canterbury, Deliberation had about the Translation of the  
Bishops, for the advancing them to better Sees. The Reason wherof,  
whether for their Encouragement, or with an Eye rather to the Be-  
nefit arising to the Treasury by First Fruits, I do not determine.  
Some Respect, it seems, was had to the latter, because in the Cata-  
logue drawn up, the First Fruits of each Bishoprick is noted. And  
it seems probable to have been propounded to the Treasurer. I shall  
here give a Transcript of this Paper, intituled, *A Note, how the Bishop-  
ricks in England may be transferred without any just Cause of much  
Offence to the Bishops.* Novemb. 1575.

A Project for  
translating the  
Bishops to other  
Sees.

|                    |           |      |    |    |
|--------------------|-----------|------|----|----|
| Tork to Canterbury | per annum | 3093 | 18 | 19 |
| London to Tork     |           | 1609 | 19 | 12 |
| Durham to Ely      |           | 2134 | 18 | 8  |



|       |                                           |      |    |    |
|-------|-------------------------------------------|------|----|----|
| ANNO  | Ely to Winchester                         | 2491 | 9  | 8  |
| 1575. | Winchester to Durham                      | 1821 | 0  | 6  |
|       | Norwich to London                         | 1109 | 8  | 4  |
|       | Sarisbury to Norwich                      | 899  | 8  | 7  |
|       | Worcester to Sarisbury                    | 1357 | 11 | 8  |
|       | Lincoln to Worcester                      | 1049 | 17 | 3  |
|       | Bath to Lincoln                           | 894  | 18 | 1  |
|       | Gloucester to Bath                        | 533  | 1  | 3  |
|       | Exeter to Gloucester                      | 315  | 7  | 3  |
|       | Litchfield to Exeter                      | 500  | 0  | 0  |
|       | Hereford to Litchfield                    | 703  | 5  | 2  |
|       | Chichester to Hereford                    | 768  | 10 | 10 |
|       | Carlisle to Chichester                    | 677  | 1  | 3  |
|       | Peterborough to Carlisle                  | 531  | 4  | 11 |
|       | Chester to Peterborough                   | 414  | 19 | 11 |
|       | Chester: to be never placed, being void   | 420  | 1  | 8  |
|       | Rochester: to be never placed, being void | 358  | 3  | 7  |
|       | Bangor                                    |      |    |    |

St. Asaph's } to stand stil, because they be but poor, and in Wales.  
 St. David's }

This was the Device of somebody, unknown, (surely) to raise Money out of the Church and Churchmen, for the Queen, or rather for themselves: and for that End, to swallow up the Revenues of two Bishopricks wholly.

The State of  
 Ireland: in a  
 Letter from the  
 Master of the  
 Rolls there.  
 Oct. 27.

Earl of Essex.

For the present State of Affairs in Ireland, I shal relate them from a Letter of Sir Nicholas White, Master of the Rolls there, to the L. Burghley; written from Waterford, in the Month of October. And now to follow my Promise of Advertisement to your Honour, I wil briefly touch some Things of the Matters of this State: and that freely without Mistrust. Because I know to whom I write, and have also determined to write of Certainties that I know. And in the rest to utter but mine Opinion. And first, Touching the Earl of Essex [General of the Queen's Forces in Ireland] I find, that he hath brought the North of Ireland to a manifest Appearance of Reformation: when the Greatest there were contented to accept some smal Portions, to yield both Rent and Duty for the same. And I doubt not, with the Expences of a little more Time and Charges, would have reduced that Province [of Ulster] to perpetual Obedience. [The Queen, it seems, had now in the Middle of his Successes, sent for him Home. It was by the Instigation of the Earl of Leicester. Who afterwards had him sent over again, and got him poisoned.] But, (as White went on) what good Thing can be hoped for here, when a Prince's Determination, touching so great an Enterprize, in the Hands of so sufficient and so honourable a Subject, to perform it, shal be so suddenly revoked. And if I might with al Humility say it to her Highness, there are two Things of great Moment that seem strange to us here, if they be true. The one is, the Letting of the Realm [of Ireland] to Farm: wherein so many Hearts may be alienated from the Landlord to the Farmer. And the other is, the casting up of the Earl's Enterprize betwixt the Fallow and the Seed. Which wil make Ulster desperate; and al the



‘the rest doubtful. And truly, if she look not back where she began, and revey both the Man and the Matter, she shal puff up the *Irish* into incorrigible Pride, and pul down the Hearts of al good *Englisch* Subjects, to a perpetual Diffidence of any settled Government in this Realm.’ And he addeth, to the Honour of that Earl, ‘There cannot go out of this Land, a Man with greater Fame of Honour, nor can come in, whose Bounty hath deserved more. And if that noble Mind of his, desirous of Honour, and so careless of Gain, were employed, with the Association of grave Counsil, I believe, God hath ordained him to do great Things. But here I leave him, and the Success of al his Causes, to God’s holy Will. I told Sir *William Fitz-Williams* mine Opinion touching the Earl of *Kildare*, who deserveth wel to be corrected, but hardly to be cut off, for any traiterous Intent against the Prince; howsoever Covetousness might move him to envy the Gain of Captains here.

About this Year I meet with some Account of the Family of *Nicolas Morton*, Priest, a notable busy Factor for the Pope in England in these Times. Who stirred up the Rebellion in the North, Anno 1569, headed by the Earls of *Northumberland* and *Westmorland*. And who was sent from *Rome*, to pronounce Queen *Elizabeth* an Heretick: and thereby to have forfeited her Crown and Kingdom. One *Afferton* in the North, was apprehended about this Time, and so closely examined by *Topcliff*, (a great Instrument of the Queen’s for discovering of Popish Traitors and Treasons) that he was brought to reveal strange Conspiracies. He was Servant to *Sampson Morton*, Nephew to the said *Nicolas*. Which *Nicolas* and *Robert* his Brother, were the Sons of *Charles Morton* of *Bautree*, Esq; that married the Daughter of *Dalyson*: Whose Race was universally Papists, descended as wel by the Man as Woman. This *Charles* married three Wives. The first was *Plumpton* of *Plumpton*, Esq; The second was a Daughter of *Norton*, Sister to the two Rebels of that Name, *Richard* and *Thomas*, and Sister to the Mother of *Thomas Markamvil*, the Rebel. His third Wife was *Olive*, first Wife to *Tburland*, another great Papist. One of which Family was *Tburland*, Master of the *Savoy*, discovered to be a Priest, and outed. *Sampson* and *Daniel*, Sons of the said *Robert*, and Nephews to *Nicolas*, this Year, or the next, fled over to their Uncle, upon the apprehending of the said *Afferton*. Who revealed the desperate Conspiracies, as wel of that Priest’s resorting into England, as of his sending and receiving Intelligence to and from the North; and other Matters of Weight: And that these were notorious leud Papists, and ready to execute any Act of Mischief.

The said *Robert* had also, beside *Sampson* and *Daniel*, another Son elder to them, a Fugitive too, and married to a Sister of *Edmund Tburland*. Which *Edmund* was described to be a Man altogether Hispaniolized, being brought up in Spain, and living an obscure Life; as did his Brother *Robert Morton*. He also was a good Space with his Uncle *Nicolas*, a Fugitive at *Rome*; and brought over from thence strange Intelligence; and continually hath done. His Resort was to *Bautree*; and lived obscurely there at that Town of Danger; being open to al Parts of England and Scotland, being within half a Mile of the Highway. He used to ride secret and suspect

ANNO  
1575.

Nic. Morton,  
a Priest, his Relations: and  
their Conspiracies.

Topcliff bringeth Afferton to make Discoveries of them.

Robert Morton, a Fugitive.



**1575.** *ANN* suspect Journeys to the Sea Coast, and to and from the North, as *Plumpton, Cleveland, &c.* It was situate within 15 or 16 Miles of *Sheffield Castle*, where the Queen of Scots was kept: [And so conveniently placed to take an Opportunity of favouring her Escape, or otherwise for carrying Intelligence.]

*A dangerous Nest in the North.*

This was a dangerous Nest in the North. And those of the Gang were under the Guidance of this notorious bigotted Priest, *Nicolas Morton*; who fled to *Rome* presently after her Majesty's Coronation: and stil both resorted into *England*, and sent Messages hither, as he used to do before the Rebellion. His Arrival and taking Ship was at *Grimesby*, a Port fit for his Purpose, and at *Boston*. And his Place of Stay was *Bautree* aforesaid, a dangerous Place, where he was born; and where his Nephews also harboured.

*The Church of Staplegrove deappropriated. Regist. Bath and Wells.*

I shal insert into this History one particular Matter, which how little soever it may be thought, yet because of the Strangeness and Rarity of it, may deserve to be recorded. It was the *Deappropriation* of an Impropriation in the Diocese of *Bath and Wells*: Which was restored back to the Church by *Dier*, Lord Chief Justice in the Reign of *K. Philip* and *Q. Mary*; and by *James Dier*, and his Heirs for ever made Presentative, or Presentable lawfully, and by Royal Authority. It was the Church of *Staplegrove juxta Taunton*. And *James Dier*, Kt. and Capital Justiciar of the Bench, presented *Cbr. Dyrlling* therunto, Sept. 17. void by the Death of *Walter Gardiner*.

*Knights Fees, due from the Earl of Salop. Ex Offic. Ar-mor.*

The Earl of *Shrewsbury* was called upon this Year, by the Chancellor of the Dutchy of *Lancaster*, for certain Knights Fees, due from him to the Queen; and likewise for his Relief, upon the Death of the Earl his Father: which were behind hand unpaid for some Years. And to shew the Manner of these Payments to the Crown in these Times, I wil set down a Letter sent in *March* to the said Earl, by the said Chancellor *Sadleir*, and *G. Bromley*, Attorney General, viz. 'That it would like his Lordship to understand, that wheras he did hold of her Majesty, as of her Castle and Honour of *Tickhil*, Parcel of her Dutchy of *Lancaster*, in the County of *Nottingham*, the Manour of *Wirkson*, with the Members of the same, by the Service of five Knights Fees, and the fourth Part of a Knight's Fee: for the which his Lordship was to pay yearly unto her Majesty, for his Respect of Homage of and for the same, the Sum of xxxv Shillings, after the Rate of 6s. 8d. for every Knight's Fee: And also where his Lordship was to pay more unto her Majesty, for his Relief, due after the Death of my Lord his Father, the Sum of 26l. 5s. after the Rate of an Hundred Shillings, for every of the said Knights Fees. Which said several Sums, as they did understand, were not yet satisfied, nor paid by his Lordship to the Feodary of the said Castle, according to an Extract to him delivered, for the Collection therof, among others, under the Seal of the said Dutchy.

'These were therefore to desire his good Lordship to give Order for the Payment of the said several Sums unto the Hand of *Thomas Bulbak*, her Majesty's Feodary there: Or else, if by the Search of his Evidence, he should find any good Matter for the Discharge therof, or of any Part or Parcel therof, it might please his Lordship to send some one, the next Term, sufficiently instructed, to satisfy



'satisfy the Court of the Dutchy in that Behalf. From the Dutchy ANN O  
'House at the Savoy, the 1st of March, 1575. Subscribed by R. 1575.  
*Sadleir, and G. Bromley.*

The Queen's Progress this Summer was towards *Warwickshire*; of which, and of her most splendid Reception by the Earl of *Leicester* at *Kenelworth* Castle, I find not a Word in our Historians, except a short Mention of it in the Additions to the late Edition of *Camden's Britannia*: An Account wherof may wel deserve a Place here. There is a particular Relation of it, which I have seen: writ at that Time by way of Letter, from an Officer, Attendant then at Court, to a Friend of his, a Citizen of *London*; printed upon thin Vellam. The Writer was *Rob. Lanham*, Gent. Clerk of the Council Chamber Door; the Person written to was *Humsfrey Martin*, Mercer. The Purport wherof was as followeth.

'That the Entertainment was so great and noble, that for Per-  
'son, Place, Time, Cost, Devices, Strangeness, and Abundance of al  
'that ever he saw, and wherever he had been, in *France* and *Flanders*, long, and many a Day; he never saw anywhere, so memorable  
'as this.

*The Queen's Progress.*

'The 9th of *July* (being Saturday) at *Iobingham*, a Town and  
'Lordship of the Earl of *Leicester's*, within three Miles of *Killingworth*, [*Kenelworth*] he, the said Earl, made the Queen a great  
'Cheer at Dinner; and gave her pleasant Pastime, in Hunting by  
'the Way after Dinner. So that it was eight a Clock before she  
'came to *Killingworth*. Where, in the Park about a Flight Shot  
'from the Brays, and first Gate of the Castle, one of the 10 *Sybills*,  
'comely clad in a Pall of white Silk, pronounced a proper Poesy  
'in *English* Rhime and Metre; in Effect, how great Gladness her  
'gracious Presence brought into every Steed, [*i. e.* Place] where it  
'pleased her to come: and especially now, into that Place, that  
'had so long longed for the same. Ended with Prophecy certain,  
'[as the *Sybills* were *Fatidua*] of much and long Prosperity, Health,  
'and Felicity. This the Queen graciously accepting, passed by the  
'next Gate of the Brays, which they called, *The Tiltyard*, for the  
'Length, Largeness, and Use.

*Her Reception at Kenelworth Castle, by the Earl of Leicester.*

*A Sybill.*

'Here a Porter, tall of Person, big of Limbs, stark of Counte-  
'nance, wrapt al in Silk, with Club, and Keys of Quantity accor-  
'ding; in a rough Speech, ful of Passion in Metre, while the Queen  
'came within his Ward, burst out in a great Pang of Impatience, to  
'see such uncouth trudging to and fro, such riding in and out, with  
'such Dinn and Noise of Talk, within his Charge; wherof he  
'never saw the like, nor had any Warning once; ne yet could  
'make to himself any Cause of the Matter: At last, upon better  
'View and Advise ment, as he prest to come nearer, confessed anon,  
'that he found himself pierced at the Presence of a Personage, so  
'evident expressing an Heroical Sovereignty over al the whole  
'Estate. This calmed his Storms; proclaims open Gates, and free  
'Passage to al: Yields over his Club, his Keys, his Office and al:  
'and on his Knees humbly prays Pardon of his Ignorance and Im-  
'patience. Which her Highness graciously granting, he caused the  
'Trumpeters

*The Porter.*



ANNO 1575. Trumpeters that stood upon the Walls of the Gate there, to sound up a Tune of Welcome.

*Trumpeters.* These Trumpeters, six in Number, every one eight Foot high, and in due Proportion of Person beside; al in long Garments of Silk suitably, each with his Silver Trumpet, of a five Foot long, formed Taper-wise, and strait from the upper Part, unto the nether End; where the Diameter was a sixteen Inches over; and yet so tempered by Art, that being very easy to the Blast, they cast forth no greater Noise, nor a more unpleasant Sound for Time and Tune, than any other common Trumpet, be it never so artificially framed. These harmonious Blasters began from the Fore-side of the Gate, at her Highness Entrance, and walked upon the Walls, unto the Inner, making their Music; while her Highness al along this Tiltyard, rode unto the inner Gate, next the Base Court of the Castle.

*The Lady of the Lake.* And here the *Lady of the Lake*, famous in King *Arthur's* Book, [for there was a fine Lake near this Castle] with two Nymphs waiting upon her, arrayed in Silk, attended her Highness coming, fleets to Land, from the Midst of the Pool, upon a moveable Island, blazing with Torches; meeteth the Queen with a well penned Metre; consisting of the Auntienty of the Castle: who had been Owners of the same even 'til this Day; and were for the most Part Earls of *Leicester*: How she had kept this Lake, since King *Arthur's* Days: And now understanding of her Highness coming hither, thought it her Office in humble-wise to discover herself, and her Estate; offering up to the same her Lake and Power therein, with Promise of repair unto the Court. The Queen thanked this Lady: And to add withal, We had thought, indeed, the Lake had been ours. And do you cal it yours now? Wel; we wil herein common more with you hereafter.

*A new Bridge.* This Pageant was closed up with a delightful Harmony of *Haut-bois*, Shalmes, Cornets, and such other loud Music, that held on whilst she passed from thence, toward the Castle Gate. Whereunto, from the Base Court, over a dry Valley, cast into a green Form, was framed a fair Bridge of a twenty Foot wide, and a seventy Foot long; gravelled for treading; railed on either Part, with seven Posts on a Side, that stood a twelve Foot asunder, thickned between with wel proportioned Pillars, turned. Upon the first Pair of Posts were set two comely, square Wyer Cages, each a three Foot long, two Foot wide, and high — In them live Bitterns, Curlicus, Shovelars, Herneshaws, Godwits, and such dainty Birds, of the Brats of *Sylvanus*, the God of Fowls. On the second Pair, two great Silver Bowls, fitted for the Purpose, full of Apples, Pears, Cherries, Filberds, Walnuts; fresh upon their Branches; and with Oranges, Pomegranates, Lemons, and Pippins; al the Gifts of *Pomona*, the Goddess of Fruit. The third Pair of Posts, in two such Silver Bowls, had al in Ears, green and old, Wheat, Barley, Oats, Beans, and Pease; as the Gifts of *Ceres*. The fourth Post on the left Hand, on a like Silver Bowl, had Grapes in Clusters, white and red, graced with their Vine Leaves. The match Post against it, had a Pair of great, white, Silver Livery Pots, for Wine: and before them two Glasses,



‘ses, of good Capacity, filled full; the one with white Wine, and ANNO  
 ‘the other with Claret; so fresh of Colour, and of Look so lovely 1575.  
 ‘smiling to the Eyes of many, that by their leering, they could  
 ‘have found in their Hearts, as the Evening was hot, to have kissed  
 ‘them sweetly. And these the Presents of *Bacchus*, the God of  
 ‘Wine. The fifth Pair had each a fair large Tree, strawed a little  
 ‘with fresh Grass; and in them Conger, Burt, Mullet, fresh Her-  
 ‘ring, Oysters, Salmon, Crevis, and such like, from *Neptune* the  
 ‘God of the Sea. On the sixth Pair of Posts were set two ragged  
 ‘Staves of Silver, as my Lord [Earl of *Leicester*] gives them in  
 ‘Arms, beautifully glistening, with Armour therupon depending,  
 ‘brass Arrows, Spear, Shield, Head-piece, Gorget, Corsets, Swords,  
 ‘Targets, and such like; for *Mars* his Gifts, the God of War.  
 ‘Importing the Protection of her Highness Person, that was so kind-  
 ‘ly pleased here to take her Harbour. On the seventh Posts, the  
 ‘last, and next to the Castle, were pight two fair Bay Branches, of  
 ‘a four foot high; adorned on all Sides with Lutes, Viols, Shalms,  
 ‘Cornets, Flutes, Recorders, and Harps; as the Presents of *Phæbus*,  
 ‘the God of Mirth; for rejoycing the Mind; and also of *Physic*,  
 ‘for Health to the Body.  
 ‘Over the Castle Gate was fastened a Table, beautifully garnished  
 ‘above with her Majesty’s Arms, and set with Ivy Wreaths, bor-  
 ‘dered about, of a ten Foot square: The Ground black: where-  
 ‘upon, in large, white, Capital Roman, fair written, was a Poem,  
 ‘mentioning these Gods and their Gifts, presented unto her High-  
 ‘ness, and was as followeth:

*Ad Majestatem Regiam,*

*Verses over the  
Castle Gate.*

*Jupiter hic certos cernens TE tendere Gressus,  
 Calicolas, PRINCEPS, acutum convocat omnes.  
 Obsequium præstare jubet, TIBI, quemque benignum:  
 Unde suas Sylvanus aves, Pomonaque fructus:  
 Alma Ceres fruges, bilerantia vina Lyæus:  
 Neptunus pisces, tela & tantantia Mayors:  
 Suave melos Phæbus, solidam longamque salutem:  
 Dii TIBI, REGINA, hæc, cum sis DIGNISSIMA, præbent  
 Hæc TIBI, cum Domino dedit se & Werda Kenelmi.*

*The Capitals  
here, were in-  
scribed in Gold.*

‘These Verses were pronounced by a Poet, in a long cerulacious  
 ‘Garment, with fide and wide Sleeves, *Venetian*-wise, drawn up to  
 ‘the Elbows. His Doublet Sleeves, under that, Crimson: nothing  
 ‘but Silk: a Bay Garland on his Head; and a Scroll in his Hand:  
 ‘Making first an humble Obeisance at her Highness coming; and  
 ‘pointing unto every Present, as he spake.

*The Poet’s  
Habit.*

‘And so she was received with a fresh delicate Harmony of  
 ‘Flutes. And so she passed into the inner Court: and there she  
 ‘lighted down from her Palfray: and was conveyed up to her  
 ‘Chamber. After followed a great Peal of Guns, and Lightning  
 ‘by Fireworks, a long Space together. As tho’ *Jupiter* would shew  
 ‘himself to be no further behind with his Welcome, than the rest  
 ‘of the Gods; and that he would have al the Country know.

*The Queen  
Lights.*

*Fireworks.*



ANNO 1575. For indeed the Noise and Flame was heard and seen twenty Miles off.

*Sunday kept.* On Sunday, the Forenoon was occupied (as the Sabbath Day) in Quiet and Vacation from Work, and in Divine Service, and Preaching at the Parish Church. The Afternoon, in excellent Music of sundry sweet Instruments; and in dancing of Lords and Ladies, and other worshipful Degrees; uttered with lively Agility and commendable Grace.

At Night late, after a Warning Piece, or two, [as *Jupiter's* Respects to the Queen] were Blazes of burning Darts, flying to and fro; Beams of Stars coruscant; Streams and Hail of fiery Sparks; Lightening of Wildfire in Water and Land; Flight and Shot of Thunder Bolts: Al with Continuance, Terror, and Vehemency: As tho' the Heavens thundered, the Water scourged, and the Earth shook. This lasted til after Midnight.

*She hunts in the Chase.*

On Monday, being hot, she kept in 'til five a Clock Evening. And then went forth in the Chase, to hunt the Hart, &c. And so from Monday to Tuesday, and al the other Days, was entertained with Variety of Sports and Pleasure, 'til Sunday: When they went to Church, and heard Prayers and a Sermon. And in the Afternoon Sports again. That Afternoon, [as the Relator expresseth it] in Honour of this *Kenelworth* Castle, and of God and S. *Kenelme*, (whose Day by the Kalendar this was) was a solemn Country Bridal; with Running at *Quintin*. The Queen stayed here nineteen Days, entertained al the while with Recreations, Speeches, Plays, &c. 'til July 27.

*Knights made.*

While she was here at *Kenelworth*, she knighted *Thomas Cecill*, the Lord Treasurer's Son; *Henry Cobham*, the Lord *Cobham's* Brother; *Thomas Stanhope*, *Arthur Bassett*, and *Thomas Tresham*: Men of great Worship all.

*Toucheth for the King's Evil.*

And she also touched nine of the King's Evil. Which is thus expressed by this Writer: 'That of her Mercy and Charity, nine were cured of a painful and dangerous Disease, called *The King's Evil*. For the Kings and Queens of this Realm, without other Medicine, (save only by Handling and Prayer) only do cure it.

*Ammunition brought to Kenelworth Castle Leicest. Com. Wealth.*

Concerning *Kenelworth* Castle, and some of the Preparations made by the Earl against the Queen's coming thither, one in those Times writes: 'That in this Castle there was sufficient to furnish ten thousand Soldiers, of al Things necessary for Horse and Man; besides al Munition, and Artillery, brought thither when her Majesty was there; never carried back again.



ANNO  
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# BOOK II.

## CHAPTER I.

*The Plunder and Massacre at Antwerp, by the Spaniard. The Damage sustained by the English Merchants there; and the barbarous Usage of them. Other Cruelties exercised in the Low Countries. Which causeth the Queen to interpose in their Behalf; and of her own Subjects; by Embassies to the States; and to the King of Spain. Jealousy of the French's coming into the Low Countries, to aid them. The French Protestants prepare to fly into England. News out of France. Order for intercepting Letters to the Scottish Queen. The Bishop of Chichester visits his Diocese. The Disaffected to Religion there. Account of his Proceedings with them. His Letters to the Lords of the Council. Many of the Queen's Subjects at Mass in the Portugal Ambassador's House, at the Charter House. The Recorder of London gives Account to the Court, of what was done there. Names of Popish Fugitives; Certified into the Exchequer.*



**I**N the Month of November, the next Year, viz. 1576, *The Sacking of Antwerp.* the King of Spain's Soldiers sacked and spoiled the famous City of Antwerp: wherein they committed most cruel Massacres, and many barbarous Violences and Oppressions; not only at the first Heats, when they entered and took it, but many Days after; killing in cool Blood any Walloons they met with, and seizing upon the Wealth, Treasure, Goods, and Merchandize of al in the Place, the English Merchants not excepted, notwithstanding the King's Privilege of peaceable Living and Trade granted them. Which Insolences I shal here the rather give some brief Account of, because of several earnest Embassies the Queen dispatched on this Occasion soon after. Which I take from an English Gentleman, that was at that very Time at Antwerp, and was an Eye Witness of what was done, and escaped thence, after imminent Danger of his



1576. **ANN** Life, and faithfully reported, when he came Home. He seemed to be some publick Person and Agent of the Queen's, and (as I am apt to believe) was Dr. *Thomas Wylson*, who was sent over but the Month before. Which Account was soon after published by him.

Account thereof  
by an English  
Gentleman pre-  
sent. Spoyl of  
Antw.

That there lay 17000 dead Bodies of Men, Women and Children, in the Town, slain at that Time by the *Spaniards*. That they neither spared Age nor Sex, Time nor Place, Person nor Country, Profession nor Religion, young nor old, rich nor poor, strong nor feeble; but without any Mercy did tyrannously triumph, when there was neither Man nor Means to resist them. For Age and Sex, young and old, they slew great Numbers of young Children, but many more Women, more than fourscore Years of Age. For Time and Place, their Fury was as great ten Days after their Victory, as at the Time of their Entry. And as great Respect they had to the Church and Churchyard (for al their hypocritical Boasting of the *Catholic Church*) as the Butcher hath to his Shambles or Slaughter House. For Person and Country, they spared neither Friend nor Foe, *Portugal* nor *Turk*. For Profession and Religion, the *Jesuits* must give their ready Coin; and al other Religious Houses, both Coin and Plate, with al other Things that were good and portable in the Church, were spoiled; because they had; and the Poor was hanged, because they had nothing. Neither Strength could prevail to make Resistance, nor Weakness move Pity to refrain their horrible Cruelty. And this was not done, when the Chase was hot, but when the Blood was cold, and they now Victors without Resistance.

I refrain to rehearse the Heaps of dead Carcasses which lay at every Trench they entred: The Thickness wherof did in many Places exceed the Heighth of a Man. I forbear also to relate the huge Numbers drowned in the new Town. I list not to reckon the infinite Number of poor *Almains*, who lay burnt in their Armour. Some their Entrails scorched out, and al the rest of the Body free. Some their Heads and Shoulders burnt off; so that you might look down into the Bulk and Breast, and take there an Anatomy of the Secrets of Nature. Some standing upon their Wastes, being burnt off by the Thighs; and some no more but the very Top of the Brain taken off with Fire, while the rest of the Body did abide unspeakable Torments. I set not down the ugly and filthy polluting of every Street with Gore and Carcasses of Men and Horses, &c. I may not pass over with Silence the wilful burning and destroying of the stately Town-House, and al the Monuments and Records of the City: Neither can I refrain to tel their shameful Rapes and outrageous Forces presented unto sundry honest Dames and Virgins. It is a Thing too horrible to rehearse, that the Father and Mother were forced to fetch their young Daughter out of a Cloister, (who had fled thither as unto a Sanctuary, to keep her Body undefiled) and to bestow her in Bed between two *Spaniards*, to work their wicked and detestable Wil with her.

The English  
Merchants in-  
humanly dealt  
withal.

And now to come to their dealing with the *English* there. A poor *English* Merchant, having redeemed his Master's Goods for 300 Crowns, was yet hanged until he was half dead, because he had not



not 200 more to give them: and the Halter being cut down, and he coming to himself again, besought them upon his Knees with bitter Tears, to give him Leave to seek and try his Credit and Friends in the Town for the rest of their unreasonable Demand. At his Return, because he sped not (as indeed no Money was then to be had) they hung him again outright. And afterward of exceeding Courtesy, procured the Friars *Minors* to bury him. And of the 17000 Carcasses found, when the View of the slain was taken, I think in my Conscience, that 5000, or few less, were massacred after their Victory, because they had not ready Money to ransom some their Goods, at such Prizes as they pleased to set on them.

As for the Injuries done by them on this Nation, he thus described the same. We were quiet in the House appointed for the Mansion of the *English* Merchants under safe Conduct, Protection and Placard of their King: having neither meddled any way in these Actions, nor by any ways assisted the Estates of the Country with Money, Munition, or any kind of Aid. Yea, the [*English*] Governor and Merchants (foreseeing the Danger of the Time) had often demanded Passport of the King's Governours and Officers to depart. And al these with sundry other Allegations, we propounded and protested unto them before they entred the *English* House, desiring to be there protected, according to our Privileges and Grants from the King their Master; and that they would suffer us there to remain free from al Outrage, Spoil, or Ransome; until we might make our Estate known unto the Castellane, and other Head Officers, which served there for the said King. Al which notwithstanding, they threatened to fire the House, unless we would open the Door. And being once suffered to enter, they demanded presently the Ransome of 12000 Crowns of the Governor. Which Sum being not indeed in the House, neither yet one third Part of the same, they spared not, with naked Swords and Daggers, to menace the said Governour, and violently to present him Death, because he had not wherewith to content their greedy Minds. But in the End, al Eloquence notwithstanding, the Governour being a comely aged Man, and a Person whose hoary Hairs might move Pity, and procure Reverence in any good Mind (especially the Uprightness of his Dealing considered) they forced him with great Danger, to bring forth al the Money, Plate, and Jewels which was in the House; and to prepare the Remnant of 12000 Crowns at such Days and Times as they pleased to appoint.

And of the rest of our Nation, which had their Goods remaining in their several Pack-houses and Lodgings elsewhere in the Town, they took such Pity, that four they slew, and divers others they most cruelly and dangerously hurt; spoiling and ransoming them to the utmost Value, that might be made or esteemed of al their Goods. Yea, some they forced to ransom his Goods twice, yea thrice: And al that notwithstanding, took the said Goods violently from them at the last. And al these Injuries being opened unto their chief Governours in Time convenient, and while yet the whole Sum set for several Ransomes of our Countrymen, and the *English* House in general, were not half paid; so that Justice and  
good



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good Order, might partly have qualified the former Rigors proffered by the Soldiers; the said Governors were as slow and deaf as the others were quick and light of hearing to find the Bottom of every Bag in the Town.

So that it seems, they are fully agreed in al Things. Or if any Contention were, the same was by Strife, who or which of them might do greatest Wrongs: keeping the said Governour and Merchants there still (without Grant of Passport or safe Conduct) when there is scarcely any Victuals to be had for any Money in the Town: nor yet the said Merchants have any Money to buy it, where it is. And as for Credit, neither Credit, nor Pawn can now find Coin in *Antwerp*.

In these Distresses, said this Writer, I left them the 12th of this Instant *November, 1576*, when I parted from them; not as one who was hasty to leave and abandon them in such Misery, but to solite their ruful Cases here: and to deliver the same unto her Majesty and Council, in such Sort as I beheld it there.

So that within three Days, *Antwerp*, which was one of the richest Towns in *Europe*, had now no Money, nor Treasure to be found therein, as the said *English* Gentleman reported, but only in the Hands of Murtherers and Strumpets. For every *Dom Diego* must walk strutting up and down the Streets, with his Harlot by him in her Chain and Bracelets of Gold. And the notable Burse, which was wont to be a safe Assembly for Merchants, and Men of al honest Trades, had now none other Merchandize therein, but as many Diceing Tables as might be placed round about it, al the Day long.

The Miseries of  
the Low Countries  
by a cruel  
Government.

General Hist. of  
the Netherlands. Translated by  
E. Grimst.

And here we may take a View of bloody Duke *D'Alva*, in the *Low Countries*: where he set up the Inquisition. Under whose Government infinite were the Numbers, and horrible the Executions of al People falling under his Hands; whose main Crime was their Profession of the Gospel. Wherof take this brief Account from the Relation therof given in at a great and solemn Assembly of the Princes of the Empire at *Wormes, Anno 1578*. Where the Lord *Aldegond* made an Oration before them, shewing them the miserable State of the *Netherlands*, and the Tyranny of Duke *D'Alva* and *Don John*, and the Danger the Empire was in thereby. And how that Duke at a Banquet made before his Departure, boasted, that within the Time of his Government in those *Netherlands*, being about six Years, he had caused about 18600 Men to be put to Death by the common Minister of Justice, the Hangman; besides an innumerable Number, that were consumed and murthered by the Uproars, Mutinies, Tumults, and Cruelties of the Soldiers in many Places of the same; accounting them also that were killed in the Wars, &c. Besides the Spoil by the Oppression and Insolence of the Soldiers in al Places, where they came. And shewing also by common Account, that they had spent in making War against the two Provinces of *Holland* and *Zealand*, and in building Castles, &c. above 36 Millions of Guilders. And that they sought to conquer the Kingdom of *England*, under Pretence of aiding the imprisoned Queen of *Scotland*. And thereby to obtain the Dominion of the Sea, and therewith the Rule of the whole World.

For



For these Causes, and upon these Considerations, the Queen dispatched three Embassies; al of them chiefly, that she might keep fair with *PHILIP* King of *Spain*, and withal be a seasonable Mediator for the suffering *Low Countries*, as wel as for the Indignities offered her own Subjects. In the Month of *October*, she sent Dr. *Wylson*, Master of the Requests, to the States of the *Low Countries*: to know the Cause of the Alteration: and what the *States* purposed. And whether her Majesty might do a good Office, to pacify their Troubles. And what Safety and Assurance our Merchants might have for their Traffick there, in these Troubles: To discover, whether the *French* would enter that Country; and to dissuade it. The Instructions bore Date the 22d of *October*. The Substance whereof was, 'To know of them the true Cause of the Arrest and committing to Prison of those that were of the King of *Spain's* Council in those *Low Countries*; and of the besieging of *Gaunt Castle*, kept by a Garrison of *Spaniards*.

A N N O  
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Embassies. Dr.  
Wylson sent to  
the Low  
Countries.

Cot. Libr.  
Titus B. 2.

'To let them understand the Continuance of Desire, her Majesty always hath had, and yet hath, to help pacify the Troubles of that Country: if from them she might be advertised, which Way she might best deal herein.

'To understand of them what Safety and Assurance our Merchants have, during these Troubles, for their Traffick.

'To procure Access unto *Rhoda*: the better by Talk with him, to discover, whether the said *State* mind to renounce their Obedience to the King his Master: and to cast themselves into the Protection of any foreign Prince.

'To signify to the same *Rhoda*, that her Majesty cannot suffer the *States* to put themselves under the Protection of any foreign Prince. And that she would do her best to compound the Differences between the King and them.

'To discover, what foreign Forces either the *Spaniard* or the *States* look and hope for: Namely, whether they look for any Aid of the *French*.

The next Month, viz. *November*, Sir *John Smith*, was sent Ambassador to the King of *Spain*. The Cause of sending him was, 'To declare to that King the Cause of her Majesty's sending Dr. *Wylson* into the *Low Countries*. And that in her Opinion, no Way was so good to pacify and retain those Countries under his Government, as to remove his Garrisons, and restore their Privileges. And likewise to present to him the Supplication and Request of the *States* exhibited to that End to her Majesty by *Monsieur D'Oignie*. Likewise to certify, that nothing was performed that was promised Sir *Henry Cobham* at his being last in *Spain*. To excuse the going over of *English* Men to serve the Prince of *Orange*. That her Majesty would not suffer these *Low Countries* to be reduced to a *Martial* Government. And finally, to crave a general Redress of al Wrongs done to her Subjects.

Sir John Smith  
sent to the King  
of Spain.

For thus more at large the Instructions given to her said Ambassador, ran, dated the of *November*, 1576. That notwithstanding heretofore, she had often, and al in vain, perswaded him to an honourable Composition with his Subjects in the *Low Countries*; yet, now

His Instructions.  
Titus B. 2.



ANNO 1576. now at the Request of his *States*, who of late sent the Baron *D'Obignie* to her, she becometh a Mediator to him in that Behalf.

That there were two chief Means to the said Composition. First, to remove al his Garrisons and Soldiers of foreign Countries from thence, the Country being willing to satisfy them touching their Pays. Secondly, to restore them to their antient Liberties in as ample Manner as they enjoyed them in *Charles* the Fifth's Time.

That the Cause of her sending *Dr. Wylson* to the *States*, was to discover the Entrance of foreign Powers, of which there was great Number brought. And whether they minded to swerve from his Obedience: Minding to do al her best Offices to keep those Countries in dutiful Subjection to him.

That the keeping of his Garrisons there, which of late had, in *Antwerp* and *Maestricht*, committed great Outrages, was the Way to bring the People and *States* to such Desperation, that of Force they must al combine themselves to shake off his Government.

That if there were any Offence in them, yet, that it was more profitable and more honourable for a Prince, as he was, to recover them rather by Pardon, than by Sword.

That there was no Part of that performed, that the Duke of *Alva*, and Secretary *Saias*, by their Hand-writing, in his Name promised.

That he [the Ambassador] deal earnestly with the King for the Release of the *English* imprisoned there, and their Goods: requiring the Continuance of Intercourse, without such Usage hereafter towards her Subjects. Wherunto if he yielded, to have it assured under the Signature of his own Hand.

To excuse the going over of some *Englishmen*, that served the Prince in *Holland*. Which were such as had served in *Ireland*, and could not work at home; and went over by Stealth against her Commandment. That their chief Captain had been punished for conveying of them. And that they could not find in their Hearts to serve the King there: hearing how ill their Country-men were used in *Spain* by the Inquisitors.

That the denying *Sir Henry Cobham's* Request, made in her Majesty's Name, to have an Ambassador Resident in each other's Dominions, with Freedom for Exercise of Prayer in their own Families, ministred just Cause of Suspicion, that he made no Estimation of her Friendship.

That if he purposed to make a Conquest of the *Low-Countries*, and to plant a Martial Government there, that was so prejudicial to her State, she neither could nor would endure it.

Lastly, To crave Redress generally of al Injuries done to her Subjects by them of his Dominions: And namely, for the late outrageous Spoil, committed upon them and their Goods in *Antwerp*.

And Horsey to  
Don John of  
Austria.

The next Month, viz. *December*, she dispatched *Sir Edward Horsey* to *Don John* of *Austria*, that became this Year Governour of the *Spanish Netherlands*: The Cause of sending him was, to declare the Reason of *Dr. Wylson's* going into *Flanders*; and of *D'Obignie's* coming hither: as also of sending *Sir John Smith* into *Spain*.

To



To wish him to grow to some peaceable End with the *States*, rather than to put in Peril the Loss of al those Countries. And that her Majesty would not suffer them through Desperation, to cast themselves into the Hands of the *French*. And lastly, to crave Restitution of her Merchants Goods, and Liberties for them to depart from *Antwerp*.

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This was in short *Horsey's* Message ; as appear by the Instructions more at large given him, bearing Date the 14th of *December*, viz. *His Instructions. Titus B. 2. P. 459.*  
That the Cause of sending *Dr. Wylson* to the *States*, was to discover, whether they had any Purpose to withdraw themselves clean from the Obedience of the King of *Spain*, or no. If he should understand, that they had no such Purpose ; but that they stood only upon enjoying of their Privileges, to tel them that she would be glad, if she knew how to be a Mean between the King and them, for a good End of these Troubles. But if they had any Intention to renounce the said King's Authority, which he had over them, in the Right of his Inheritance of the Dukedom of *Burgundy*, that she would, as a Confederate of the said King, aid him and his true Servants, to compel them to their antient Obedience.

That the *States* had sent *Monsieur D'Obignie* to her Majesty, to assure her, that they meant nothing less than to withdraw themselves from the King's Obedience ; that their taking Arms, and doing as now they did, was to defend themselves, against the great Spoils and intolerable Outrages of the *Spaniard*. And that they desired nothing more, than that her Majesty would be a Mean to the King, that these present Calamities there might be appeased otherwise than by Arms. To which Effect, they had a Supplication, which they desired to be presented to the King on their Behalf, by her Majesty.

That therupon her Majesty sent *Sir John Smith* to present the said Supplication unto the King in *Spain* ; and the said *Mr. Horsey*, now to *Don John*. Following that Course, which she had always taken, by good Mediation between the King and his Ministers in those *Low Countries*, and the People of the said Countries, to do her best Endeavour, to reduce them to some good Pacification.

That she hoped *Don John*, seeing the present State of those Countries, would follow that Way of Redress, which should seem best for the King's Honour, and the Continuance of these Countries under his Government ; and restore them to such Quietness, as the antient Intercourse between her Subjects and that Nation might be recontinued. Wherin, if he took not present Order, the *States* were entred into such a secret Combination with the *French*, as would put the King of *Spain* in Peril of the Loss of al those Countries.

That seeing the open Actions of the said *States* declared that they were otherwise affected than heretofore, and ready to run any Course, rather than to endure the Oppressions which they have long Time felt ; making their Demands with the Sword in their Hand ; he should do very wel, having large Authority thereto, to grow to some peaceable and quiet End with them. And so to be a Mean to convert the King's Forces against the com-



ANNO 1576. 'mon Enemy of *Christendom*. Against whom he had done himself great Honour.

'That if *Don John* shal go on by Force, and seek to alter the antient Form of Government in these *Low Countries*; whereby they should be forced to cast themselves into the Hand and Protection of the *French*, her Majesty saw it a Matter so perillous to her State, that as wel in respect of herself, as for the Compassion she had for those *Low Countries*, with which her Nation had so long Amity, would in no wise suffer the same; but use such Remedies as Necessity required, both for her own Safety, and the Preservation of their State.

'That contrariwise, if her Majesty might be plainly made to understand, that the *States* Meaning was, to withdraw themselves from the King's Government, in demanding that which was not honourable for him to grant, she would join her Forces with his, against them and their Fautors.

'That in his Way to *Don John*, he should confer secretly with some of the chiefest of the *States*; and to persuaade them to demand nothing that was unfit for Subjects to ask, or a Prince to grant. Otherwise they should, whatsoever in Word they professed, declare their inward Meaning to be other than they pretended.

'And that if *Don John* should not yield to reasonable Requests, but would prosecute the Matter with Force, she minded not to see them oppressed, but would aid them by al the good Means she might.

'That if he could learn the said *States* Proceedings and Intelligence with *France*; to dissuade them from the same; as wel by offering them Assistance from hence, as by threatening; and assuring them, that she would join with *Don John*, to impeach their said Intelligence.

'That while he remained with *Don John*, to observe al his Actions, both secret and other, as much as he could: What Forces he had, or was like to have; and from whence: How he was affected towards her Majesty: How he was persuaaded of her sincere Meaning, touching the King of *Spain*: How he accepted and liked, that she should interpose herself as a Mediator between the King and his Subjects.

'And lastly, that he demand of *Don John*, Restitution and Recompence of al Things taken away in *Antwerp*; and of al Wrongs offered to her Majesty's Subjects and Merchants there, in the late Massacre; with Liberty and safe Conduct for them al to depart from thence with their Goods that were left, and Ships; according to the good Amity and Intercourse betwixt her Realms, and those *Low Countries*.

The Queen was the more jealous of the Disturbances in those *Low Countries*, because she was informed of the *French* Designs there, upon their Application to them for Aid. Which she by no means liked of; (as appeared above) as being a Course to betray them to their Enemies. And this a notable Paper of Intelligence discovered, being sent from somebody nameless in those *Low Countries*: Adding this Advice in the Conclusion, which was as follows:

'They

The Danger apprehended of the French aiding the States.  
Titus B. 2.



‘ They are about to play such a Tragedy in this Country, touching Matters of the State and Religion, as if her Majesty do not bear therein such a Part as she ought, she is like, out of Hand, to see what she would not.

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Titus B. 2.  
Cott. Librar.  
Intelligence  
therof sent  
over.

‘ The Duke of *Alençon* prepareth great Forces in *France*, which wil be in a Readiness before Midsummer. He doth openly confess, that he doth nothing without his Brothers Wil and Consent: Without the which, Men of Judgment had never any great Hope of him. Hereby the End of his Departure from the King is known. And indeed, it could no longer be hidden from those that are acquainted with *Bussis* Voyage to *Paris*, and his Conference had with the Duke of *Guise*, the *Spanish* Ambassador, and such like. His Demands of the *States* are very smal, and in Effect almost of no Weight. He promiseth to drive *Don John* out of the Country at his own Costs and Charges. After which Time, if they do resolve to change their Lord, he prayeth to be preferred before any other. He giveth it out, that he will give an Example, or Pattern, in these Countries, of the Manner, how he meaneth to carry himself in two Enterprizes, which he intendeth against two Kingdoms, which he nameth to be *Naples* and *Sicilia*. But it is feared the Nations he meaneth, are nearer unto *France*. [*viz. England and Ireland.*]

‘ He must needs shoot at one of these two Marks. The first, and that which is most to be feared, under Colour of assisting the *States*, to oppress them. Which is gathered by three sound Reasons: First, by his former Dealing towards these of the Religion. Secondarily, by the Interest that the Crown of *France* hath in the Example of dissolving or reforming of this State. [*viz. to bring it under a more Arbitrary Government.*] And thirdly, by the Amity and secret Intelligence which the King, his Brother, and he, have with the *Spaniard*: Having lately procured a Truce between the *Turk* and him, for the Furtherance of his Affairs in these Parts. By this first Mark, the Tyrannous Authority of the *Spaniard* shal be established in these Countries: to their Prejudice, that know the Inconveniencies likely to follow of the same, and have opposed themselves therunto.

‘ The other Mark is, to be pricked forward with Desire of Greatness, by winning these Countries, or a great Part of the same, to the Crown of *France*: Which, in outward Shew, he seemeth to pretend. And being come with great Forces, and having great Intelligence in the said Countries, to lay wait for Duke *Casimir*’s Person, to dispatch him out of the Way: the better afterwards to deal with those of the Religion. Which have none elsewhere to trust unto in *Germany*, but him. And finally, that having possess himself of these Countries, *France* may be able, on every Side, to over-top *England*, while they do practise new Troubles in *Scotland*.

‘ Having these two Strings to his Bow, he doth so earnestly press the *States* here in this Negotiation; as whether it be to their Liking, or Disliking, he is fully resolved to come. The poor Men having, as the common Proverb is, the Wolf by the Ears, cannot resolve, whether it should be less hurtful and dangerous



ANN O for them to have his open Enmity, by refusing of him ; or to  
1576. have him in continual Jealousy, by accepting him to them.

To meet these two Inconveniencies, the Queen is to use two Remedies. The one is, the War earnestly followed. The other is, to procure a Peace. But that would hinder greatly her Majesty's Affairs. For that by such Means, the *Spaniard* would be put again in Authority, if not as great as heretofore ; yet likely to come to that, by the only Accident of the Prince of *Orange's* Death, if he should happen to die. Besides, her Majesty should greatly discourage such as were devoted unto her here, by procuring unto them a very hurtful and dangerous Peace. And further, there is small Likelihood here of Acceptation of Peace, the Change of the Lord, or Alteration of the State, being intended, if not already resolved on.

It remaineth, that the Queen should take in Hand a secret War, by strengthening Duke *Casimir*, in such Sort as he may be able secretly in her Name to make Head against the King and his Brother, as long as he shall be here. And to send him over into *France*, if Need should require, to divert the Course of their Enterprizes. For it will be more profitable and necessary, that in Case this State be driven to change Master, they should rather choose a new one, than by yielding themselves unto *France*, to make the same so strong, that they may be able to bridle their Neighbours.

For which Purpose it were requisite, her Majesty did not only secretly strengthen the said Duke *Casimir* with the 2000 Corslets already required ; but also with as many more at her own Charges. To the End, that having armed him to withstand all Enterprizes against her, he may do her some worthy Service in these troublesome Times ; and upon this so happy Occasion ; as if her Majesty do not take her Benefit of it now, she is not like to have the like again.

This *Casimir* was Son of *Frederick* Elector *Palatine* of the *Rhine* : who came into the *Low Countries* about this Time, or before, to assist the *States* : to whom Queen *Elizabeth* sent Supplies, according to the Advice above given. And so also came *D'Alençon*. But with what Success, I leave it to the Historians of those *Low Country* Wars to relate.

Reasons for taking the States under her Protection:

But the great Desire and Endeavour of those of the *Low Countries*, and their Friends here, was to bring the Queen to receive them under her Protection and to take the Government of them upon her, with convenient Forces. Which they earnestly offered her Majesty ; having no great Inclination to venture themselves with the *French* : under one of the two they found it necessary to commit themselves. And for what Reasons and Considerations the Queen should accept their Offer, a discreet and knowing Merchant, (whose Name was *W. Villers*) then at *Middleburgh*, thus wrote to a Great Lord, Lord *Burghley*, as I think : out of whose original Letter, dated *March 26, 1576*, I had the ensuing Lines, viz.

In a Letter to a Statesman in England.

And for further Intelligence, it may please your Honour to understand, it is no small Grief unto me to hear in this Country that which I do hear ; considering the Offers that have been made by his Excellency [the Prince of *Orange*] and the States of the Countries,



‘ Countries to her Majesty ; and to be utterly refused [*viz.* to take *ANNO*  
‘ them into her Protection, and openly to aid them against the King *1576.*  
‘ of *Spain’s* Tyranny.] I cannot think but that there are some great  
‘ Hinderers of the same ; wherein they may have a good Meaning.  
‘ But I beseech Almighty God to open their Eyes, and to turn  
‘ their Hearts : that they may rather be Helpers and Setters  
‘ forward of noble and worthy Deeds, than to be Hinderers ther-  
‘ of.

‘ There never could have happened the like Savety to our most  
‘ worthy Queen and Country, as for her Majesty to have such a  
‘ Government offered unto her ; the which without Comparifon are  
‘ the strongest, and of the greatest Consequence, that be in the  
‘ World. God preserve and keep her Majesty from the Malice of  
‘ her Enemies, and ours ; and graunt, that she may long reign over  
‘ us : Amen. If it be true, that her Majesty hath utterly refused the  
‘ Offer, (as it is here said, she hath) undoubtedly it wil fall into the  
‘ Government of the *French*, or it be VI Monthes. It is of a very  
‘ Truthe, that there is at this present with the Prince, certain Com-  
‘ missioners out of *Fraunce* for the same. And it is said, there shal  
‘ come X Thousand Men from thence, if her Majesty do refuse the  
‘ same. And for the good Wills of the *French* towards us, we do  
‘ wel know, they do make Account of us to be their auntient Ene-  
‘ mies : and if the Kings of *England* in Times past did find it was  
‘ not for the Savety of our Realme to have such a Neighbour as  
‘ *Calais* was, before it was taken by King *Edward* the Third, how  
‘ much more are we to consider of these Countries, and of the Con-  
‘ sequence of them every way ; and what wil follow if the *French*  
‘ may once possess them ?

‘ And on the other Side, if the *Spaniard* should prevail therein,  
‘ according to his Desire, (as I pray God that I do not live to see  
‘ that Day) unhappy may we then think ourselves to be, and in  
‘ worse Case than if the *French* have it. For the settled Hatred  
‘ of the *Spaniard* doth so abound in their Hearts towards us, that  
‘ they do not let to utter their Minds in such Speeches to them at  
‘ *Serick Seas* against her Majesty, that no good Subject with a  
‘ patient Mind, can abide the Report therof. I pray God confound  
‘ them and their evil Inventions. I am not altogether out of Hope,  
‘ but that her Majesty wil be a Mean, that the Enemy may be stayed  
‘ from his Purpose. The Provision that the Prince hath made for the  
‘ Succour of *Serick Seas*, is great. God graunt them good Success, they  
‘ do stay only for Wind and Weather.

Yet in the mean Time the *States* by their Privateers, did great Da-  
mage to their Enemies that traded to and with *Spain* ; and took A-  
bundance of their Ships and Goods : infomuch as the aforesaid Mer-  
chant writes in the same Letter, ‘ That the great Booties they had ta-  
‘ ken within the two last Monthes were to the Value of an hundred  
‘ and twenty thousand Pounds Sterling. And yet for the Means of the  
‘ great Preparation that was made to remove the Enemy from *Ser-*  
‘ *rick Seas*, and paying off Mariners and Soldiers, they were stil bare  
‘ of Money.

I add one Piece of Intelligence more in this Letter, as it relates to  
*England* : ‘ It is said here, there is VI hundred *Englishmen* arrived  
‘ within



ANNO 1579. within this Month in *Holland*. I wish it were, or that it may be very shortly, VI thousand: or else, I would those that be ready here, to be called Home again: Else they wil be but as a Prey to the *Spaniard*, or the *French*. For undoubtedly, the Prince must either receive Succours from the *French*, or else be overcome by her Enemies, if her Majesty do not even shortly assist them with a great Force.

The Protestants  
in France en-  
deavour a  
Flight into  
England.

In the mean Time the Protestants in *France* were in very ill Case; and great Resolutions taken up to be rigorous with them: infomuch that those innocent and poor People meditated nothing now but to leave their Country, and to fly into *England* for their Safety. Against which, *France* made al the Provision she could to stop them. For, notwithstanding the *French* King's Promise to allow them the Liberty of their Religion; and so some Pacification had been made between them; yet now al Things looked towards a severe Persecution of them. And the Popish (called the *Holy*) League, between the Pope, the *French* King and the *Spaniard*, was now taking vigorous Effect. Which those of the Religion perceiving, found it necessary to fly to *England* for Refuge: concerning which and the present State of Affairs in *France*, as fresh News brought over to *Portsmouth*, the Lord *Henry Radcliff*, Brother to *Thomas* Earl of *Sussex*, gave him Intelligence in the Month of *January*, to this Import.

The Intelligence  
therof sent to  
the Earl of  
*Sussex*. Epist.  
Com. *Suss*.  
Cott. Libr.

THAT such News as he had received out of *France*, he thought good to advertise his Honour; altho' he knew, as he wrote, that he [the Earl] received the true Certificate, and he [his Brother] but Report from Friends. That on Thursday last, there came a Ship from *Deep*, which arrived there upon Sunday. By which he understood that the *French* King published and proclaimed, that there should be no more preaching of the Gospel in his Country. Whereupon divers of the Religion were fled: and divers that would fly, could not. For that al the Coasts of *Normandy*, and the Sea Coast adjoining, were restrained and stopped. That *Monsf. Melleroy*, the Governor of *Normandy*, did assemble Force for the King; and that there had been brought into *Normandy* divers Bands of Soldiers, by smal Companies: which now were discovered: And that *Monsf. Melleroy* had taken Order with *Monsf. Sigonie*, the Governor of *Deep*, that there should be within *Deep*, four or five Ensigns, which *Sigonie* had agreed to receive. That there should be Garrisons also in most Towns upon the Sea Coast. That the Protestants, as many as could get away, were gone to the Prince of *Conde*: who had been in *Rochel*, and had taken Order there. That *Monsf. de Montpensier*, and *Monsf. de Bedon*, being with the King of *Navarr*, to know what he should do; the King's Answer was, that if the *French* King would not keep his Promise, he would make War. That there was great Preparation made on both Sides; and cruel War was thought to follow. That the Pope, and King of *Spain*, and the *French* King had al agreed to make the Duke of *Guise* General of these Wars. That Duke *Casimir* had sent Word to the *French* King, that he would prepare great Numbers of Men of War against him. That the Merchants



‘chants and common People of *France* upon the Sea Coasts, were *ANN O*  
‘at their Wits End, for Fear of this War towards. That there was *1576.*  
‘Prohibition made, that no *French* Man be suffered to fly into Eng-  
‘land.’ And then concluding, ‘Thus have I certified your Honour  
‘of such News, as I have received, altho’ not confirmed. I humbly  
‘commit your Honour to God. From *Portsmouth*, Jan. XV. 1576.

*Your Honour’s Brother,*

*Most humble to command,*

HENRY RADCLYFF.

This News was the more strange, because the King, *Henry III.* but lately come to the Crown, had made a general Peace with the Confederates, proclaimed through *France*, and had done divers Things in Favour of the Protestants; and would have it called *His Peace*. So that they of the Religion concluded it the more firm. Yet by the incessant Intrigues of the Pope, with the Duke of *Guise*, and the Popish Faction in *France*, that King soon broke his Word, and entred again into a Civil War.

And in fine, by another Letter from Court, namely, from the Earl of *Leicester*, to the Earl of *Shrewsbury*, may be observed, how Matters stood at this critical Time, between the *Low Countries* and the Queen; and likewise with respect to *Scotland*: and what great Care was then thought to be had, for keeping a fair Correspondence with that King, for her better Security from al her Enemies abroad. The Words of the said Letter, dated *Febr. 15*, were these. ‘For the Matters of the *Low Countries*, they go hardly. And truly, my Lord, I look for no Good from thence. From *Scotland* there is even this Day, some Advertisement of better Hope of the King’s good Proceedings there, and with her Majesty, than of late we looked for. And it is the greatest Care I have, as he added, that her Majesty may have good Amity with that King. For, if so it may be, I have no great Fears, as the World standeth, of all the rest of her Enemies abroad, whatsoever. And I do not see, but that this King may be had, without any very great Charge to her Majesty. We hear, that of late he hath dealt very wel against his chiefest Papists. God grant, that he may so go forward. For if both these — and the Princes join, in maintaining the true Religion, it wil be the Safety and Preservation of them both, and of their Countries. Your Lordship doth hear, I am sure, that the Ambassadors are departed towards *Flanders*, on her Majesty’s Behalf, six Days ago; but the Wind doth yet hold them on this Side. God send their Travail to bring forth good and profitable Fruit. The best News I can write your Lordship, is of her Highness good and perfect Health. Which God long continue, &c.

*The Earl of Leicester’s Apprehensions at this Time.*

*Epist. Com. Salop. in Col. leg. Armor.*

As for the Dangers at home, the greatest proceeded from the Queen of *Scots*. Between whom, and divers in *Scotland*, there was much secret Correspondence, as wel as with foreign Princes, her Friends. But Queen *Elizabeth* was watchful, and had secret In-

*Letters and Messages from Scotland to the Scottish Queen.*

telligence:



**ANNO** 1576. Intelligence: As in the Beginning of this Year, she knew that there were Letters passing, and Messengers coming towards that Queen: a Matter which required the Earl of *Shrewsbury* to have his Eyes about him. Sir *Francis Walsingham* now let the Earl know, that her Majesty gave him Order to let him understand, that she was lately and credibly informed, of certain secret Messengers, come out of *Scotland* with Letters to that Queen, his Charge: and who were already entred *England*; and by al Likelihood, not far from his Lordship's House. That her Majesty's Pleasure therefore was, that he should use al the best and secretest Means he could in be-laying the Country round about, for their Apprehension and the intercepting the said Letters. And by an enclosed Note sent, he should read their Names, and some more Circumstances hereof. This was dated from the Court the 29th of *March*, 1576.

*The Bp. of Chichester visits his Diocese. Papists increase.*

**His Letter there-  
upon to the Se-  
cretary. Pap.  
Offic.**

*The Justices  
suspected.*

*Justices and others cited by the Bishop.*

Besides these Popish Practices in the North, in the South Parts also the Papists encrease, and Religion went backwards. As appeared by what *Richard Curtes*, Bishop of *Chichester* signified to Secretary *Walsingham*, concerning what he found in his triennial Visitation, finished this Year, viz. that they that were backward in Religion in the County of *Suffex*, grew worse and worse: and that chiefly upon the coming of Don *John* of *Austria*, the King of *Spain's* Bastard Brother, into the *Low Countries* this Year, to be Governour there; to vex the Professors of the Gospel, and to destroy the Liberties of that free People. The Bishop therefore had cited such as were most suspected, by his ordinary Authority in that Visitation. And their Names, and the Articles, wherupon he examined them, he thought fit to send withal to the Secretary: 'Thinking it fit (as he wrote) to shew the same to his Honour, because there were some of them [*i. e.* Justices of the Peace] that pretended well, and yet were not found in Religion, that went about to make the worst of it, [that is, of this his Examination and Course he took with those he suspected.] And therefore he advised, 'If it might seem good to their Honours, and others of her Majesty's most Honourable Privy Council, either to have such of them clean put out of the Commission of Peace, as were in it, or else at least that there might be a *Dedimus potestatem* to some, to take their Oaths openly at the next Sessions, to the Queen's Supremacy: which would be a great Stay to the Country. For it was commonly and credibly thought, that some of them never took that Oath, although it were otherwise returned. And so with his most humble and hearty Prayers, he most humbly and heartily commended his Honour to God his good Wil and Pleasure. Dated from *Aldingburn*, March 24, 1576. Subscribed, *Ri. Ciceshren*.

Then follow in the said Bishop's Letter, the Names of those Justices, and others, so suspected ; and the Articles ministred to them.

As for the Dangers at home, the greatest proceeded from the  
As for the Dangers at home, the greatest proceeded from the  
As for the Dangers at home, the greatest proceeded from the



ANNO  
1576.

The Names of them that were called, were these.

|                                              |                                   |
|----------------------------------------------|-----------------------------------|
| Sir Thomas Palmer, the Elder, Kt.            | John Navye of Raden, Yeoman.      |
| William Shelly of Michel Grove, Esq;         | John Bickley, Gent.               |
| Richard Shelley, late of Worminghurst, Gent. | John Riman, Gent.                 |
| Tho. Lewknor of Selfey, Esq;                 | One Hare, of Mr. Carrell's House. |
| William Dawtre of Moor, Esq;                 | Scot of Iden.                     |
| Richard Ernly, Esq;                          | One Tichbourn of Durford, Gent.   |
| Jeffrey Pole                                 | Cryer, Parson of Westmeston.      |
| Edward Gage of Rentley, Esq;                 | Gray, Parson of Withian.          |
| John Gage of Firles, Esq;                    | The Curate of Shepley.            |
| Tho. Gage of Firles, Esq;                    | John Taylor, Parson. And          |
| Edward Gage of Firles, Esq;                  | Dr. Bayley; with others.          |
| George Gage of Firles, Esq;                  |                                   |
| John Shelley of Pateham, Esq;                | But for summoning so many,        |
| Henry Gosford of Stansted Lodge, Gent.       | he seemed to have some Repri-     |
| Jasper Gunter, Gent.                         | mand from above. For which        |
|                                              | he made his Vindication after-    |
|                                              | wards, as we shal see.            |

The Articles were these.

- I. How often have you been at Common Prayer in your Parish Church, since the first of January, 1575, last.
- II. How often have you been Partaker of the Sacrament, otherwise *Cæna Dominica*, since the same Time.
- III. How many Sermons have you heard, since the same Time.
- IV. Whether do you send any Letters, or Money; or receive any Letters, from such as be fled beyond Seas.
- V. Whether have you any of the Books of *Harding*, *Stapleton*, *Rastal*, *Saunders*, *Marshal*, or of such others as be supposed to be beyond the Seas; and answered by the learned Father, Bishop *Jewel*, or some other learned Men of the Religion; or of such as they have answered, printed without their Answers.
- VI. Whether do you keep in your House any that come not at all to Common Prayer: Or, whether do you dwell in the House of any that do not come. Or doth receive any Books or Pictures from such as be beyond the Seas, since the first of January, 1575.

This Visitation was the more carefully managed by the Bishop aforesaid, by diligent Inquisition after the Disaffected in Religion; because of certain Letters sent from the Privy Council, and some Orders of the Ecclesiastical Commission. The Proceedings and Effects wherof, with the discreet Method used, the Bishop thought fit the next Month, to acquaint the Lords withal: to this Tenor: 'That it might please their Honours to understand the true Circumstances of his late Proceedings in the Matters of Religion. That 'in his late Visitation, the Ministers, and others of that Country, 'complained to him, that divers had come out of *Kent*, *Surrey*,  
 His Method of proceeding with them, Paper Office.



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and *Hampshire*, not found in Religion. And that of late some of them in that Country waxed worse and worse. Whereupon he thought it his Duty to deal with them. And for the better countenancing and strengthening his Ordinary Jurisdiction, he mentioned their Lordship's Letters, and the Authority of the High Commission: Yet using his own ordinary Authority. And thinking with himself, that he might be both blamed and charged, if he called some, and left out others, he thought good to cite them al: Yet with these Cautions, and Promises, (which in his Opinion, might satisfy al reasonable Persons) First, that if any knew himself clear, he might certify him [the Bishop] under the Hand of the Curate and Churchwarden of the Parish: and then he should not need to appear. Secondly, if any hereafter meant to conform themselves, notwithstanding any thing past, if they did but write to him, he released them also from Appearance. Thirdly, if any were not yet satisfied, and would be content to admit charitable and learned Conference; if they would but come to him the Day before, they should have that Time and Respite, which they could reasonably desire. As divers did, and had it accordingly granted. And such only to appear, who refused al these. And that for such as refused them al, and appeared otherwise than they needed, he granted them both Copies of the Articles, and what else either for Time or Manner they themselves desired. Concluding, Thus in most humble and hearty wise he beseeched the Almighty long to preserve their Honours, to the Maintenance of the Gospel, *Ri. Cicestren.* It bore Date April 1577.

Publick Mass  
at the Ambassa-  
dor of Portugal's  
House.

But Popery was discovered yet nearer the Court; Mass being publickly said in the *Portugal* Ambassador's House, at the *Charter* House, many *English*, the Queen's Subjects, being present at it, the *Spanish* Ambassador being there. *Fleetwood*, the Recorder of the City, hearing therof, and by Order, as it seems, of the Lord Treasurer *Burghley*, from Court, interrupted them, while they were at their Ceremony. Upon Complaint wherof made by the said Ambassador to the Queen, she was so complaisant as to command the Recorder to be committed: and ordered the Lords of her Privy Council to enquire more particularly into the Matter, that so she might the better and more fully understand it: and be able to give the Ambassador (who made a great Clamour) a more absolute Answer. Whereupon, the Lords of the Council appointed the Lord Keeper, the Lord Treasurer, and Sir *Walter Mildmay*, Chancellor of the Exchequer, to take the Examination of this Matter: Writing thus to them. After our hearty Commendations to your good Lordships. Her Majesty being given to understand, that the Ambassador of *Portugal* doth not rest satisfied with the Punishment extended by her Highness Order, upon the Recorder; insisting greatly upon the Outrage committed by the said Recorder, in the Manner of his Proceeding, in the late Search made by him of the said Ambassador's House; as the beating the Porter; the entring in with naked Swords; the laying violent Hands upon the Lady his Wife; the taking of the Host and Chalice, and the breaking open of certain

The Privy  
Council's Let-  
ter about the  
said Ambassa-  
dor's Complaint  
for being dis-  
turbed.



‘ certain Doors, and such other like Violences ; wherewith the  
 ‘ said Ambassador hath acquainted you, the Lord Treasurer ; she  
 ‘ thinketh it very convenient, lest happily he might aggravate the  
 ‘ Matter more than there is Cause, that due Examination be made  
 ‘ by you, of the said Particularities ; by calling before you, as wel  
 ‘ such Strangers as you can learn were there, (not being of the Am-  
 ‘ bassador’s Family) as also such others as accompanied the said  
 ‘ Recorder ; whom you shal think fit to be examined in that Mat-  
 ‘ ter. Which Examination being by you taken, her Pleasure is,  
 ‘ you shal send hither with al Speed. To the End, that therupon  
 ‘ her Majesty may be the better able to answer, in case he shal urge  
 ‘ any further Satisfaction. And so we bid your Lordships heartily  
 ‘ farewell. From *Hampton Court*, the vii. of *November*, 1576.

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Signed,

*E. Lincoln. T. Suffex. Arundel.*

*A. Warwyke. R. Leycester. Fra. Walsingham.*

The more Regard was now given to this Ambassador, because he  
 was ready to depart, having concluded upon a Traffic between both  
 Nations. So that the Sheriffs and the Recorder, were sent for be-  
 fore the Council. Before whom they spake for themselves. And  
 the Lords made a true Report therof to her Majesty. And at their  
 Return they said to them, that they had done but according to  
 Law : Yet notwithstanding, for Honour’s Sake, and that now *Seig-  
 neur Giraldo* was upon his Dispatch ; and for that by his good  
 Means, there was an honourable Conclusion of Traffic brought to  
 pass : Therefore it was thought meet by her Majesty, that they  
 should go to the *Fleet*. And therupon, at the Board, they received  
 their Warrant to Mr. Warden of the *Fleet*, to receive them. Al  
 this the Recorder writ out of the *Fleet* the same Day, (*November 7.*)  
 wherin they were committed, to the Lord Treasurer : And lastly,  
 thanking him for his great Care for their wel doing ; and that he  
 would thank the Lords, who did as much at that present, as pos-  
 sibly they could. But the Queen’s Will must stand.

The Recorder  
and Sheriffs  
sent to the  
Fleet.

The Lord Treasurer had, by a Postscript to the Council’s Order,  
 advised the Recorder to give a just and true Relation of this whole  
 Matter in Writing. And accordingly so he did ; accompanied with  
 his Letter. Which Letter, with his Declaration at large of his Pro-  
 ceedings, I wil set down from the very Original, that the Merits of  
 the Cause may more fully appear : together with other Passages,  
 not unworthy our taking Notice of.

In his Letter he shewed the Treasurer, together with the Lord  
 Keeper, and the Chancellor of the Exchequer : ‘ That he had re-  
 ‘ quired Mr. *Spinola*, [a Merchant in *London*] in Time past, to give  
 ‘ *Seignior Giraldie* (that was the Ambassador’s Name) Counsil, to  
 ‘ amend divers Things, that were amiss : and especially touching  
 ‘ the Repair of these lewd People, the Queen’s Subjects, that came  
 ‘ to his Mafs. That *Seignior Giraldie* said to his Friends, that he

The Recorder’s  
Vindication of  
what he had  
done.



ANNO 1576. [the Recorder] bare him Malice, and that he did this for Malice. Upon which Occasion he used these Words: My Lord, I refer that to God, and your Lordship's own Conscience, I never said, we heard, that your Lordship ever touched any Man for Malice. And I thank God even from my Heart, that I never used any Man living with any malicious Dealings. He added, That *Seignior Giraldie's* Faults were such, that he did not only malice, but did abhor. Our Lord make him a virtuous Man. And then he beseeched his Lordship to thank Mr. Warden [of the Fleet] for his most friendly and courteous using of him. And he thanked God for it, that he was quiet, and lacked nothing that he or his Bedfellow were able to do for him; and that it was a Place where a Man might quietly be acquainted with God. And so prayed the Lord God to bless his good Lordship, the Lord Keeper, and Sir *Walter Mildmay*. It was dated the 9th of November.

His Information  
of what was done  
at the Amba-  
sador's House,  
when the Mass  
was saying.

Then he began his Information touching his Proceedings in the *Portugal* Ambassador's House, with this Preface, that he had, according to the Lord Treasurer's Postscript, writ with his own Hand, set down (and sure he was therof) the very Truth, without adding or informing any thing more or less, than the Simplicity of the Matter was in Action.

Upon Sunday last at Eleven a-Clock in the Forenoon, Mr. Sheriff *Kimpton*, and Mr. Sheriff *Barnes*, and I the Recorder, did repair unto the *Charter-House*; and knocking at the Gates, no Man answered: Mr. Sheriff *B.* by Agreement, went upon the Backstairs to see that no Mass-hearers should escape. And after divers Knockings at the Gate, the Porter came, being a *Portugal*, who did speak *Englisb*, and said, my Lord was not at Home. Then, quoth we, let us speak with you, Mr. Porter, for we have brought Letters. And the Porter answered us very stubbornly. And at the length he opened the Gate, and I, the Recorder, put in my left Leg, meaning to enter in at the Gate. And being half in and half out, the Porter knowing me very wel, said, *Back, Villain*, and thrust the Gate so fore upon my Leg, that I shal carry the Grief therof to my Grave. Sithence that Time my Pain hath been so great, that I can take no Rest. And if Mr. Sheriff *Kimpton* had not thrust the Gate from me, my Leg had been utterly bruised into Shivers. And besides, the Porter began to bustle himself to his Dagger, and took me by the Throat. And then I thrust him from me. For indeed he was but a testy little Wretch. And so I willed Mr. Sheriff and the Officers to stay the Fellow from doing any Hurt to any other in his Fury.

After this we past quietly; al Doors being open, out of the Hal up the Stairs. And at the Stair-head there was a great Long Gallery, that in Length stood East and West. In the same Gallery al the Mass-hearers, both Men and Women, were standing. For the Priest was at the Gospel, and the Altar-Candles were lighted, as the old Manner was. After this, we knocked at the outer Door of the Gallery, and al they looked back. And then Mr. Sheriff *K.* and I, charged al such as were *Englisbmen* born, and the Queen's Subjects, to come forth of that Place. And then came al the Strangers run-  
ning



ning towards us. Some of them beginning to draw first their  
Daggers, and then after they buckled themselves to draw their  
Rapier. And by that Time, two Bailiffs, Errants of *Middlesex*,  
(whose Names I remember not) being at the Door, did draw their  
Swords. And immediately Mr. *Kimpton* caused the Strangers to be  
quiet. And I caused the Bailiffs to put up their Swords. And then  
Mr. *K.* with al the Maf-hearers, with *Seignior Giraldie's* Wife, and  
her Maids, were al in a Heap, forty Persons at once speaking in fe-  
veral Languages.

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And then I said to Mr. Sheriff, I pray you, let me and you make  
a Way for my Lady. And so he making Way before, I kist my  
Hand, and took my Lady *Giraldie* by the Hand, and led her out  
of the Press, to her Chamber Door; and there made a most hum-  
ble Curley unto her. And after, I put out my Hand to the rest of her  
Gentlewomen, and first kist it, and delivered them into their Cham-  
ber also. And Mr. Sheriff *Barnes* came into the Gallery: and so  
we three examined every Man, what he was. And first, such as  
were *Seignior Giraldie's* Men, we required them to depart. And  
after many lewd and contumelious Words used by them against us,  
we by fair Means got them out of the Gallery into their Lady's  
Lodging. And then proceeded we to the Examination of the  
Strangers that were not of *Seignior Giraldie's* House, nor of his  
Retinue. And they most despightfully against al Civility, used  
such like Words in their Language against us, that if our Com-  
pany had understood them, there might have chanced great  
Harm.

But in plain Terms I said unto them, Sirs, I see no Remedy, but  
ye must go to Prison. For most of you be free Denizons. And  
then I willed the Officers to lay Hands on them; and immediately  
every Man suddenly most humbly put off his Cap, and begun to  
be Suitors; and sought Favour. And so upon their Submission,  
we suffered them to depart, al, saving *Anthony Guarras*; who was  
not willing to depart from us, but kept us Company. And al this  
done, we examined the *English* Subjects, and sent them to Prison:  
who, to say the Truth, provoked the Strangers into Fury and Dis-  
order against us. For if the *English* then had according to our Di-  
rection, departed from the Strangers, and come forth unto us, the  
Strangers had been quiet, and we without Trouble. But truly the  
greatest Fault was, that as wel the *English* Massmongers, as also  
the free Denizons, for the covering of their own Offences, pra-  
ctised rather to have Murther committed, than to be taken as they  
were.

Al this while the Maf-Sayer stood at the North End of the Al-  
tar; and no Man living said a Word to him, nor touched him;  
saving that he did give to divers of our Servants singing Cakes:  
wherewith I was offended with them for receiving that idolatrous  
Bread. And al being done, and we ready to depart, it was said by  
a Stander by, If ye look in at that Door, near the Altar, said he,  
you shal find a Number of Massmongers. And then did the Priest  
take a Key out of his Pocket; and smiling, opened the Door:  
and



ANNO 1576. and Mr. Sheriff *Kimpton* with the Priest, looked in, and there was nobody.

And then *Anthony Guarras* took me by the Hand, to see the Altar, how trimm it was. For Mr. *Barnes* and I stood afar off in the Gallery. And I said to *Guarras*, Sir, if I had done my Duty to God and to the Queen, I had taken 200 here upon *All-Hollown* Day last; and as many upon *All Souls* Day also. Ho, Sir, said *Guarras* unto me, become of this Religion, and surely you wil like it wel; and it wil be a ready Means to make you a good Christian. And so we went near the Altar. Where neither he nor I touched any Manner of thing. And so we bade the Priest, Farewel. Who gently saluted us. And I suddenly looking back, saw the Priest shake his Head at us, and mumbled out Words, which sounded *Diabie*, and *Male croix*, or to that Effect. And then I said to Mr. Sheriff, Sirs, let us depart, for the Priest doth curse. And so we departed. *Anthony Guarras* brought us to the utmost Gate. Where Mr. Sheriff and I invited him to Dinner with us: but he departed back to hear out the aforesaid Mafs.

The foresaid *Guarras* at this Bufiness, said, that he himself was an Ambassador to a greater Person, than ——— And so did shake his Head. What, quoth I, do you mean a greater Personage than the Queen, our Mistris? Na, Na, said he, I meant not so. No, quoth I, it were not best for you to make Comparifon with the Queen, our Mistris. Whose Ambassador are you then, quoth I? The Pope's? And then he departed further off in an Anger. This *Guarras* was a very bufy Fellow in this Action.

Among al these Strangers I marked one *Sweygo*, who is a free Denizon, married to an *English* Woman. He is a Broker, and hath his chief Living by our Merchants. This Fellow made himself more bufy than it became him. There was a tal young Fellow, an *Italian*, that was very wanton with us. And it hath been told me fithence, that he and others are kept here for two Causes. The one for uttering the Pope's Allom: and the other to serve for Intelligencer. Which I think, are very Spies. This Youth was very bufy, and bestirred him as tho' he had been treading of a Galliard. There was one *John Chivers*, an *Irish* Man, a Student of the Inns of the Chancery: who, as it appeared unto me (I having a vigilant Eye of al Sides) was a great Stirrer of the Strangers against us. This young Man, when he could not prevail, then he gat up to the South End of the Altar; and there he confronted the Mafs-Sayer with his Cap on his Head, who was on the other End, and stood there as tho' he had been an *Italian*. His Garments were a Cloak and a Rapier, after the *Italian* Fashion. And when I demanded what he was, he bowed on the one Side and the other, as tho' he had not understood me. Much like the Fashion of *Seignior Giraldie*. By which I did note, that he had been often there.

This is al that I do remember; and in my Conscience, and as I shal answer before God at the latter Day, we used ourselves with such humble Reverence unto his Lady and her Family, as more we could not do to the Queen, our Mistris, save kneeling.

I sent



‘ I sent *Seignior Giraldie* Word, as I remember, at *Easter* last, by Mr. *ANN O*  
‘ *Benedict Spinello*, that he should not suffer the Queen’s Subjects to re- 1576.  
‘ pair to his Mass: Yea, and that other Things also should be amend-  
‘ ed; wherewith the People did wonderfully grudge at him: And I  
‘ am sure Mr. *Spinello* did my Message to him in a decent Order. This  
‘ is not the first Time that his House hath been dealt withal by the  
‘ Sheriffs. Strumpets have been gotten with Child in his House: and  
‘ we of the Hospital driven to take Order for their keeping. The  
‘ Masters shal justify this. I never saw any Ambassador sent out of  
‘ *England*, but that he was both wise and vertuous; and was not in-  
‘ debted to any. And whether *Seignior Giraldie* was an Ambassador,  
‘ or not; surely, my Lord, I knew not, until my Lords of the Coun-  
‘ cil had told me therof upon Monday last at the Council Board.

This shews, how jealous the State at that Time was of Papists and  
Mass-mongers, as they called them, and what Watchfulness to pre-  
vent the Subjects from lapsing into that Religion.

The State was concerned to be watchful in these Times, the Queen  
having so many Enemies of the Popish Faction her Subjects, both at  
Home and abroad; of the latter Sort were the Fugitives, entertained  
by the Pope and *Spaniard*. This Year 1576, Jan. 29, were certified  
into the Exchequer such as were fled over the Seas, of Noblemen,  
Gentlemen, Priests, and Schoolmasters, to near the Number of four-  
score; contrary to the Statute *Reg. Eliz. 13*. Their Names, Con-  
ditions and in what Counties they inhabited, may be read, taken  
from an authentick Paper, in the *Appendix*.

Fugitives certi-  
fied in the  
Exchequer.

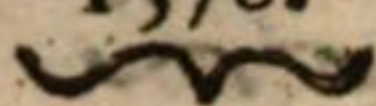
Nº I.

CHAP.



ANNO

1576.



## C H A P. II.

*The Bishop of Exon sends up some that refused going to Church. Another of his Diocese makes nothing of a Book-Oath. His Dealing with him. He opposeth the sending down a Commission Ecclesiastical. And why. The Bishop of Lincoln preacheth at Court. The Suitableness of his Subject, He is concerned as Visitor of King's College, Cambridge. Great Differences in that College. Articles of Accusation against Dr. Goad, the Provost. His Answers. His good Service to that House. Sandys, Bishop of London, translated to York. His farewell Sermon at St. Paul's. Endeavour used to get Bishopthorp from that Archbishop. His Reasons, why he will not part with it. Elmer, that succeeded in the See of London, contests with the Archbishop, about the Revenues. The Case brought before the Lord Treasurer.*

**N**OW to come to some Matters occurring this Year, wherein the Bishops were concerned both with the Papists, and with other Schismatics, and Heterodox Men; or otherwise employed. It was ordered about these Times, that such of either Sort, disturbing the Peace of the Church, and disagreeing to the Religion and Worship established, should be sent up to the Privy Council, or to the Commission Ecclesiastical, held at *Lambeth*: there to be dealt withal, in order to their Reducement.

*Bp. of Exon's Dealing with some of his Diocese, that came not to Church.*

*Bradbridge* Bishop of *Exeter*, had now to deal with both Sorts. Some *Cornish* Gentlemen, being of his Diocese, came not to Church, and were informed of, and brought before him. But he could not prevail with them to work them to any good Conformity. 'Whether the Cause was, as he conjectured, the Boldness that they had conceived by Reason of the Lenity used in these Days, (mild Usage hitherto being exercised towards the Papists) or rather their Hope of Alteration in Time to come. Because he saw they craved ever Respite of Time; and in Time grew rather indurate than reformatable: as the Bishop now, *December 3*, wrote to the Lord Treasurer; when three of them were sent up, *viz. Rob. Beckote, Richard Tremain, and Francis Ermyrn*: and now commanded to wait there above. As he had in some Letters before, so now in this, he desired his Lordship to prevail with the Archbishop of *Canterbury* or the Bishop of *London*, to take some Pains with them: they [there of the Ecclesiastical Commission] wanting no Assistance of learned Men and Books: adding, that the whole Country longed and desired to hear of their godly Determination: namely, what Success they should have with these Gentlemen

Such



Such Letters from the Lords, were not unusual in those Times, *ANNO* to call upon the Bishops to look to Recusants in their Dioceses, that *1576.* came not to the Public Service. So afterwards, in the Year 1581, the Archbishop received a Letter, reminding of an Act made for the retaining of her Majesty's Subject, in their due Obedience, as abusing her Highness former great Goodness and Lenity, and refusing to conform. And that the Bishops should make Enquiry as well according to former Certificates heretofore made of Recusants, as by others. And the next Year other Letters came from the Lords to the Archbishop and Bishops, against Recusants, for a diligent Search to be made of such Persons; and Certificates to be made of such Persons; and Certificates to be made under their Hands, of such Offenders, and their Residences, and to send them up.

*Bishops to make Enquiry after Recusants.*

The same Bishop also this Year was concerned, and took Pains about a dangerous Opinion broached in his Diocese. There happened a Dispute between two, a Preacher and a Schoolmaster. Wherof the one affirmed, that an Oath taken upon a Book of the Holy Evangelists, was of no more Value, than an Oath taken upon a Rush, or a Fly. Because it was nothing, he said, but Ink and Paper. He that asserted this, was one that lived at *Liskerd* in *Cornwall*, and taught a Grammar School; a young Man, lately come thither, and not entered into the Ministry; licenced to catechise and expound the Scripture, by Dr. Tremayn, who was in Commission to visit for the Archbishop of *Canterbury*, and Commissary in all the Peculiars. This Doctrine being strange, offended the Ears of the simple *Cornish* Men. And the Bishop fearing (as he wrote to the Lord Treasurer on this Occasion) some Danger that might arise thereby, rode himself to the Town of *Liskerden*: Which he found in great Contention and Heat one against another: the young Man stoutly bent to stand in that he had taught. His Assertion he delivered to the Bishop in Writing. But the adverse Party being then absent; and for that he saw no Truth could be well tried in that Tumult, he put off the Hearing thereof unto the Assizes next that should be holden at *Launceston* about a Fortnight after. And hereupon the Bishop sent to Dr. Tremayne, and other learned of *Exon*, to be there with him: that he might be better able to pacify the Stir that buzzed in Mens Heads. He added, 'That truly the *Cornish* Men were subtil, many of them in taking an Oath. Now, 'if they should conceive, that in swearing upon a Book, no more 'Danger were, than upon a Rush, the Obedience that we owe unto her Majesty, the Tryals that we have in Assizes and Sessions, 'wherin the Controversies were no otherwise commonly tried, but 'by Force of a Book Oath, it might, as he wrote, open a great 'Gap, and let in a Floodgate (as it were) to great Disorder, and 'many Mischiefs in a Commonwealth.

*The Assertion of one of his Diocese, about an Oath upon a Book.*

*The Course the Bishop took hereupon.*

'For the appeasing of the which, he thought best to have the 'Aid and Advice of their Judges in the Assize, being then so nigh 'at Hand.

The said Bishop of *Exon* was uneasy at this very Time about an Ecclesiastical Commission, that he heard was suing out, to be granted



**ANNO** 1576. ed to divers Persons in *Devon* and *Cornwal*, the Meaning wherof he much mervailed at. And that divers Times before, Dr. *Tremain* had attempted to have the same granted to him, and certain his Cousins and special Friends. Which the Bishop always withstood: knowing, as he shewed the Lord Treasurer, that there was no need; he himself having so many Officers, and *Tremain* himself being a Commissary in al the Peculiars belonging to the Church of *Exon*. That it should be but a Burthen and an Overcharge, to weary the People with so many Officers. Al which must and would lie, he said, upon the Popular Cost.

An Ecclesiastical Commission for this Diocese, disliked by the Bishop. And why.

Puritans and Sectaries increased in his Diocese.

The Bishop desires to leave his Bishopric, and return to his Deanry.

My most humble and hearty Desire therefore is, (as he subjoined his Request to that great Lord and Favourer of Religion and Peace) that your Lordship will be good unto the Country, and suffer no such Commission to be sent into these Parties: and that the People, as far as I see, may more quietly be ruled by the Orders and Laws already received, and the Officers already known, than by new Officers which may be appointed, such as wil be hardly ruled themselves, when you have put a new Sword in their Hands. He said further, that he spake somewhat of Experience. That his Diocese was great. And that the Sectaries daily did increase. And he perswaded himself he should be able easier to rule them whom he partly knew already, than those which by this Means might get them new Friends: which was the only Thing he suspected [as he spake now more plainly] in this new Commission.

And one Thing more must be remarked of this good Bishop; that he found the Burthen of his Episcopal Care in that large Diocese so heavy, that he earnestly desired to resign his Bishopric, and (which is seldom heard of) to accept a lower Office in the Church, viz. to return to his Deanry of *Sarum*, then, as it seems, vacant; using these Words to the aforementioned Lord, to whom he was writing: 'If it please your Lordship to send me hence, and to restore me to the Place from whence I came, you could never do me such a Pleasure. The Time serveth; the Place is open. I wish your Lordship's Favour were no less bent to drive me hence to *Sarum* again, than in my first Suit for that Deanry; your Lordship's Help was readier than I was to crave it. Which Benefit, if I should forget, I were the ingratest of al Men. I can do no more, (as he concluded) than profess myself to be at your Devotion. And so with his most humble Prayer, recommended his long Preservation to God's most merciful Tuition. Dated from *Newton Ferres*, the xi. March, 1576. Subscribing,

Your Lordship's own in Christ,

WILLIAM EXON.

The Bishop of Lincoln preaches this Lent at S. Paul's.

From this Bishop, we turn to another, not less worthy, viz. Cooper, Bishop of *Lincoln*: And take Notice of a Sermon he preached in Lent, this Year, at S. Paul's Cross, upon *Luk. Ch. xvi. Reddite rationem*



*rationem Dispensationis tuæ, i. e. Give an Account of thy Stewardship.* ANNO  
 A proper Text for Magistrates, and al that were in public Place 1576.  
 and Authority: and before such, the Bishop now preached. His  
 Sermon he managed with so great Life, and Application to his Au-  
 ditory, that *Fleetwood*, the Recorder of *London*, who was among  
 those that were present, was so affected with the Discourse, that he  
 resolved to forsake a Speech that he had prepared to use before the  
 Queen the next Week, when the Lord Maior was, on some Occa-  
 sion, to be present before her, and to follow the Matter that Bishop  
 had taken in Hand, altho' he would not do it (as he said in his  
 Letter to the Lord Treasurer) in that very Form, yet to that Ef-  
 fect. And that he was moved to do for two Causes: The one, for  
 that it gave Occasion to remember my Lord Maior, his Brethren,  
 himself, and al other in *London*, that had Charge and Authority of  
 Government from her Highness, that they should, and we, yield to  
 her Majesty *justam rationem Dispensationis nostræ*. The other Cause  
 was, for that he, the Lord Treasurer, both could and would use the  
 Matter so wisely and learnedly, that it might do the more good to  
 awaken them from their drowsy and negligent Dealings, than the  
 fifty weekly Sermons, and the Easter Sermons, yearly preached in  
 every Maior's Time, either could or should do.

We find the same Bishop this Year also, busy, as being ordinary  
 Visitor of King's College in *Cambridge*. Into which College, at this  
 Time, were many Evils broken in, by intestine Jars. Which the  
 Lord *Burghley*, High Chancellor of that University, had taken No-  
 tice of. And some of the College themselves desired a Visitation,  
 for the Redress therof. But the Bishop found he could not visit at  
 that Time, whatever Need there were of it, unless he had some  
 extraordinary Authority committed to him for that Purpose. And  
 so first, the Bishop, by his Letters, acquainted the said Chancellor,  
 that divers of the House had made Complaint of sundry great and  
 enormous Disorders, as wel touching the State of the House, as of  
 certain particular Persons in the same: Exhibiting unto him many  
 Articles drawn, and set down to that Effect; the Bishop of *Lincoln*  
 for the Time being, being their Visitor. The Bishop found the Ar-  
 ticles were such as touched the State of the House very near; and  
 therefore required speedy Amendment. But he answered them,  
 that though he were their Visitor by Statute, yet he had no Au-  
 thority extraordinary to visit; his Visitation being but *a Triennio*  
*in Triennium*; and the Time since his last Visitation there, not yet  
 elapsed. Nor would he take upon him, he said, to visit them ex-  
 traordinary, without Authority; lest his Proceedings might be  
 frustrate, and to none Effect. And though they urged him, yet he  
 would by no means visit; however they urged, that the Stay of  
 the Visitation would be a great Impediment to the State of their  
 College. Then they requested his Leave, with great Importunity,  
 according to the Appointment of their Statutes, to seek Redress of  
 the higher Authority. Wherunto, in the End, the Bishop conde-  
 scended.

*The said Bishop  
 required to vi-  
 sit King's Col-  
 lege in Disor-  
 der.*

He wrote this to the Lord *Burghley*, adding, 'That he was sorry  
 'to see so great Tumult in a House of Study; especially there,



ANNO  
1576.

His Letter to  
the Lord  
Burghley.

Complaints of  
the Fellows a-  
gainst the Pro-  
vost.

The Provost's  
Answer ; and  
good Deserts  
towards the  
College.

where he had before time in some part laboured to join them together in Unity and Concord. Though he knew not in whether Party the Cause of Trouble was. But that in his Opinion it were not ill, if by some lawful and ordinary Means, the Matters might be heard, and some good Order set between them. And that, if both Parties would join together, to desire him to visit, he might, by Order of Statute, deal in it. But because that had not been done, neither could he orderly, nor was he willing to meddle in it. But that, indeed, for Example sake, he could wish they were visited rather by such Order as Statute admitted, than otherwise, if they would on both Parts condescend therunto. But, he added, he was loth to move them unto it, lest he should seem to some jealous Mind, to be desirous more to meddle in their Matters, than Need was. This, as he said, he thought fit to signify to his Honour, leaving the rest to his Wisdom to consider of : Meaning, as it seems, that he should propound it himself to them, being their Chancellor.

The Reason of these Disturbances, was a Malice conceived against Dr. Goad, the Provost of the College, in several of the Fellows, and especially *Fletcher, Lakes, Johnson, and Dunning*, appearing most in it. The Accusations they drew up against him, were of two Sorts, viz. Hindrance of Learning in the College, and Hindrance of the College Revenues : as granting prejudicial Leases ; making an ill Barigain of Grain, to the Damage of the College ; taking his Friends and Strangers with him, when he went his Progress, to view the College's Estate ; sending some about the College Affairs, without the College's Consent. Further, they complained of his Wife ; that she came within the Quadrant of the College : (though she came never twice within the Quadrant, but kept within the Lodgings.) That their Statutes did forbid the Provost to marry. Though the Statutes, as the Provost in his Answer shewed, did not forbid the Provosts Marriage. And that the Visitor's Statutes in the Beginning of the Queen's Reign, and the University Statutes lately made, allowed Heads of Colleges to marry. And many more Articles, they said, they had against him, to the Number of Forty : though they could produce but Five and Twenty. To all which, the Provost gave in his Answers.

For the Matter was now come before the Lord *Burghley*, the University Chancellor, and others, the Bishop of *Lincoln*, 'tis like, being one. Who received their Book of Articles, and likewise his Answers to each. And as to the Articles of his being a Hindrance to good Learning in the College, he gave in a Paper ; wherein he shewed particularly what he had done for the Furtherance of Learning, since his coming. As, that he had erected a new Library, furnished with Books, especially of Divinity, of old and new Writers ; whereas the Library before his Time was utterly spoiled. For the Furtherance of Tongues, he had caused an ordinary *Greek* Lecture to be read ; and a *Hebrew* Lecture, for Students in Divinity, to be read in the Chapel ; and lately in his own Lodging, privately, by one *Baro*, a *Frenchman*. For the Furtherance of the Study of Divinity, he had procured a Divinity Lecture to be read



read publickly in the common Hall, by the said Mr. *Baro*: who had *A N N O*  
a Stipend of twenty Marks yearly gathered, without any Charge to *1576.*  
to the College, being supplied by Contribution from him, and the  
Company. That he himself ordinarily read a Divinity Lecture  
twice in the Week at Morning Prayer in the Chapel. Besides, he  
had catechized unto the whole House in the Chapel, exhorted the  
whole Company to the reading of the Scripture, &c. And whereas  
at his first coming to be Provost, there were but four Ministers in the  
House, and but one Preacher, now there were half a Score Ministers,  
and half a Dozen of them Preachers, Besides, that he had al ordi-  
nary Exercises of Learning duly observed, as wel for Lectures, as  
Disputations.

He answered also as wel the other Branch of Complaints made a- *Founds a Libra-  
ry from Copes  
sold.*  
gainst him, namely, about Injuries done to the good Estate of the  
College. As for selling the Copes that were found in the House,  
(which was one Article) he answered, that he turned them into  
Money, and bestowed that Money upon the new Library, and  
Books for the furnishing it. That he made away with the Organs,  
(which was another) he answered, he had done it by expresse  
Command of the Bishop of *Ely*, Dr. *Whitgift*, Dr. *May* and Dr. *Itbel*,  
the Queen's Commissaries to visit that College some Years before,  
when they came into the Chapel to prorogue that Visitation. And  
the Mony for the Organ was converted to the College Use.

Another Article against him was, that he dined not in the Hall  
on *Easter Day*. The Reason wherof was, as he answered, that he  
was to preach that Afternoon at St. *Mary's*, by Desire of the Vice-  
chancellor; and so omitted being at Dinner that Day.

One of these Fellows was *Lakes*, of a haughty Disposition, who *Lakes:*  
had been provoked by the Provost, having reproved him for his  
Habit, unbecoming a Scholar. For he wore under his Gown, a cut  
Taffata Doublet of the Fashion, with his Sleeves out, and a great  
Pair of Galligastion Hose. For this disguised Apparel, so unmeet  
for a Scholar, the Provost punished him a Week's Commons. This  
had ever after stuck in his Stomach, and he had sundry Expostu-  
lations afterwards with the Provost about it: such was his stout Na-  
ture and Impenitency to be reproved.

After this Business had had a full Hearing before their High  
Chancellor, the Provost was cleared, and the main Instruments in  
this Disturbance were censured: some of them were put into the  
Gatehouse at *Westminster*, for falsely accusing of their Provost, and  
al made their Recantations and Submissions to the Provost. *Rob.*  
*Johnson*, a Drawer up of the Articles made his Submission to the  
Provost for writing those Articles of Accusation against him, for  
carrying them up, and endeavouring to make Proof of them:  
*Dunning* and *Lakes* were committed to the Prison of the Gatehouse,  
the L. *Burghley* finding them the malicious Inventors of many Lies  
against the Provost. From thence the former writes Letters, dated  
in *May*, to that Lord, wherein he wondered at the Blindness of his  
own Mind, and so great a Privation of his Wit, and Reason; and  
calls this his Doing, *Facinus hoc sceleratum*. He confessed, how he  
[the Lord *Burghley*] had warned him not to proceed in this wicked  
Enter-



ANNO 1576. Enterprize or to persist in it: foretelling him, that if he did, it would have a bad Issue, til it had reduced him in the End, to the utter Loss of his Fortune, Liberty and good Name. The Occasion of that Lord's giving him that Advice was, that *Dunning* had refused at first to stand to his Arbitration, and refused his grave Council. But now he found al true; and did confesse, that he hated the Provost, and for that Reason had raised most false Accusations against him, and that he had employed himself, *conscindere maledictis*, in reproaching and reviling a Man worthy to be seen and heard by Princes: meaning, I suppose, for the excellent Eloquence of his Sermons at Court.

The Occasion of  
this Ferment  
against the  
Provost.

*Stephen Lakes*, who was also committed to the Gatehouse, thence wrote Letters also to the Lord *Burghley* of *Peccavi*: confessing, that he was one of them that accused their Provost *Gravissimorum Criminum gravioribus verbis*, as of most grievous Crimes, so with more grievous Words. Then he unrips the whole Matter, namely, that enduring a great while, many Grievances (And what they were, appeared by what *Fletcher* another of these Accusers, wrote to that Lord, *viz.* that Preferments went only by Favour, without Merit, and according as they stood affected to a Party; and no Regard had to Industry and Learning in their College) and no Redress, they agreed to make a Complaint; and *Lakes*, though he pretended very unwillingly, was the Man appointed to frame the Articles against the Provost; others were to supply him with Materials for those Articles: and then the rest were to peruse what he had drawn up, and to correct, amend and add what they thought good. For this he was now ashamed, being severely by the Lord *Burghley* chidden.

In short, the Provost and some of the Fellows (and they perhaps such as stood not so wel affected to Religion) had most grievously fallen out and broken to Pieces. And the Matter being thus opened before their Judge, he punished the Ringleaders, some by short Imprisonment, others by *Reprimands*, al by Recantations and Submissions: and so reconciled them again: and withal took Order for the Redress of such Things as were Grievances indeed.

Dr. Goad the  
Provost, preach-  
eth at Court.

This Provost, Dr. *Roger Goad*, preached at Court about four Years before, in the Year 1572, in Lent, Sir *Tho. Smith*, Secretary of State present, who gave the Lord *Burghley* this Character of him and his Sermon, That he preached wel, and to him seemed to be a very grave and considerate Man. This Year, 1576, he obtained the Chancellorship of *Wells*, upon the Death of the former Chancellor, named *Hawthorn*; presented by *Field*, Citizen and Mercer of *London*, for this Turn by Reason of the Grant of the Bishop of the Diocese.

MSS. Matt.  
Hutton, D. D.

Bp. Sandes  
Farewel Sermon  
upon his Re-  
move to York.

*Edwin Sandes*, or *Sandys*, a Man of great Note for his Piety and Learning, sometime an Exile and Confessor for Religion, and who had been Master of Arts of *St. John's College* in *Cambridge*, Head of *Katharine Hall*, and Vice-chancellor of that University, and after, Bishop of *London*, was this Year translated and advanced to the See of *York*, *March 8*, and installed in the Person of *William Palmer*, Chancellor of *York*, *March 13*, following. At his Departure from *London*, where he



he was dearly beloved, he made them a farewell Sermon at St. Paul's A N N O  
 Cross. His Text was in 1. Cor. xiii. *For the rest, Brethren, Farewel: 1576.*  
*Be perfect, be of good Comfort, be of one Mind, live in Peace: and the*  
*God of Love and Peace shal be with you.* In this his last Discourse to  
 the Citizens, as he openly avowed, how faithfully and sincerely he  
 had discharged his Duty among them, so in most affectionate and  
 endearing Expressions he shewed his Love to them, and acknow-  
 ledged theirs to him, their Pastor. Much pious and good Counsil  
 he leaves with them. And hopes God had placed another very wor-  
 thy Bishop in his Room; and so would have the less Want of him.  
 He promiseth not to forget to pray for them, as he earnestly desired  
 their Prayers for him. But take his own excellent and right Chri-  
 stian Words.

‘That his Conscience bare him Record, that he had endeavoured  
 ‘to tread in the same Steps [with St. Paul] in his Diligence toward  
 ‘this *Corinthian Church*. That of his Doctrine, which was the chiefest  
 ‘Point, he dared affirm even the same which the Holy Apostle  
 ‘did, I have delivered none other unto you, than that which I have  
 ‘received of the Lord. Yea, safely, in the Sight of the most High  
 ‘God, he might say with him, *You have received of us not the Word*  
 ‘*of Man, but as it was indeed the Word of God.* And that in the Di-  
 ‘tribution therof, neither had he used Flattery, as they knew, nei-  
 ‘ther coloured Covetousness, the Lord would testify. Neither had  
 ‘he sought his own Praise, his Heart was Witness. And this Testi-  
 ‘mony of Conscience, that he had dealt sincerely in the House of  
 ‘God, as touching Doctrine, had been his great Relief and Comfort  
 ‘in al the stormy Troubles; which by the mighty Assistance of Al-  
 ‘mighty God, he had waded through.

‘That concerning Diligence in the Execution of his Office, altho’  
 ‘he had a ready Wil, yet his weak Body being not answerable to his  
 ‘Desire, as al Flesh herein was faulty, so for his Part he must plead  
 ‘Guilty. One Debt and Duty with St. Paul he professed he had  
 ‘truly paid them. For with a tender Affection he had loved them.  
 ‘That the Nurse was never more willing to give the Breast unto the  
 ‘Child, than he had been, that they should suck not only Milk, but  
 ‘also Blood from him, if it stood them in stead, or served to their  
 ‘Safety. God he knoweth, added he, that with this Love I have  
 ‘loved you. That in using Correction, I have sought Reformation,  
 ‘and not Revenge. That to punish, had been a Punishment to him-  
 ‘self. That he never did it but with great Grief. That he always  
 ‘had laboured rather by Persuasion to reclaim Transgressors, than  
 ‘by Correction. With which Kind of Dealing, because stubborn  
 ‘Minds would not be bowed, his Softness, he granted, had rather  
 ‘deserved Reproof than Praise.

‘His Life and Conversation among them, he left wholly to their  
 ‘secret Judgments. That he could not say (For who could?) that  
 ‘his Heart was clear. That if in many Things we offend al, how  
 ‘could any Man say he was no Sinner, except he said also, that God  
 ‘is a Liar? Howbeit this the God of his Righteousness knew, that  
 ‘wittingly and willingly he had wronged no Man. If I have, said  
 ‘he, *Reddam quadruplum*, I wil render four times so much Good.  
 ‘That

*His Protestation  
 concerning the  
 Discharge of  
 his Duty.*



ANNO 1576. 'That if any had wronged him, he heartily forgave them, and would forget it for ever. That while he lived, he would acknowledge, that he had received more good Liking, Favour and Friendship at their Hands, than he could either look for, or deserve. That God had, no doubt, his People; that he had many a dear Child, in that City.

Elmer, his  
Successor. His  
Character of  
him.

'But now that by God's Providence, not by his own Procurement, he was called from thence, to serve elsewhere in the Church of Christ, he would with St. Paul, take his Leave of them: and that the more willingly, as wel because it was God's good Wil and Appointment, as also for that he trusted, the Change should be good and profitable unto them: his Hope was, that the Lord had provided one of Choice to be placed over them, a Man to undertake this great Charge so wel enabled for Strength, Courage, Gravity, Wisdom, Skil in Government, Knowledge, as in many other Things, so especially in the heavenly Mysteries of God, that he doubted not, but his Departure should turn very much to their Advantage. And that among them, sith a great Part of his Life was now spent, and a few evil Days remained elsewhere to be bestowed, he must use the Words of the Blessed Apostle, *For that which remaineth, my Brethren, Fare ye wel.* My dear and faithful Flock, farewell; My Crown and my Joy, Farewel. Again, with Grief I speak it; Farewel. I must in Body go from you; yet in Heart and Good Wil, I shal be ever with you. You shall ever be most dear unto me. And I shal not cease (God forbid I should) to pour out my Prayers before the Almighty in your Behalf; that the great Shepherd of the Sheep, even the Lord Jesus, may take Care of you, and by his holy Spirit direct and govern you in al your Ways: And in like Sort he most heartily craved at their Hands, that they would not be unmindful to pray also for him, that he might walk worthy of his Calling, &c. So grave, so compassionate, so Pastor-like, did this truly Primitive Bishop take his Leave of his beloved People: which I thought worthy setting down, as some Memorial of this good Man, as also of the obliging Christian Behaviour of the Citizens of London in these Times, to their Bishop.

He wil not part  
with Bishop-  
thorp.

But no sooner came the Bishop to York, but he had like to have lost one great Branch of his Bishoprick from it: some moving for the President of the Council in the North, to have *Bishopthorp* at present for his Use. But the Archbishop saw the Danger therof, fearing the alienating it at last from the See; the Place of the Archbishops of that Province, their frequent Residence. The Archbishop was so honest and resolute, that he refused to do it, but in the most submissive Manner. I have met with a Writing of his own Hand; dilating therein his Reasons: Intituled *Certain Causes and Reasons, why the Archbishop of York should not depart from his House called Bishopthorpe, belonging to the See.* Dated January the 28th, 1576.

And for what  
Reasons. Pap.  
Offic.

'I. The House was purchased by an Archbishop of that See, and given to the Dean and Chapter there, upon special Trust to reserve the same to the Archbishop for the Time being: and not to let the same



'same for any longer Time than during his Incumbency, as an House  
'for many Opportunities necessary for the Archbishop's Use. And  
'therefore especially provided to meet with any Lease or Aliena-  
'tion, which otherwise any Archbishop might be induced to  
'make.

*ANNO*  
*1576.*

'*Item,* The Archbishop having no House within the City of *Tork*,  
'where his most Attendance must be, for the Execution of his Office,  
'this House lying within one Mile of the City, doth most commodi-  
'ously serve his Use for that Purpose: That it may not, without  
'great Prejudice to the Execution of his Office, be spared.

'*Item,* Good Hospitality, required of a Bishop, as one of the Things  
'which give Credit to his Function, and so a special Means to win  
'the People the better to believe his Preaching, shal be greatly, by  
'want of this House, hindred; specially, for that the City of *Tork*  
'of al other Places, wherein his Charge is, hath the greatest Need,  
'and doth greatliest expect Relief. In which City, or any thing near  
'it, he hath no House to keep Hospitality in.

'*Item,* The Archbishop's other House, called *Cawood*, besides that it  
'is eight Miles distant from *Tork*, and so shal be Occasion of many  
'troublesome Journeys, unmeet for a Man of his great Years, if he  
'should do his Duty there; it is also at certain Seasons of the Year,  
'by Reason of Watersand Ditches, very unwholesome: and therefore  
'cannot without Danger to his Health, be continually used. The  
'rest of his Houses be set so far off in the utter Parts of the Dio-  
'cess, and al the Commodities appertaining to them so let out, that  
'he cannot make his Abode in any of them.

'*Item,* There appeareth no Cause, why the Archbishop which shal  
'be, should not enjoy the said House, as in the Times of this, and  
'other our Presidents, the Archbishops have had and occupied the  
'same. Neither can there be any Colour of Necessity pretend-  
'ed, that hath not been at other Times, or not heretofore not suf-  
'ficiently satisfied without the Graunt of the House to the Lord  
'President's Use.

'*Item,* The House being once possessed by one Lord President, it  
'wil hereafter be drawn to like Example. And other Lords Presi-  
'dents making Suit for the Use therof, shal more hardly be answer-  
'ed; when there is a former Pattern of such Graunt to the Lord  
'President that now is. Wherof wil grow Matter of Grief be-  
'tween the Archbishop and them, to the Hindrance of her Majesty's  
'Service by them both.

'*Item,* The Graunt of the House from the Archbishop, wil in the  
'Opinion of that Country, seem to tend to the Spoil of that See:  
'the Blaine wherof, wheresoever it shal rest, wil be Occasion of great  
'Discontentation to so many as like the Hospitality usually maintain-  
'ed there by the Archbishops heretofore.

'*Item,* It were inconvenient, that the Archbishop, whose Credit must  
'especially further his good Government, should enter thither either  
'with the Opinion of yielding to the Graunt of his House, or with  
'Note of Unworthyness to enjoy the Possessions heretofore freely  
'permitted to his Predecessors.



ANNO  
1576.

'Item, The Conscience of the Archbishop now named, is herein to be favoured. Who, as hitherto he hath always professed, so yet assureth himself, that without Offence to his Duty, he may not give his private Assent, to the diminishing of the public Patrimony of the Church.

'Item, The Lord President shal herein much impair the good Opinion conceived of him, for the Defence of Religion, and for Sincerity. Whereby hitherto his Government hath had special Success; if he shal give the first Example of taking from that See, which before him hath not been attempted by any Lord President, neither may be, without the great Offence, and Discontentation of many.

Bishop Elmer  
contends with  
Archbishop  
Sandys, about  
the Revenues.

The same Bishop, soon after his Translation, met with more Trouble, happening by a Contest, *Elmer*, that succeeded him in London, (or some busy Lawyer for him) had with him. Who required all the Incomes of that See, from *Michaelmas* last. *Sandys*, on the other Hand, would enjoy the Benefits from *Michaelmas* to *Candlemas* ensuing; having been to that Time Bishop of London, before he removed to *Tork*. And pleaded to the Lord Treasurer, that he had spent upon the Bishoprick of London in Hospitality, what he had received, and 550*l.* more, since *Michaelmas* last past. That there was no Example that he should make any Restitution thereof to his Successor. That neither Bishop *Tong*, (who was the first Archbishop under Queen *Elizabeth*) neither the late Bishop of *Tork* [Archbishop *Grindal*] was so dealt withal; but enjoyed all that they had received, and yet looked so far backward as he [Archbishop *Sandys*] desired. That indeed, his said Successor had at first required no more than the ensuing *Lady Day* Rent. And that so he had said. And he is Able, added the Archbishop, and I a Beggar. That he had taken the Cost and Pains, and his Successor none. And that if the Restitution Day looked back to the *Purification* of our Lady, it was as much and more than he looked for.

He appeals to  
the Lord Treasurer,  
against  
the Archbp.

But it seems, Bishop *Elmer*, by the Advice of some, altered his Mind, and now insisted upon the whole Revenue from *Michaelmas*, to be restored to him. And to take off any Pleas of the Archbishop to the contrary, gave in a Note to the Lord Treasurer, (to whom he laid open this his Cause) specifying, what considerable Benefits and Advantages the Archbishop had received, since his coming to *Tork*: As first, the *Lady Day* Rents, 500*l.* The Demeans, amounting to 400*l.* The Benevolence of his Clergy, 800*l.* And in Wood, to the Value of 3000*l.* This Note the said Lord sent to the Archbishop, by the Hand of one of his Servants, that he might hear and understand both Sides the better. On the Margin thereof, which he soon sent back to the Treasurer, with his Letter, he gave his Answer briefly to each Article: viz. To the *Lady Day* Rents, *This is untrue by a great Sum; and perhaps some Part of the Tenths will be required of me.* Secondly, to the Demeans, he wrote in the Margin, *Not 5*l.** Against the third Sum, viz. the Clergies Benevolence, he wrote, *In two Years to come.* Against the Value



Value he should make of his Woods, thus he answered in the Mar- *ANNO*  
gin, *He might as wel have rated the Houses there, to pul down and* 1576.  
*sell. He [the Bishop of London] hath as much Wood left at Lon-*  
*don.*

And his Letter was to this Tenor: 'My good Lord, of late I *The Archbp's*  
'came out of *Buckinghamshire.* Since what Time I have kept my *Letter to that*  
'self here, at the *Minoreffe,* within the Doors: Cogitating, what to *Lord, in his*  
'say at the Cross, for my Farewel. If that had not stayed me, I *own Behalf.*  
'had, according to my Duty, visited your Lordship ere this. Ye- *Pap. Off.*  
'sterday I received by *William Seres,* a Note from your Lordship  
'(as it seems) unto me, delivered unto you by the Bishop of *Lon-*  
'don, or by his Means. If I should say nothing unto it, I trust  
'your Lordship can easily espy what spiteful Meaning is in it, and  
'what Untruth it setteth forth. But I have set a brief and a true  
'Comment to this false Text, as by the Billet enclosed, your Lord-  
'ship may perceive.

'Coloured Covetousness; an envious Heart, covered with the  
'Coat of Dissimulation, wil, when Opportunity serveth, shew it  
'self. My Lord, I am sore dealt withal, and most shamefully  
'wronged on every Side. My only Comfort is, that a clear Con-  
'science wil answer for me before God: And that when I shal be  
'tryed, *Veritas liberabit me.* To morrow, if I may find your Lord-  
'ship at home, I wil attend myself, to open this Matter more at  
'large. Thus, much bound unto your Lordship, and ever yours  
'to use wherin I can, I recommend you to the good Direction of  
'God's holy Spirit. From my Lodging at the *Minorefs,* this last  
'of *April, 1577.*

*Your Lordship's in Christ, ever assured,*

E. EBOR.

'I shal pray your Lordship to keep these Things to your self,  
'unto such Time as I speak with your Lordship. At what Time  
'I wil give you the Reason, why I desire it.

In another Letter to that Lord, I find the Archbishop more par- *He vindicates*  
ticularly endeavouring to satisfy him in these Matters urged against *himself, and*  
him, 'That he had served there, at *London,* until *Candlemas* last, *reflects upon*  
'as Bishop, and received the Rents therof, according to Equity and *the Bishop of*  
'Law. That the Sum was smal; and in that Time he spent there *London.*  
'one Thousand Pounds and upwards. That he received somewhat  
'of her Majesty's Liberality at *York,* as the Lord Treasurer knew.  
'But that the new Bishop of *London,* being at no Cost, neither ser-  
'ving the Bishopric, received of her Majesty's Gift in like Sort  
'397*l.* In Truth more, added the Archbishop, than he had deser-  
'ved any Way. And besides, he received in the mean time, the  
'Revenues of his other Livings: which amounted not to a little.  
'Concluding with this Reflection upon the Bishop, *A greedy Desire*  
'wil never be satisfied.

'That for the *Demeans* since *Michaelmas,* at *York,* being in the  
'Lord President's Hands, until our *Lady Day* past, it was easy to



ANNO 1576. conceive what Benefit would grow therof to him, the Archbishop. But that the Demeans in London, saved wel in Winter, would be as much worth.

That if it were lawful for the Archbishop of York to sel al his Woods upon a Day, as this Bil seemed to insinuate, (rating the Woods at 4000*l*.) then was it lawful for the Bishop of London to do the like, who had as much Wood left him, as his was at York.

That it was desire of Gain, and Envy, that the Archbishop of York should have any thing, or be so dealt with, as he himself, that had made him give forth this Untruth, and envious Note: wherein he laboured to hinder the Archbishop of York, lest her Majesty should shew him further Favour; and to set forth the Commodities there, as might be thought for a *melius inquirendum*; and hereby, not to gain himself. For how came he to look for that, that the Bishop of York would give his Revenues to so unthankful a Man, that so soon as he had holpen him on with his Rochet, was transformed, and shewed himself in his own Nature?

## CHAP.



C H A P. III.

*The Bishop of Worcester made Vice-President of the Marches of Wales. The Presidents therof. Curteis Bishop of Chichester, preaches at Paul's Cross. Process against the Bishop of Gloucester from the Queen. Pilkington Bishop of Durham, dies. His Prayers. Dr. May makes Interest to succeed him. Bishop of Carlisle is made Bishop of Durham: Sues for Dilapidations. And Dr. May succeeds to Carlisle. Holds the Rectory of Darfield in Commendam. Dr. May's Family.*

**T**HIS Year *Whitgift* Bishop of *Worcester*, was made Vice-president of the Marches of *Wales*; a great Honour, as well as Trust; Sir *Henry Sydney* the President, being absent in *Ireland*, the Queen's Lieutenant there. That Office was first put into the Hands of a Bishop, viz. *Rowland Lee*, Bishop of *Coventry* and *Litchfield*, the 26. H. VIII. being then sent to be President of that King's Council in those *Marches*. In whose Time, the Principality and Country of *Wales* was incorporated and united unto the Kingdom of *England*: When this Bishop and his Associates did notable good Service. He dyed the 34. H. VIII. and lyeth buried in *Shrewsbury*. After him another Bishop, *Richard Sampson*, who was removed from *Chichester* to *Coventry* and *Litchfield*, was (35. H. VIII.) appointed Lord President of the said *Marches*. Then succeeded first a Layman, viz. *Dudley Earl of Warwick*, in the Reign of King *Edward VI.* And next him *William Herbert*, Knight of the Garter, Earl of *Pembroke*. After him, *imo Maria*, *Nicolas Hethe* Bishop of *Worcester*, became President. Then, 6<sup>o</sup>. *Maria*, succeeded another Bishop, viz. *Gilbert Bourn*, of *Bath* and *Wells*. Then, *imo Eliz.* the Lord *Williams* of *Thame*. And then Sir *Henry Sydney*, and the Bishop of *Worcester* Vice-President, as aforesaid. Omitted in this Account, *Tong*, Archbishop of *York*, who had been also President or Vicepresident. And among the Presidents of this Council of *Wales*, held at the Castle of *Ludlow*, who were wise Governours, and Men of great Credit *Dr. Powel*, the Author of the History of *Cambria*, reckoneth particularly three Bishops, *Heath* Archbishop of *York*, *Tong* Archbishop of *York*, and *Whitgift*, then living, Archbishop of *Canterbury*.

*The Bishop of Worcester is Vicepresident of Wales.*

*Dr. Powel's Hist. Cambria*

*Curteis* Bishop of *Chichester*, Chaplain to the Queen, and a great Court Preacher, preached a Sermon this Year at *S. Paul's Cross*, upon *Revel. xii. i.* &c. And there appeared a great Wonder in Heaven, a Woman cloathed with the Sun, and the Moon under her Feet; And upon her Head a Crown of twelve Stars, &c. It was printed.

*Bishop Curteis preaches at Paul's Cross.*

*Cheny,*



ANNO  
1576.

Process against  
the Bishop of  
Gloucester for  
Tenths.

*Cheny*, Bishop of *Gloucester*, was this Year in Danger of falling under the same Fate with *Parkhurst* Bishop of *Norwich*, in the Year 1572, running behind hand with the Queen for his Clergy's Tenths. His Vice-Collector (whose Name was *Gifford*) having brought him 500*l.* in Debt to her Majesty. So that in the Month of *October*, Process came down from Mr. *Fanshaw* and Mr. *Godfrey*, belonging to the Exchequer, to the Sheriffs, to seize the Bishop's Lands and Goods for Payment. They accordingly called upon the Bishop for the Debt. Who prayed them to forbear executing their Office, and promised to save them harmless. And so speedily dispatched his Letters, dated *October* 5, to the Lord Treasurer, in his and their Favour. The Sum wherof was, that he was ready to pay what was due, after some Forbearance. Money, he said, he had but little, spending al hitherto in Housekeeping. And in fine, he made two Suits to that Lord. First, that he might have convenient Time to pay the Debt, considering his own Tenths and Subsidies came to 112*l.* yearly, besides Fees, Servants Wages, Liveries, Housekeeping, &c. Resolving, that he would for the future keep fewer Men, cut off his Fare, be at less Charges, that his Debts might be the sooner discharged. His second Request was, that the Sheriffs might have no Fine set upon their Heads for forbearing a little Time with him. And so in Conclusion, humbly craving his Lordship's Favour; fearing the Example (as he said) of the Bishop of *Norwich*. Which what that was, is set under the Year 1572.

Archbp Park.  
Life.  
Book iv. Ch. 5.

This Bishop, who was a *Lutheran*, and a Free-willer, and touched moreover (as was suspected) with Popish Principles, lay under some Cloud. See somewhat more of him in the Life of Archbishop *Parker*, under the Year 1571. He dyed in the Year 1578, the Bishopric lying vacant about three Years. One Reason wherof might be; for the Queen, to satisfy her Debt out of the Revenues of the See.

Bishop of Dur-  
ham dies.

This Year *Pilkington*, Bishop of *Durham* (of whom some Things have been related elsewhere) dyed. And for a Memorial of this pious Exile and Confessor for Religion, I shal record three godly Prayers of his composing. One calculated for the Beginning of the Reformation of Religion under *Q. Elizabeth*: a Second, For faithful Preachers to be sent forth at that needful Time, to preach the Gospel, and for good Magistrates to countenance it. And a Third against Error and Popery. All seasonable, especially at that Time. See them in the *Appendix*. The two former are set at the End of his Expositions upon the first and second Chapters of *Aggeus*, printed about 1559. The Third at the End of his Book, in *Confutation* of a Popish Paper, about the Burning of *S. Paul's*.

Book II.  
[No. I.] II.  
III.

Dr. May en-  
deavours for  
Durham or  
Carlisle.

Endeavour was now made for *John Mey*, or *May*, (who was elected Fellow of *Queen's College* in *Cambridge*, Anno 1550, afterwards created D. D.) a dignified Man, and wel known in the North, being Archdeacon of the *North Riding*, either to succeed in that See of *Durham*, now vacant: or if *Dr. Barnes*, the Bishop of *Carlisle*, were translated thither, that he might obtain that

Bishopric.



Bishoprick. His noble Friend, the Earl of *Shrewsbury* wrote to the great Earl of *Leicester* at Court, to move it to the Queen, and to deliver to her Majesty his Letter in Dr. *Mey*'s Behalf. To whom the Earl of *Leicester* answered, that her Majesty had received the Letter, and took his Suit in good Part; and added, that he knew the said *May* was like to have good Speed for one of those Bishopricks. That he had some Back Friends, but that he was then past the worst; and was much bound to his Lordship. Adding, that he thought the Bishop would be appointed shortly.

The same Earl of *Shrewsbury* wrote also a Letter to the Earl of *Sussex*, Lord Chamberlain, recommending to him the said Person, in Respect of his good Preaching and Hospitality: wishing him to be preferred to one of those Bishopricks, or some other: requesting his Furtherance therein, as Occasion might serve. That Nobleman's Answer to the Earl of *Shrewsbury*, was to this Purport, 'That truly he did not know the Man, but giving Credit to his Lordship's Knowledge in those two Points, of sound Preaching and good Hospitality (which he said, were the two principal Matters to be required in a Man to be called to such a Ministry) he would be glad at his Lordship's Request, to give him Furtherance in this or any thing else, wherinsoever he should see Opportunity. As he wished also to do any thing his Lordship would at any Time commit to him.' This was writ from the Court, November the 15th, 1576.

Subscribing,

*Your assured Friend,*

T. SUSSEX.

In short, *Barnes* is translated to *Durham*, by the Lord Treasurer's Interest, upon the Account of some good Services he was to do in that Capacity for the Queen, and Religion, according as that Lord by a Letter had suggested to be expected from him. His thankful Acknowledgments for this Favour in commending him to her Highness, and interposing his own Credit for his [the Bishop's] Service, he soon after professed in a Letter to the Treasurer. 'Protesting to devote himself and his Service unto his Honour for ever. And as he had desired him, now in that Place to take some especial Care of certain Matters, (which I suppose was to watch any Messengers or Messages, that might come from *Scotland* to the *Scottish* Queen, or from her that Way, and likewise for the Service of Religion, to check Popery in those Parts, where especially Emissaries were sent to say Mass, and to make Profelytes, and to stir Insurrections.)' He assured him that he would not be unmindful to accomplish his Lordship's Requests, as he trusted, should tend to the Advancement of God's Glory, and her Majesty's good Service. And that he doubted not, he should do it, if he were well backed at the Beginning by her Highness, and that Lord, and the rest of the Privy Council. And that he had served seven Years at *Carlisle*, and he trusted, had discharged that Promise, that his Lordship then made unto her Highness in his Behalf. The whole Letter with

*Barnes, Bp. of Carlisle, translated to Durham.*

*The Earl of Shrewsbury writes in his Behalf to the Court.*

ANNO  
1576.



ANNO 1576. with an &c. of shewing himself thankful, may be read in the Appendix that I may preserve some Memorial of Bishop Barnes, as I do, as far as I meet with any Matters of Remark, concerning other Bishops of these Times.

The new Bp.  
sues for Dilapi-  
dations.

But there followed a Contest between the new Bishop and Mrs. Pilkinton, the former Bishop's Widow, about the Dilapidations, which the Bishop made to amount to a great Sum, as by a Brief of the special Surveys appeared; which he sent up to the Lord Treasurer, who concerned himself in the same, in order to make some amicable Conclusion between them; and was desirous to have the Matter ended by Arbitration. Which the Bishop shewed himself ready to comply with: Thus declaring to the said Lord, 'What he had done touching his Lordship's Request to compromit to order of indifferent Men the Controversy between Mrs. Pilkinton and him, for Dilapidations; That he did the last Summer appoint with Dr. Kingmel, her Brother, to send up some at Michaelmas Term last, to deal with them in that Cause. And that accordingly he sent Mr. Richard Frankland and another for him. Who waited there at that Term Time, and sought for Mr. Kingmel. And declared unto Mrs. Pilkinton's Proctors, that they attended to that End. But none of them would for her deal that way; nor be known to have any Direction to that End from her and hers. But they had fee'd three Doctors and two Proctors to answer him, as like would. Whereupon they informed him to commence his Suit: And that since they had used such Delays, and so dallied in the Suit, (the Judge more than indifferently inclining to them) they had driven him, he said, to appeal to her Majesty.

So that the next Term, as he proceeded, his Lordship should see the original Surveys under the Hands and Seal of Gentlemen, Wife and Right Worshipful. And that at his Honour's Request he would send up some for him, who should attend upon his Lordship four Days before the next Term. And that it would please his Lordship to command those that were for Mrs. Pilkinton, then to be before his Honour also. And that those whom he should send should deal with them; and offer such Offers on his [the Bishop's] Behalf, as he doubted not, but his Lordship should like of, and think to be reasonable and friendly. Notwithstanding he would not rehearse, how ill he had been handled at Mrs. Pilkinton's Hands, and by hers: which his Lordship should know hereafter. This was written from Aikeland, the 11th Day of February, 1577. Subscribing,

Your Honourable good Lordships,

Ever in Christ Jesu,

At al Commandments,

RI. DUNELM.

Dr.



Dr. *Mey* was at length made Bishop of *Carlisle*, by the Intercession of his said Friend, the Earl of *Shrewsbury*. Which Favour he acknowledged by a Letter of Gratitude, dated *June* the 1st, 1577, from *Huntingdon*, being then Bishop Elect: Importing, 'That having received so many good Turns at his Honour's Hands, 'he thought it his bounden Duty to write these his humble 'Letters of Thanksgiving unto his good Lordship; assuring the 'same, that as he took himself more bound unto his Honour 'than he could expresse, so he would never be unmindful of his 'Duty towards his Lordship, or any of his Lordship's Friends; but 'to the utmost of his Power would always be ready to gratify the 'same any Manner of Way that should lie in him. Requesting further of the said Earl, to obtain a *Commendam* for him, where he might reside, *Rose Castle* being at present taken up by a Temporal Lord, the Lord *Scroop*. Therefore he beseeched him to move the Earl of *Leicester* for his *Commendam*, that among other Things, he might still enjoy the Benefice of *Darfield*; which was the only Place that he now had to stay in; considering, that the Lord *Scroop* had the Use of *Rose Castle*, 'til *Michaelmas* next. And that he had also at the said Earl of *Leicester*'s Request, parted lately with his Mastership of *St. Katharine's Hall* in *Cambridge*, to one of his Lordship's Chaplains, [*viz. Edm. Hound.*]

A NNO  
1576.Dr. Mey is Bp.  
of Carlisle:  
procured him by  
the Earl of  
Salop.

This *Darfield* was a Rectory in *Yorkshire*, containing no less than 2000 Souls, young and old: but not coming al to one Church, there being two Chapels annexed; the one at *Wombe*, the other at *Worseborough*. Which Town might consist of 600 Souls more. To which Parish belonged a Parson (who was the Bishop) and a Vicar. Whose Living consisted of a Pension of 22 Marks: the Parson's, of six or seven Score Pounds by the Year. He allowed to the Curates of the two Chapels (wherof the Vicar was one) five Pounds each yearly. And the Bishop procured quarterly Sermons for his Head Church. But for this, the Bishop was unworthily slandered and clamoured at by the *Puritan* Faction after this Manner, If one asked, Why these Stipendaries took so little of the Parson, and he receive so much, Answer was made, that if they refused, the Bishop would take one or other that came next to Hand, and create him a Shepherd in one Day, that would be content to serve him for less. Such Slanders were easily raised, and then studiously blown about among the Common People.

Darfield Rectory in Commendam.

Part of a Register, Folio 277.

This Bishop bore Sable, a Cheveron, Or, between three Crosses Crozlets, Fitch, Argent. On a Chief of the Second three Roses. Which seemed to be an Addition to the Bishop's Coat; for his Brother, Dr. *William May*, Dean of *Paul's*, bore it plain. He married *Amy*, Daughter of *Will. Vowel* of *Creke Abby* in *Norfolk*, Gent. and Widow of *John Cowel* of *Lancashire*; and had Issue *John*, his Son and Heir; *Elizabeth*, married to *Richard Bird*, D. D. *Alice*, married to *Richard Burton* of *Burton* in the County of *York*: *Anne*, married to *Richard Pilkington*, D. D. *John*, the Bishop's Son and Heir, of *Shouldham Abby*, Comit. *Nor.* Esq; married to *Cordela*, Daughter of *Martin Bowes* of *London*, Esq; And had Issue *Henry*, *John*, *Steven*,

This Bishop's Coat Armour, and Family Herald. Offic.



ANNO Steven, Margaret, married to Richard Fawcet of Catericks, in Com.  
1576. Richmond, Clerk, Frances, Fortunata, Frances, Dorothy.

His Death.  
Rev. Tho. Baker.

This Bishop's Death, Place of Interment, and Memorial, follow: being taken from the Register of the Parish of Dalston in Cumberland.

Feb. 15, 1597. Reverendus in Christo Pater, JOHANNES MET, Divina Providentia Episcopus Carliolensis, hora octava matutina Decimi quinti diei Februarii, mortem oppetiit, & hora octava Vespertina ejusdem diei, Carliolensi in Ecclesia sepultus fuit. Cujus Justa celebrabantur die sequenti Dalstonii.

## CHAP. IV.

Rockrey, B. D. of Queen's College Cambridge, *inconformable to the Apparel prescribed by Statute: His Case signified by the Master of the College. One Gawton, a Puritan, summoned before the Bishop of Norwich. The Matters laid to his Charge. Is suspended. One Harvey another Puritan Minister of Norwich, suspended. Gawton's Letter to the Bishop, disowning his Jurisdiction. A Sect of Libertines. Dr. Laur. Humfrey, made Dean of Gloucester. Observation of the 17th of November. Irish Priests, Bastards. Dispensed with by the Pope to take Orders.*

Rockrey of  
Cambridge,  
incompliant to  
the Habits.

WE turn now to the Puritanical Sort, and such as refused Conformity to the Customs and Practice of the Church, enjoined. Of this Sort was one Rockrey, B. D. of Queen's College, Cambridge. He was an Enemy to the wearing both of the Apparel, required of the Clergy, and of the University. And so inconformable he had been some Years before: and was cast out of the College for the same Fault, by Command of the Queen's Council. But such was the Tenderneſs of the Lord Burghley, Chancellor of that University, that he prevailed to have him received again, in Hopes of better Compliance; being a Person, it seems, of some Merit. But instead thereof, he shewed himself afterwards more perverse, and obstinate than before. So that still Complaint being made thereof by Dr. Chaderton, the Master, some Time still was allowed him to reform himself. The Year being expired, and the Man as perverse as before, or more; the said Dr. Chaderton stated the Matter at large to the said Lord, in a Letter dated in October; and requiring his Direction, how to proceed with him, that would not yet conform to the Rites and Customs of the Church and College: viz.

‘ That



A N N O

1576.

‘**T**HAT *Rockrey* S. T. B. stil remained in the College ; one not unknown to his Honour. Who, four Years ago, by the publick Authority of the Queen’s Council, was ejected the College for Contumacy : again admitted by his [the Chancellor’s] Entreaty, into his Fellowship. But that he from that Time, had been so averse, not from the Rites only, and Ceremonies, but even *a communi etiam vita*, hardly conversing with the rest, that he had offended very many honest Men ; and by his evil Example, had excited others also to the same *ἀλαξία*. That he dealt, as it was fit, with the Man at first friendly and piously, but profited nothing. That afterwards, as their Statutes required, he admonished him three Times, that he should compose himself as wel in *Habitu* as in *Verbitu*, to the common and approved Customs of the University. But he refused to wear either the Ecclesiastical Habit, or the University Cap. That this he had signified to his Lordship the last Year, when he was with him at *Theobalds*. And that then this was his Decree, that he [the Master] should for one Year bear his [*improbitatem*] Stubbornness : but that afterwards, unless he conformed himself to the Customs of the University, he should pronounce Sentence according to the Statute. He desired therefore his Lordship’s Advice by Letter or Message. For that he could not contain others in their Duty and in Order, if, as he said, every one might live freely according to their own Pleasure : Nor certainly would the Laws of the University have any Force, unless Rebels and stubborn Persons were restrained by Punishment prescribed.

The Master of Queen’s College, his Report of him to the L. Burghley.

One *Gauton*, formerly of a Trade, now Curate of a Church in *Norwich*, is called before *Freake*, the Bishop of *Norwich*, for his Principles and Practices dissonant from the established Discipline of the Church : and who had also confuted in his Sermon what the Bishop’s Chaplain had preached a little before. Being summoned before the Bishop in his House, he began to take Notice to *Gauton*, of his taking upon him to confute what his Chaplain had preached ; and that he admonished his Parishioners to beware of such false Doctrine. To whom *Gauton* briskly answered (as he related the Matter himself) ‘ Was it not meet for me so to do, since he preached such false Doctrine ? As that we had natural Motions to draw us unto God : And, that albeit none came to Christ but such whom the Father draweth, yet al come not whom God doth draw : but that it is in Man, whether he wil be drawn or no.’ The Bishop told him, that he did this, but the Sunday next after his Chaplain had preached. And that he had in the mean time explained what he had asserted before, to the Satisfaction of al. The other replied, Nay, he had made it worse, than at first. The Bishop asked him, Wherin, *Gauton* said, for that in his last Sermon he said, that *Hearing* was ing ; and that *Paul* saith, *Faith cometh by Hearing*. But *Hearing* is a natural Gift. And so we have *Faith* by Nature : and consequently are saved by Nature : as that Minister inferred from the Chaplain’s Argument. Hereupon, the Bishop said, he would call him to dispute with him upon this Point. The other answered, that he was

*Gauton*, a Minister in *Norwich*, convented before the Bp. Part of a Register.



**A N N O** well enough able to confute his false Doctrine. But the Bishop  
 1576. said, that was not the Matter he was sent for. For that he had o-  
 ther Matters against him.

Charged for  
 not wearing the  
 Surplice, nor  
 observing the  
 Book.

Then the Bishop charged him, that he wore not the Surplice, nor observed the Orders of the Queen's Book, neither in Prayers nor Administration of the Sacrament. He answered, That indeed he wore not the Surplice: But otherwise he was not to be charged for not observing the Order of the Book. And added very confidently, that he had long since heard at the Court, that he, the Bishop himself, liked not so greatly of the Surplice. And that therefore he doubted, that worldly Dignity and vain Glory led him to do against his own Conscience; and wished him to look, if it were not so. Whereunto the Bishop replied, that there was no Cause, why any should think so of him: for he wore the Surplice, or the Apparel that was as ill, in his Account. Or that if he were now to say Service, or to minister the Sacraments, he would wear it. To which the other very pertly answered, That he was the more sorry.

By the Dean and Commissary he was asked, Whether by serving his Cure in *Norwich*, he acknowledged himself subject to the Jurisdiction of the Bishop. He answered, that he did not acknowledge himself subject to such Jurisdiction as the Bishop did use and claim. And when they willed him to beware what he answered in denying Authority: He answered, he was not afraid to deny the unfaithful Authority of Bishops, Archdeacons, Chancellors, Commissaries, and such like.

This Man, so very impudent and malapert with the Bishop, and with his Officers, after divers other Articles alledged against him, was suspended. And when the Bishop told him he would suspend him, and he should go again to his former Occupation; he said, he thanked God, he had an Occupation, and so he said, had *Paul* and our Saviour too.

The Insolence  
 of the Puritans.

The Dean sat a little before at *St George's* about such Ecclesiastical Matters: But now about the Examination of *Gawton*, he sat in the Bishop's Chamber: Against which he excepted; crying out, This your dealing with me in *Hugger mugger*, and in Corners, will not further your Cause, but hinder it, and further Ours. For all Men may see, that you fear the Light. The Dean answered, He was so used at *St. George's* the other Day, that he durst not for his Life sit there any more. But that *Gawton* might without Peril of his Life come to the Bishop's Chamber. One *Harvy*, a Noncomplier and a Disowner of the Bishop's Jurisdiction, was at that Time suspended. But *Gawton* took his Part, and said, that *Harvy* was able by the Word of God to prove his Calling lawful. And further he then said, both to the Bishop and the Dean, that they had no Authority on their Side: But in a confident way of Challenge; bade them both take unto them whom they would in *England*, 'We are here not past half a Dozen in this City, and (if you dare) conferr with us by Learning. And if we be not able to prove that we hold by the Word of God, we will not only yield, but we will also yield our



‘our Lives.’ But the Bishop only said to this, That it was uncharitably spoken; they sought not their Lives. ANNO  
1576.

I might here subjoyn the other Articles exhibited at this Time against him before the Bishop; with his Answers. As that he observed not the Orders prescribed by the Book. To which he answered, that he did not think himself by Law bound precisely to every Part of it. *Item*, That he did not read the Service appointed, nor the Chapters, Gospels and Epistles, nor the Collects; nor married and ministred the Sacraments according to the Book. He answered to this, that by reason of Preaching he omitted some of them, as by Law he might. That he observed the rest, except in Baptism the Cross and Vows. *Item*, That he preached without renewing his Licence, since the Day appointed in the Bishop’s Canons. To which he said, he was a Minister of the Word of God, and therefore that was sufficient Authority to preach the Word in his own Parish without their Licence. Other Articles  
against him.

One *Harvey* also a Minister in the City of *Norwich* (mentioned before) was summoned before the Bishop of that Diocese *May* the 13th, for some Puritan Principles, and particularly for preaching against the Government of this Church by the Hierarchy of Bishops and their Dignity, and Ecclesiastical Officers. The sufficiency of his Calling also to the Ministry was called into Question. And at a Court held at *St. George’s Church*, where the Court then sat, suspended from his Ministry by Sentence pronounced by the Dean of *Norwich*. At which *Gawton* before said was present, and much displeased at the Proceedings with him, carying himself rudely there, and saying afterwards, when his own Business was in hand, that the Dean behaved himself not like a Judge, but very intemperately, like a Tyrant against *Mr. Harvey*: And that he was able by the Word of God to prove his Calling lawful. Harvey suspended his Ministry.

But now what more particularly were this Man’s Principles, and how affected he stood to this Church’s Constitution, may be judged by a confident ruffling Letter that he sent some Days after to the Bishop, (for him I take to be *R. H.* subscribed, the Writer) pretending therein to render a further Account of his Behaviour before him in the Court where he sat as a Judge: *His Protestation*, he said, *always remembred*; meaning the Denial of his lawful Authority in the Church, by warrant of the Gospel. He first wished him *Peace and Truth, if he pertained to God*. And then began, ‘That he might see, if he shut not his Eyes, how the *Man of Sin*, ‘He of *Rome*, he meant, did pervert and corrupt the *Doctrine* of ‘Christ; so that not one free spot of it did remain. And that in ‘like manner touching the Regiment of the Church and Discipline, ‘wheras our Saviour, Lord and only King of his Church, sate in ‘the Seat of Judgment, &c. that *Man* pluckt him out of his ‘Throne, and placed himself there. These things he hoped the ‘Bishop knew. That then we had to consider, that when Christ ‘reigned, his Officers were Bishops and Pastors, Elders and Deacons. In the Scriptures of God, we found it so. Now when ‘the Pope had removed this Government, he placed new Governours His bold Letter to the Bishop. Part of a Register. p. 369.



ANNO  
1576.

nours of another kind of Name and Office, that is to say, Cardinals, Archbishops, Lords Bishops, Deans, Chancellors, Commissaries, with the rest of that ungracious Guard. Thus Doctrine and Government, being both thrown down, it pleased the Lord, in his Time, to bestow upon us some Benefit. For he had, by means of our good Prince purged the *Doctrine* of Christ from, devilish Error; being ready also to have restored to us true *Discipline*, if our own miserable Unthankfulness, and lazy Slackness had not hindered. But you (meaning the Bishop) and such as you be, whet the Edge of your Wooden Sword, *viz.* your Counterfeit Authority, to stand in the Way to shut the Gate of Paradise, and to keep us from the Tree of Life.

But to come to the *Government* of the Church, he [the Bishop] saw, that it was not at all altered; and he knew, that where the Pope's Officers, whom he created, did bear Rule, there he bore Rule himself. So that you see, added he, in this State of the Church, the Reins of Government be not in the Hands of Christ, but in the Hands of Antichrist. And that whereas they shrouded themselves under the Shadow of the Prince, saying, that She created them and their Authority, &c. but he could Discourse of that Generation better than so, He knew it of a Truth, that the Archbishop begat them, and the Bishop of Rome begat him, and the Devil begat him. So now, in respect of their Offices, they saw who was their Grandfire, and who their great Grandfire.

But, as he proceeded, that whereas they said, that tho' the Prince did not create them, yet she allowed of them: he answered, that forasmuch as Christ was the only Lawgiver in his Church, and the only Ordainer of Officers therein, if any King or Prince in the World ordain or allow other Officers than Christ hath already ordained or allowed, we will, said he, rather lay down our Necks on the Block, than consent thereto. Wherefore do not use to object unto us so oft the Name of our Prince. For you use it as a Cloke to cover your cursed Enterprizes.—— That they sought out of her Authority to scratch Poison, *i. e.* the Hindrance of the Gospel of Christ. He bade them remember what they had done. Have you not thrust out some, whom God had placed over his People? Even such as preached the lively Word, faithfully and sincerely? Have you not plucked out those Preachers, where God set them in?—— Do you think that this Plea, *I did but execute the Law*, will excuse you before the high Judge: Where you, except you repent with a deep Repentance, shall stand and tremble like a Thief in the Jayle, and gnash your Teeth.

But again turning to their Offices, that seeing he had proved that they were not of God, he asketh the Bishop, Who made you so malapert as to sit in the Seat of Judgment in the Church, having no Warrant for your so doing; sitting and controwling the Ministers of Christ? What shall become of those miserable Caitiffs that have overthrown the Government of the Church under the Gospel? Wel then, if you be an unlawful Judge in the Church (and I have the Truth of God on my Side) then  
you



‘you must needs be an Idol. So that if I had revered you  
‘in your Judgment Seat, I should have committed Idolatry. Where-  
‘fore now he saw, it was the fear of displeasing God, and not  
‘Stoutness and Contumacy of Mind [as the Court had then  
‘charged him with] that caused him to deny the Bishop Reve-  
‘rence.

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1576.

‘And therefore at last, he gave him Counsil in Christ, to have  
‘a Care for his Soul; and in haste to renounce that evil Office  
‘which he had usurped; and repent him deeply of his horrible  
‘Iniquity [in suspending these Puritans] and suffer the Flock to  
‘enjoy the Benefit of their Preachers of God’s Word. And he  
‘himself to serve God in some other Calling, until he called  
‘him to some right and true Function in his Church. And  
‘these Things he bad him do, lest his Sin were greater than it  
‘was before he told him. And if he would do thus, he with his  
‘faithful Brethren would pray to God, that these things which he  
‘had spoken, might not fall upon him.’ These are some brief Ex-  
tracts taken out of his very Letter, and so much esteemed by that  
Party that it was put in Print by them, with several other Tracts  
of the like Sort.

There was now another Sort of Dissenters from the *Doctrine* of the Church as the former were of the *Discipline*: A Sort of *Libertines* they were, that reckoned themselves not bound to the Observation of the Moral Law of the Ten Commandments; as being obligatory to such only as were *Jews*. The Broacher of this Opinion propounded, for the Advancement of it, two Questions. First, whether the whole Law of *Moses* was given to the *Jews*, or no. [And not to the *Gentiles*.] Secondly, whether if it were given to the *Jews* and *Gentiles*, it were abrogated by Christ’s Coming, in whole or in part. These Questions were framed by one *Bird*, living about *Saffron Walden* in *Essex*; where there was a Company, or Society of *Pure Brethren*, as they were called. To these Questions, sent to Dr. *Whitgift*, he gave a long and learned Answer: which I have set down elsewhere, and given an Account thereof.

*Libertines, as-  
serting no Obliga-  
tion to the  
Moral Law.*

Now was Dr. *Lawrence Humfrey*, the learned publick Professor of Divinity at *Oxford*, advanced to the Deanry of *Gloucester*, by the Means of the Lord Treasurer. And upon his Motion was at length persuaded to wear the Habits; which he, with Dr. *Sampson*, some time Dean of *Christ’s Church*, had refused some Years before: and drew up their Arguments, why they could not comply therewith. Which made a very unhappy Difference then in the Church, as may be read elsewhere at large. And now in the Month of *February*, from *Oxon*, he wrote to this Tenor to the said Lord, ‘That he had received his Letter, and perceived his Care for the bettering of his State. That he was loth her Majesty, or any other Honourable Person should think, that he was forgetful of his Duty, or so far off from Obedience, but that he would submit himself to those Orders, in

*Life of Bishop  
Whitgift.*

*Dr. Humfrey  
made Dean of  
Gloucester.*

*Life of Bishop  
Parker.*

*His Letter to  
the Treasurer,  
promising Con-  
formity. Vid.  
Annal. of Re-  
format. p. 431.*

‘that



ANNO 1576. that Place where his Being and Living was. And therefore he had yielded.

The Queen's  
Day, Nov. 17.  
to be observed  
Yearly.

This Year began the keeping of the Anniversary Day of Queen Elizabeth's Accession to the Crown: And so henceforward to be observed every Year on the 17th Day of November; or at least this Form of Prayer was, by Appointment, to be used: which may be worthy to be here inserted: printed this Year.

The Prayer.

Increase this  
Number, ac-  
cording to the  
Years of her  
Majesty's Reign

O Lord God, most merciful Father; who as upon this Day calling thy Servant, our Sovereign and Gracious Queen Elizabeth to the Kingdom, didst deliver thy People of England from Danger of War, and Oppression, both of Bodies by Tyranny, and of Conscience by Superstition: Restoring Peace and true Religion, with Liberty both of Bodies and Minds: and hast continued the same thy Blessings without al Desert on our Part, now by the Space of these Eighteen Years: We who are, in Memory of these thy great Benefits, assembled here together, most humbly beseech thy Fatherly Goodness to grant us Grace, that we may in Word, Deed and Heart, shew our selves thankful and Obedient unto thee for the same. And that our Queen, through thy Grace, may in al Honour, Goodness and Godliness, long and many Years Reign over us; and we obey and enjoy Her, with the Continuance of thy great Blessings, which thou hast by Her, thy Minister, poured upon us. This we beseech thee, to grant unto us, for thy dear Son Jesus Christ's Sake, our Lord and Saviour, Amen.

Now to cast an Eye over into the Queen's other Kingdom of Ireland.

The Pope dis-  
penseth with  
five Irish  
Priests Bastards  
to take Orders.

This Year there was to be an Ordination, to supply the Popish Church there with Mass-Sayers, and Chantry Priests, and for such like Offices. At which Time there were no less than Five Bastards, some of them, and perhaps al, Sons of Priests, that were now to be entred into the Priesthood. And, as it seems, such misbegotten Persons were bred up to some Learning, in order to be made Priests; but because of certain Ecclesiastical Canons, such could not be admitted into Sacred Orders; the Pope was to Dispense with them, and to take off the Baseness of their Birth. And so he did by a formal Bull, and authorized the Popish Bishop Elect, of Dromore, to admit them to Orders. This Dispensation of Pope Gregory (being the Original Bull) was once in my Hands. Which ran to this Tenour: Viz.

His Dispensa-  
tion, directed  
to the Bishop  
of Dromore.

GREGORIUS Episcopus Servus Servorum Dei; Dilecto filio PATRICIO Electro Dromoren. Saltem. & Aplicam. Benedictionem. Ex parte dilectorum filiorum, Joannis Mac Gil-mora, & Nicolai Mac Var, ac Terentii O Bengil, & Patricii etiam O Bengill, Armacan, Dioc. Necnon Terentii Mac Gracha, & Remundi Mac Gracha, Clochoren, Dioc. & Pelmei O Murigan, Dromoren Dioc.



Dioc. Clericor. feu Scholarium, Nobis fuit humiliter supplicatum, ut cum ipsis afferentib. se defectus Natalium de Presbyteris & Solutis, vel alijs genitos, pati; ac paucos in illis Partibus, in quibus Hæretici Catholicis præfunt, existere, qui ad Sacros Ordines promoveri velint, super defectibus humoi. ut illis non obstantibus Joannes, Nicolaus, Terentius, O Bingil & Patricius præfati, ex eo, &c. The Bishop of Armagh being detained then in Prison by the Heretics: having obtained the Letters Dimissory of the neighbouring Ordinaries, or their Licence, and the rest by the Licence of the Ordinaries respectively; by whose Testimonies their Lives and Manners are commended, &c. Then follows the Pope's Indulgence, to allow the foresaid Bishop elect to give them Orders, and to qualify them for any Preferment or Benefices whatsoever, in these Words, Ad Ordines prædictos Licentiam & Facultatem concedere & impartiri, de Benignitate Aplica. dignaremur; si Joannes, Nicolaus, &c. sint idonei, nec paternæ Incontinentiæ, sint imitatores, sed bonæ Conversationis & vitæ, aliaque ipsis merita Suffragantur ad humoi. Dispensationum gratias obtinendas, &c.

ANNO  
1576.

The College of Manchester in Lancashire, which had a great Influence  
Several Preachers, Fellows there, had a great Influence  
throughout that whole Country, for propagating true Religion  
among the Inhabitants, many of them ignorant, and many po-  
pably affected. Now, Dean of S. Paul's born in this County,  
was much concerned at the dangerous State of it at this Time;  
By reason of the Revenue of it leased out to Mr. Killigrew, Gen-  
tleman of her Majesty's Privy Chamber, at a very small Rent, by a  
late Warden thereof, a Papist. For the preventing of this great In-  
jury, not only to the College, but to the whole Country, the good  
Dean interposed, and wrote a Letter to the great Patron of Reli-  
gion and Learning in those Days, to this Purport:

That he understood by one Carter, a Fellow of that College,  
that in the mean time of the Trial of the Truth of Mr. Warden's  
Dealings, as was appointed by his Lordship and Secretary Wal-  
ingham, the Lease of the chief Revenues of the College, were  
under the Great Seal past over unto Mr. Killigrew, upon such  
Condition and small Rent, as was by the said Warden granted; to  
the great wrong of the said College, unless some Remedy might  
be had therein. And that, forasmuch as the Cause of the said  
College was, by her Majesty, committed to them two, there were  
most humbly to beseech their Honours, in Respect of the good  
Reputation of the whole People of that County, in which the said College  
stood, that her Majesty, to be a Means that the said College  
might be preserved in some convenient State: And that the said  
Warden the Author of the ruin of the said College, according  
as their Honours had already taken Order by their Letters, might  
receive no Part of the said College, until such Time as his Do-  
ings, by the Return of the Depositions to the Articles, from their  
Honours unto the County directed, were fully examined and  
tried. And that Mr. Carter's great Charge, who by his most ne-  
cessary Service, as he (the Dean) thought, was greatly laboured,  
might



A N N O

1576.

## C H A P. V.

*Manchester College: its Revenues in Danger. The Corn Act procured for the Universities by the Lord Treasurer. The Benefit of Sturbridge Fair, obtained by him for Cambridge. The Lord Treasurer's Letter to the Queen about his Daughter, the Countess of Oxford. His grave Advice to White Master of the Rolls in Ireland. An Edition of the Bible. Some Account of it. Other Books now set forth. The Death of Walter Earl of Essex; And of Sir Anthony Cook. Sir Thomas Smith, and others of the Court, at Buxton Well. The Queen goes her Progress.*

*The ill State of  
Manchester  
College.*

**T**HE College of *Manchester* in *Lancashire*, which maintaining several Preachers, Fellows there, had a great Influence through that whole Country, for propagating true Religion among the Inhabitants, many of them ignorant, and many popishly affected. *Nowel*, Dean of *S. Paul's*, born in this County, was much concerned at the dangerous State of it at this Time; By reason of the Revenue of it leased out to *Mr. Killegrew*, Gentleman of her Majesty's Privy Chamber, at a very smal Rent, by a late Warden therof, a Papist. For the preventing of this great Injury, not only to the College, but to the whole Country, the good Dean interposed, and wrote a Letter to the great Patron of Religion and Learning in those Days, to this Purport:

*Nowel, Dean  
of Paul's, sea-  
sonably inter-  
cedes.*

' That he understood by one *Carter*, a Fellow of that College, that in the mean time of the Tryal of the Truth of *Mr. Warden's* Dealings, as was appointed by his Lordship, and Secretary *Walsingham*, the Lease of the chief Revenues of the College, were under the Great Seal past over unto *Mr. Killegrew*, upon such Condition and smal Rent, as was by the said Warden granted; to the utter undoing of the said College, unless some Remedy might be had therein. And that, forsomuch as the Cause of the said College was, by her Majesty, committed to them two, these were most humbly to beseech their Honours, in Respect of the good Instruction of the whole People of that Country, in their Duty to God and her Majesty, to be a Means, that the said College might be preserved in some convenient State: And that the said Warden, the Author of the Ruin of the said College, according as their Honours had already taken Order by their Letters, might receive no Rents of the said College, until such Time as his Doings, by the Return of the Depositions to the Articles, from their Honours unto the Country directed, were fully examined and tryed. And that *Mr. Carter's* great Charge, who by his most necessary Suit, as he [the Dean] thought, was greatly indebted, might



‘ might be considered. Whereby their Honours should do a Deed *A N N O*  
 ‘ most acceptable unto Almighty God: Who have you (as he con- *1576.*  
 ‘ cluded) always in his blessed Keeping. Dated O<sup>r</sup>. 28, 1576.

This great and good Lord Treasurer, was now also very instru-  
 mental to the Cause of Learning and Religion, by procuring some  
 Favours to the Universities, namely, a seasonable Act of Parlia-  
 ment, for encreasing the Commons of the Colleges, there having  
 been but slender Allowances to the Students. It was called, *The*  
*Corn Act.* Which *Andrew Willet*, D. D. commemorates with these  
 Words, ‘ The Statute of Provision of Corn for Colleges in both  
 ‘ Universities, made the 18th of her Majesty’s Reign [*i. e.* 1576]  
 ‘ whereby it is provided, that in every Lease to be made, the third  
 ‘ Part of the Rent, should be paid in Corn, for the mending and  
 ‘ encreasing of the common Diet. Wheat to be served in at 6 s. 8 d.  
 ‘ and Malt at 5 s. the Quarter, or so much Money [to be taken at  
 ‘ the Wil of the Colleges.] By vertue of which Act, the Benefit  
 upon new Leases, which are actually void, without Reservation of  
 such Provision, are doubled, to the great Relief of the Company  
 of Students. The Benefit wherof may arise to the Increase of  
 more than 12000 l. *per Ann.* in both Universities. This Act, saith  
 the beforementioned Author, was devised and procured by the  
 prudent and provident Care of Sir *William Cecil*, Lord Treasurer,  
 and Chancellor of the University of *Cambridge*. I know this Act  
 is attributed by some to Sir *Thomas Smith*; the Queen’s Secretary;  
 but Dr. *Willet*, who lived in those Times, and was then an Univer-  
 sity Man, no Question had good Information. It is probable, that  
 both the one and the other joined together in devising and procu-  
 ring it.

*A favourable  
 Statute for the  
 Universities,  
 procured by  
 Cecil.*

*Catalogue of  
 Charit. Acts.  
 P. 1220.*

This worthy Man procured also the Settlement of the Benefit of  
*Sturbridge* Fair upon the University of *Cambridge*. For which I  
 find the Vicechancellor and Senate returning their Thanks to  
 him, their Chancellor, 8 Id. Mar. Thanking him for his season-  
 able Interposition with the Queen in Behalf of the University,  
 for their Power in that Fair, being in Danger, by the Petition  
 of the Townsmen. And the next Year they wrote a Letter to  
 the Queen, returning their Thanks to her, for what she had told  
 the Townsmen, bringing her a Petition for *Sturbridge* Fair, ‘ That  
 ‘ she would not take away any Privileges that she had granted  
 ‘ that University, but would rather add to them.’ This Matter  
 was in Transaction a Year or two before; having been first mo-  
 ved by Dr. *Perne*, by whose Means many Privileges and Bene-  
 factions were obtained to that University, who, in the Year 1574,  
 applying to their Chancellor, Lord *Burghley*, shewed him, how  
 he was informed, that Suit was made by some of her Highness  
 Privy Chamber, for *Sturbridge* Fair. For that it had stood seized  
 into her Majesty’s Hands, sithence the Time of the Reign of her  
 Royal Father. Which, if it might please her Highness to bestow  
 on that University, it might be such a worthy and perpetual Mo-  
 nument made by the Rent therof as her Majesty had most gra-  
 ciously promised at her last being at *Cambridge*, in her Highness

*The University  
 of Cambridge  
 hath the Right  
 of Sturbridge  
 Fair, against  
 the Townsmen.*



ANNO  
1576.

*In a Matter be-  
tween him and  
the Earl of  
Oxford, he  
writes to the  
Queen.*

Oration made there. And the Townsmen that were then Occupiers therof, yielding a reasonable Rent unto the University, for their several Booths. Thus, as he concluded, being bold to put his Honour in mind of this, referring the whole Matter to his Honour's best Consideration, to do herein, as he should think good.

To which I shal subjoyn a Passage relating to the abovesaid excellent Nobleman, though of a more Domestic Concern; especially since it reached as far as the Queen's Majesty. About the Year 1571, he had matched his Daughter *Anne*, (most intirely beloved by him, and one of the Queen's Ladies of Honour) to the Earl of *Oxford*. Who carried himself unkindly towards her; and absented himself from her: and, upon some Discontents, went beyond Sea. She was very vertuous; but he a great Spender. Which Prodigality put him, as it seems, somewhat behind hand. He had some Suit to the Queen, that might turn to his Benefit. Which not succeeding, he reckoned his Father in Law was not so cordial in his Business as he expected. This begat Estrangements in him, both towards his Wife, and this Lord. Tales and Reports in the mean Time were spread, and brought even to the Queen. Which might probably have been prejudicial to the Countess of *Oxford*, and to the Lord her Father. Therefore, to set himself and his Daughter right in the Queen's Opinion, he penned this Letter, and sent it to her Majesty, by Mr. *Edward Cary*, of the Queen's Chamber.

*His Letter to  
the Queen.*

‘THAT as he was wont by her Goodness, Permission, and by Occasion of his Place, to be frequently an Intercessor for others; and therein found her Majesty always inclinable to give him gracious Audience; so now, in the latter End of his Years, he found a necessary Occasion to be an Intercessor, or rather an immediate Petitioner for himself, and an Intercessor for another next himself; and that in a Cause godly, honest, and just.’ And after some further humble Preface and Apology, he proceeded to his Suit, ‘That he, by God's Visitation, was stayed from coming to her Presence; and his Daughter, the Countess of *Oxford*, occasioned by her great Grief, to be absent from her Majesty's Court: which nevertheless might be diversly reported to her Majesty. But that it would please her to continue her Princely Consideration of them both: Of him, as an old sworn Servant, that dared appear with the best, the greatest, the oldest, and the youngest, for Loyalty and Devotion; and of his Daughter, her Majesty's most humble young Servant, as one that was toward her Majesty, in dutiful Love and Fear, yea, in fervent Admiration of her Graces, to contend with any her Equals.

‘That in the Case between the Earl of *Oxford* and her, whether it were for Respect of misliking in him, [the Lord *Burghley*] or of Misdemeaning in her, he avowed in the Presence of God, and his Angels, (whom he prayed, as Ministers of his Ire) if in this he uttered any Untruth, he had not, in the Earl's Absence, on his Part, omitted any Occasion to do him good, for himself and his Causes, and that he had been as diligent for his



his Causes, as he had been for his own. And that if he should, ANNO  
1576.  
contrary to his Deserts, be otherwise judged or suspected, he  
should receive great Injury.

That for his Daughter, though Nature would make him to *The Countess of  
Oxford; her  
Behaviour to-  
ward the Earl.*  
speak favourably, yet now that he had taken God and his Angels  
to be Witnesses, he renounced Nature, and pronounced simply to  
her Majesty, that he did never see in her Behaviour in Word or  
Deed, or could perceive by any other Means, but that she had  
always carried herself honestly, chastly, and lovingly to him.  
And now lately, in Expectation of his coming, so filled with  
Joy therof, so desirous to see the Time of his Arrival approach,  
as in any Judgment, no young Lover could more excessively shew  
the same: And whatever Things were past, wholly had reposed  
herself, with Assurance to be wel used by him, and with that  
Confidence and Importunity made to this Lord her Father, she  
went to him; but there missed of her Expectation; and so at-  
tended, as her Duty was, to gain some Part of her Hope.

And so this Lord ended his Letter, with this Request, 'That in  
any Thing that might hereafter follow, wherein he might have  
wrong offered to him, he might have her Majesty's Princely Fa-  
vour, to work his just Defence for him and his: though un-  
willing to challenge any extraordinary Favour: for his Service  
had been but a Piece of his Duty, and his Vocation had been  
too great Reward.' This is in short the Sum of this Lord's  
Letter, wrote in the Beginning of *March* this Year. But the  
whole being writ with that Elegance of Style, and to such a Per-  
son, must not be lost. I have exemplified it in the *Appendix*. No V.

I have met with an Instance likewise, of this great Lord's Wis- *Lord Treasu-  
rer's Advice to  
Mr. White,  
Master of the  
Rolls in Ire-  
land.*  
dom and Gravity, in the Counsil he gave to *Nicolas White*, (after-  
wards *Sir Nicolas*) Master of the Rolls in *Ireland*. Which falling  
out in this Year, I wil insert. He was dear to that Lord, and  
whom he greatly valued, for his Integrity and Vertue. This Gen-  
tleman was now under some Trouble, the Lord Deputy, *Sir Henry  
Sydney* being disgusted at him, something that he had done or spo-  
ken, being ill taken. Which made him shy of Intermeddling in  
public Business, to avoid Offence, as much as he could. And to  
this, he made his Friend, the Lord Treasurer, privy. Who on  
this Occasion, thus gave his Judgment and Advice. 'I do allow  
of your Wisdom, to forbear dealing in Causes otherwise than  
you are called unto by him that hath there the superior Go-  
vernment. And yet in Place and Time, you may not *ex pro-  
fesso* neglect, by Counsil and Advice, to further God's Cause, and  
your Countries. It is likely that some Misconceiving hath been of  
you there; that in so many Occasions of Services, wherein you  
are skilful, you are not now more used. And so wil I think of  
your Abilities to serve, and of your Devotion to further good  
Things. And on the other Part, I love the Governor, and wish  
him so good Success, both for himself, and for his Office, that  
if you shal not prohibit me, upon your Answer to these my Let-  
ters, I wil make a Proof, what should be the Cause, why he doth  
not



ANNO 'not make Profit of your Service.' This was dated from Court,  
1576. 'the 24th of July, 1576.

His further Advice to the same for Recovery of the Lord Deputy's Favour.

But I find this Displeasure of the Lord Deputy against this good Man, Master of the Rolls, was not so easily removed, but rather encreased. For a full Twelvemonth after, his Friend, the Lord Treasurer, in a Letter, takes Notice of it, and gives him again his grave Advice, to this Tenor; 'That he was sorry to find the Lord Deputy did not use him both as he had formerly done, and as he [the Lord Treasurer] knew, he could merit. But most certainly he perceived, the Lord Deputy conceived not well, nor kindly of his Doings there. But upon what Occasions, whether justly or conjecturally, or by Means of the accustomed Factions and Partialities [among them] there, he could not tell. Wherefore his Advice was, that he [Mr. White] should dutifully esclairish himself to the Lord Deputy; and if he would, he might say, that by the Lord Treasurer he understood the same. For, added the said Lord, so well I love my Lord Deputy privately, and so much I esteem of him publickly, for the Place he holdeth, that I wish him assisted with al such as I think are wise; and I also wish, that none such as you are, whom he hath so much in former Times avauenced with Credit, should, for any private Respect, esloyne your good Will from him.

But could not obtain it.

V. M.

Lord Treasurer's Advice to Mr. White, Master of the Rolls in 1576.

But how hard it is to recover a Great Man's Favour, when he hath once taken a Dislike, appears by Mr. White's Case. For al the Council aforesaid, taken and used, had no Success. Whereupon, when the Lord Treasurer understood, he thus exprest his Mind, 'That he was sorry, that upon his Advice given him, to seek the Lord Deputies Favour, and notwithstanding his own Writing to him therein, he [Mr. White] could not effectually recover the same. Whereby he feared his Lordship had conceived some deep Matter of Ingratitude, provoked by the said Mr. White. And that if he had given his Lordship any such Cause, he could not blame him; But for God's Cause, who forgiveth us al our Faults, tho' he were hard to be recovered, For, *Qui ingratum dixerit, omne malum dixerit*. Yet, adding, that he should do wel, as he knew his own Estate, to pursue by al honest Means the obtaining of his Favour, or the cancelling of his Displeasure.' All this I write, to preserve as much as I may, any Memorials of one of the greatest and best Statesmen this Nation ever enjoyed. And this Passage, in Part, gives some Character of his Wisdom and Vertue.

The Bible in English, printed in Quarto this Year.

Now to note a few Books that came forth in Print this Year. One was the Holy Bible, in English, set forth now a second Time in the Black Letter, in Quarto: and printed by Christopher Barker, the Queen's Printer: With the Singing Psalms, and other Prayers; which had been printed by John Day, the famous Printer: And this not the first Time added, and bound up with the English Bible; but so done (and that as it seems with Allowance) some Years before, viz. 1569. And the said Psalms there set to Tunes. Of this Bible, which



which seems to be one of the first printed in a *Quarto* Volume, I *ANNO* think, will deserve some Account to be given. The Translation is 1576.  
different from the old Translation, before the *Bishop's Bible* came forth, which was in the Year 1572. Each Chapter is continued *A Bible in Quarto, printed 1569.* without any Break, but with Distinction of Verses, which I believe was the first *English Bible* with Verses. The Title is, *The Holy Bible*, and no more: With a Picture of *Queen Elizabeth*. *Justice* on one Side of her, and *Mercy* on the other, setting, or holding the Crown on her Head. *Fortitude* and *Prudence* upholding her Throne with their Hands. And underneath, a Minister in a Pulpit preaching, before a great Auditory sitting. And on one Side of the Pulpit a grave Senator in his Gown, with his Book, sitting also: which perhaps was designed to be Secretary *Cecil*. Then is there a Preface *Preface to that Bible.* into the Bible following: Beginning, 'Of al the Sentences pronounced by our Saviour Christ in his whole Doctrine, none is more serious, or worthy to be born in Remembrance, than that which he spake openly in his Gospel, *Scrutamini Scripturas*. These Words were first spoken unto the *Jews* by our Saviour: but by him in his Doctrine meant to al. For they concern al, of what Nation or Tongue, of what Profession soever any Men be——For to al belongeth it to be called unto eternal Life, &c. No Man, Woman or Child is excluded from this Salvation. And therefore to every one of them is this spoken; proportionally yet, and in their Degrees and Ages; and as the Reason and Congruity of their Vocation may ask, &c. If this celestial Doctrine is authorized by the Father of Heaven, and commanded of his only Son to be heard of us all; biddeth us busily to search the Scripture; of what Spirit can it procede, to forbid the reading and studying of it? &c. How much more unadvisedly do such Men boast themselves to be either Christ's Vicars, or to be of his Guard, to loath Christen Men from reading, by their covert scandalous Reproches of the Scripture; or in their Authority by Law or Statute, to contract this Liberty of studying of eternal Salvation, &c. Search therefore, good Reader, on God's Name, as Christ bids thee, the Holy Scripture: wherein thou mayest find thy Salvation, &c.  
And thus concludes, 'Let us humbly, and on our Knees, pray to Almighty God with that wise King *Salomon*, in his very Words, thus, O Lord God of my Fathers, Lord of Mercies, Thou that hast made al Things with thy Word, and didst ordain Man through thy Wisdom, that he should have Dominion over thy Creatures, &c. O! fend her out therefore from thy holy Heavens, and from the Throne of thy Majesty, that she may be with me, and labour with me, that I may know what is acceptable in thy Sight, &c. This same Preface being before the *Bishop's Bible*, appears to be done by Archbishop *Parker*.

Then after the Calendar and the Common-Prayer, the Bible begins. Where at *Genesis* is a Print of the Creation of the World, *Genesis.* standing before the first Chapter. And the first Capital Letter is set within a Picture, that hath Archbishop *Parker's* Arms impaled with that of the See of *Canterbury*: Which shews this Bible to have been printed with that Archbishop's Allowance, Order and Care.  
It



**ANN** O It hath also some marginal Notes al along. The two first are these, 1576. *at those Words, The Earth was without Form, the Note is, Altho' the Works of God, both in the Creation, and in his spiritual Operation in Man, seem rude and imperfect at the first; yet by the Working of his Holy Spirit, he bringeth al Things to a Perfection at the End.* The next Note is on those Words, *The Spirit of God moved upon, &c. The confused Heap of Heaven and Earth was imperfect and dark: and yet not utterly dead, but was endued with the Power and Strength of God's Spirit: and so made lively, to continue unto the Worlds End.*

The Title of Genesis is, *The first Book of Moses, called in Hebrew Bereshith, in Greek Genesis.* The Note in the Margin at *Bereshith*, is, *That is, Generation, or Creation.*

Then Chapt. II. where *Paradise* is spoken of, is a Picture representing it, with this Title, 'This Figure is spoken of in the 10th Verse, and representeth the Situation of God's Garden. And thus underwritten 'If there be any Kingdom under Heaven, that is 'excellent in Beauty, in Abundance of Fruits, in Plenteousness, in 'Delites, and other Gifts, they who have written of Countries, 'do praise above al, the same that this Figure representeth: Where 'with the Praises of those Writers *Moses* exalteth this *Paradise*, as 'duly belonging unto it. And it is very wel like, that the Region 'and Kingdom of *Eden* hath been situate in that Country, as it 'appeareth in the 37th Chap. of *Esay*, 12 ver. and the 27th Chap. 'of *Ezek.* 23. ver. Moreover, whereas *Moses* said, that a Floud 'did procede from the Place, I do interpret it, from the Course of 'the Waters. As if he should have said, that *Adam* did inhabit in 'the Flouds-side, or in the Land which was washed on both Sides. 'Howbeit there is no great Matter in that: either that *Adam* hath 'inhabited in the Place where both Flouds came together towards 'Babylon and Seleucia, or above. It is sufficient, that he hath been 'in a Place watered of Waters. But the Thing is not dark to understand, how this Floud hath been divided in four Heads, &c. 'But to declare unto you the Diversity of the Rivers Names, besides 'their usual and principal Appellations; and how they be called, 'as they pass through each Province, with the Interpretation of 'the same, I think it rather tedious and cumbersome, than profitable, &c.' This Discourse goes on: but this is enough to shew the Intent of it.

Matrimony.

In *Leviticus*, at Chap. 18, are set two Tables in Columes: The one intituled, 'Degrees of Kindred, which set Matrimony, as it is 'set forth, *Levit.* xviii.' The other Colume is intituled 'Degrees 'of Affinity, which set Matrimony, as it is set forth, *Levit.* xviii.

A Chart.

At *Numb.* Chap. 33, is a Chart, shewing the Way that the People of *Israel* passed, the Space of forty Years, from *Egypt* through the Deserts of *Arabia*. It containeth also the forty two Journeys, or Stations, named in the same Chapter.

Joshua.

Before the Book of *Joshua*, there standeth the Picture of a Phoenix, feeding her young ones with her Bloud: and on each Prudence and Justice. Underneath this Distick,

Matrix



ANNO  
1576.

*Matris ut hec proprio stirps est satiata cruore,  
Pascis item proprio, Christe, cruore tuos.*

Taking Occasion for this Meditation from *Joshua*, who was a Type as wel as a Namefake of *Jesus Christ*.

After the Books of *Chronicles*, just before *Esdras* [ or *Ezra* ] is a The History of Esdras, &c. Piece, intituled, *A very profitable Declaration for the understanding of the Histories of Esdras, Nehemiah, Esther, Daniel, and divers other Places of Scripture, very dark, by reason of the Discord, that is between Historiographers, and among the Expositors of the Holy Scriptures; touching the successive Order of the Kings or Monarchs of Babylon and Persia; of the Years that the said Monarchies lasted, and the Transmigration of the Jews under Nebuchadonozor, until the Monarchy of the Greeks; and of the Confusion that is in the Names of the Kings of Persia. It stands in three Columns, thus:*

That which happened to the People of *Israel*, during these Monarchies.

The Monarchy of *Babylon*.

Of the Years that the Monarchs of *Persia* reigned. Of the Difference of Authors therein: And of the Diversity and Confusion of the Names of the said Monarchs.

The Book of *Psalms* hath set before it a Prologue of *S. Basil the Great*; and a Sentence or two of *S. Augustin's*. Then follow, The Psalms Notes. Certain general Notes concerning al the *Psalms*. Among the rest, these: This [ † ] Mark (where it is set) signifieth the Place to be of great Difficulty, and hard to be understood, or interpreted. Which undoubtedly was intended for an Hint to be cautious of putting our own Sense upon such Places, but modestly to leave them to the Learned to be explained. Again, where any Word is added to the *Hebrew* Text, it is enclosed within Crotchets, thus [ ]

It is noted likewise, that the Venerable Word, *JEHOVAH*, was thought more aptly to be translated *God*, than *Lord*. For that it might favour of the *Jewish* Superstition: Who were perswaded that this Word, *JEHOVAH*, was not to be spoken or written; but instead of it *ADONAI*, in *Greek* *Κύριος*, that is *LORD*, *Exod. vi. ver. 3*.

Another Note was this, That altho' we use in our Tongue to suppose *Forbidding* [ or *permitting* ] by this Word, *Let*, as, *Let me do it*, or, *Let him do it*: yet it may seem a hard Manner of Speech, especially, when referred to *God*: as to say, *Let God do it*. Wherefore, seeing in *Hebrew* such Phrases be the Future Tense, it was thought best to translate them by the Moods, Indicative, Optative, Potential,



ANNO 1576. Potential or Subjunctive. Besides these general Notes, each Psalm hath its Argument or Contents prefixed before it.

Within the Capital B. the first Letter of the Word BLESSED, which begins the First Psalm, there are included the Armes of Sir William Cecil, Secretary of State, with his *Motto* set, viz. *Cor unum, via una*. Whereby I conclude, he had a considerable Influence in this Edition of the Bible, together with the Archbishop. This Book of *Psalms* varieth somewhat from the Translation of them in the Book of Common Prayer; as it doth also from that of Geneva: reading the first Verse thus, in the present Tence, *Blessed is the Man that walketh not in the Counsil of the Ungodly, nor standeth in the Way of Sinners, nor sitteth in the Seat of the Scornful*. Where I observe also the Note made in the Margin, quite different from that of Geneva, at the Place, viz. *A Man, whether he walketh, standeth or sitteth, ought to eschew all manner of evil Devices, Works and Words; and also such Company as be given to those Vices*. It follows in the second Verse; *But his Delight is in the Law of God.* \* And in God, his Law, exerciseth himself Day and Night.

\* Jehovah.  
Marg.  
New Testa-  
ment.

The Title before the New Testament is THE New Testament of our Lord and Saviour Jesus Christ, 1569. And at the End is the Printer's Name, Printed at London by Richard Jugg, Printer to the Queen's Majesty. Which shews it to come out with Countenance and Authority.

A Map of the  
Holy Land.

Before it, is a Map, being, 'A Description of the Holy Land, containing the Places mentioned in the Four Evangelists, with their Places about the Sea Coast. Wherein might be seen the Ways and Journeys of Christ and his Apostles in Judea, Samaria, and Gallilee. For into these three Parts that Land is divided.

The Genera-  
tion of Jesus  
Christ.

On the Reverse Page is, 'A Table to make plain the Difficulty that is found in St. Matthew and St. Luke, touching the Generation of Jesus Christ, the Son of David, and his right Successor in his Kingdom. Which Description begins at David, and no higher; because the Difficulty is only in his Posterity. The Scheme of this Table is as follows.

St. Matthew.

St. Luke.

David begat

Solomon, King.

Nathan, the King's Son.

The Posterity of Solomon left in Ochosias [which was the sixth from Solomon.] Whereby the Kingdom was transported to the Line of Nathan, in the Person of Joas, Son to Judah. Which begat

Amasias.

Levi.

Our Saviour's  
Passion.

At the Twenty sixth Chapter of Matthew, is another Table for the better understanding of the said XXVI. of St. Matthew, the XIV. of St. Mark, the XXII. of St. Luke, and the XIX. of St. John. Being all these Evangelists Relations of our Saviour's Passion.

St. Paul's  
Journey.

Before the Epistle to the Romans, or rather at the End of the Acts, is a Map, intituled, The Cart Cosmographie of the Peregrination,



*Journey of St. Paul, with the Distance of the Miles. And another Table, intituled, The Order of Times: with this Preface: 1576.*  
 'Here hast thou, Gentle Reader, for thy better Instruction, the  
 'Description of the Journey and Peregrination of St. Paul: which  
 'is in this second Book of St. Luke, called, *The Acts of the Apostles*,  
 'most intreated of. And for because thou readest oftentimes of  
 'Emperors, or Kings, or Deputies, thou hast set forth to thee the  
 'Names, the Years, and how long every Emperor, or King, reign-  
 'ed, or Deputy governed; or under whom any of these *Acts*  
 'were done, even until the Death of St. Paul. The which Table  
 'consisted in these Columes.

|                                                    |                                                          |                                               |                                          |                                                      |
|----------------------------------------------------|----------------------------------------------------------|-----------------------------------------------|------------------------------------------|------------------------------------------------------|
| Years of the<br><i>Emperors of</i><br><i>Rome.</i> | Years of the<br><i>Presidents of</i><br><i>the Jews.</i> | Years of<br><i>the He-</i><br><i>rodians.</i> | Years of Christ's<br><i>Incarnation.</i> | Years of St.<br><i>Paul the A-</i><br><i>postle.</i> |
|----------------------------------------------------|----------------------------------------------------------|-----------------------------------------------|------------------------------------------|------------------------------------------------------|

After the End of the New Testament, follow the *Psalmes* in *Metre*, *Imprinted at London by John Day.* Being the same which we now sing in our public Assemblies. *Psalmes in Metre.*

At the End of these *Psalmes* are added divers good Prayers: *Private Prayers.*  
 As a Form of Prayer to be used in private Houses every Morning and Evening. A Prayer to be said before Meat. A Thanksgiving after Meat. A Thanksgiving before Meat. And yet another after Meat. Then a Prayer for the whole Estate of Christ's Church. Which is long and pious. Then follows a Confession of Christen Faith. These Prayers and Devotions, appear by many Passages in them, to have been composed for the Use of the Laity, toward the Beginning of *Q. Elizabeth's* Reign, and upon the Settlement of the Reformation in the Church of *England.*

This excellent and best Edition of the Holy Bible hitherto was undoubtedly the Work of learned Hands and Heads, and such as were well versed in sacred Theology, Geography and Chronology: being thereby made so intelligible and useful for common Readers. And I make little Doubt it was the Effect, both of the Pains and Directions of good *Matthew Parker*, now Archbishop of *Canterbury*: who had divers Years before in his Mind the setting forth of another Edition of the Holy Scripture in the vulgar Tongue, corrected according to the *Hebrew*, for the Use and Benefit of the common People: which he now brought to pass in a *Quarto*, as he did afterwards in the largest Volume, according as hath been shewn in his Life. And thus I have at large given a *Specimen* of this early Edition of the Bible, printed again *Anno 1576.* Which may not be unacceptable to some Readers. *This Bible set forth by the Care of the Archbishop of Canterbury.*

Another Book printed this Year was, the *Zodiack of Life*, translated into *English* long Verse, by *Bernabie Googe*, and dedicated to the Baron of *Burghley*. It was written by an excellent *Italian* Christian Poet, *Marcellus Palingenius Stellatus*. Wherin are contained [under the Twelve Signs] twelve several Labours: 'Painting out  
 'most *The Zodiac of Life. printed.*



1576. *ANN O* 'most lively the whole Compass of the World; the Reformation of  
 'Manners; the Miseries of Mankind; the Pathway to Vertue and  
 'Vice; the Eternity of the Soul; the Course of the Heavens; the  
 'Mysteries of Nature, and divers other Circumstances of great  
 'Learning, and no less Judgment, as the Title ran.' Which Book,  
 the Translator many Years before had dedicated to the same Person,  
 and now had perused, and in every Point, as near as he could, to  
 perfect. In this Book *Palingenius* had writ some Things not so conso-  
 nant to the *Romish* Religion. For which he made his Apology to  
*Hercules II.* Duke of *Ferrara* (to whom he dedicated his Book) viz.  
 'That if there happened to be something found in it, that should  
 'seem in any Part to disagree to their Religion, he was not to an-  
 'swer for it: for treating on many Subjects of Philosophical Mat-  
 'ters, he was driven to alledge the Opinion of sundry Philosophers,  
 'especially *Plato's* Scholars. Whose Opinions, if they were false,  
 'the Blame was theirs, and not his: Since his Intent was, never to  
 'to step a Foot from the true Catholick Faith. It is a Piece of Natu-  
 ral Philosophy, and aimeth at the drawing of Men to Morality and  
 Piety, and the Fear of God, taking his Argument from the Immotali-  
 ty of the Soul, and a future State.

Sir John  
 Cheek's Book  
 reprinted.

This Year was reprinted Sir *John Cheek's* Book, set forth by him in  
 the Year 1549, upon Occasion of a great Insurrection of the Commons  
 in the West; when the City of *Exeter* was besieged by them.  
 Wherin the true Subject is brought in, making close Expostulation  
 with the Rebel. The Book is intituled, *The Hurt of Sedition; How*  
*grievous it is to a Commonwealth.* Perused and imprinted by *Seres*,  
 1576, in a small *Octavo*. It was a very elegant Address to the Com-  
 mons; who were for making themselves equal with the Gentlemen,  
 under Pretence of their Grievances to be redressed. Perhaps now  
 printed again, to meet with some present Danger and Sedition,  
 apprehended at this Time. The Book began; 'Among so many  
 'and notable Benefits wherewith God hath already liberally and  
 'plentifully endued us, there is nothing more beneficial, than that  
 'we have by his Grace kept us quiet from Rebellion at this Time.  
 'For we see such Miseries hang over the whole State of Common-  
 'wealth through the great Misorder, of your Sedition, that it ma-  
 'keth us much to rejoyce, that we have been neither Partners of  
 'your Doings, nor Conspirers of your Counsils, &c.

Earl of Essex  
 dies in Ireland.

I add the Deaths of two Men of great Quality, and Worth, that  
 ended their Lives this Year. Wherof the one was, *Walter* the good  
 Earl of *Essex*: who dyed in *Ireland*. Whither he went to serve the  
 Queen against her Rebels there: And was thought to have had foul  
 Play for his Life. The early News of his Death, *White*, Master of  
 the Rolls there, sent in his Letter to the Lord Treasurer. Which  
 with great Passion he thus began his Relation of: 'O! my good  
 'Lord, here I must among others advertise you of the doleful  
 'Departure of the Earl of *Essex*: who ended his Life to begin a  
 'better the 22d of *September*, in the Castle of *Dublin*: and felt his  
 'Sickness first at *Talaghe*, the Archbishop of *Dublin's* House, in his  
 Journey



Journey towards *Baltinglass*, to meet the Earl of *Ormond*, accompanied with the Chancellor, the last of *August*. That he [*White*] was much about him in the latter End of his Sickness; and that he beheld such true Tokens of Nobility, conjoynd with a most godly and vertuous Mind, to the yielding up of his Breath, as was rare to be seen. That two Days before he dyed, he had Speech with him of his Lordship, [the Lord Treasurer] and said, he thought he was born to do him and his good. But now, said he, I must commit the Oversight of my Son, and al to him. That he spake also lovingly of my Lord of *Suffex*: with many other Things which for Prolixity he omitted, and otherwise he ought to have writ: Adding, That he [the Earl] doubted that he had been poisoned by Reason of his violent Evacuation, which he had. And of that Suspicion he acquitted this Land: Saying, No, not *Tirrelaghe Lunnagh* himself would do no Villainy to his Person: but upon the Opening of him, which, saith *White*, I could not abide, the Chancellor told him that al his inward Parts were found; saving that his Heart was somewhat consumed, and the Bladder of his Gall empty. That such as took upon them to be his Physicians, as *Chaloner*, *Knel*, a Preacher, and the Deputy's Physician, called, *Dr. Trevor*, applied him with many Glisters; and thereby filled his Body ful of Wind: which was perceived. So as either their Ignorance, or some violent Cause beyond their Skil, ended his Life. His Flesh and Complection did not decay. His Memory and Speech was so perfect; that at the last yielding up of his Breath, he cryed, *Courage, Courage. I am a Soldier that must fight under the Banner of my Saviour Christ*. And as he prayed always to be dissolved, so was he loth to die in his Bed. Among others, as *Mr. White* added in his Letter, the Earl had Care of his [*White's*] second Son, who was al this while brought up with the young Earl, his Son, without any Charge to him [his Father] because his Mother was a *Devorax*: and required *Mr. Waterhouse* to move his Honour [the Lord Treasurer] that he might stil attend on his Person, and be brought up with him: wherein he referred his Cause to his Lordship's accustomed Goodness.

That his Lordship [the Earl] had committed to his keeping the Patents of his Creation and Countries there, and made him one of his Feoffees in Trust. And he hoped with the Deputy's Favour, to turn those Lands to a reasonable Commodity to his Son. He sent likewise enclos'd to his Lordship, the Names of such of the Earl's Servants as were about him in the Time of his Sickness, and served him most painfully and diligently. For which Respect, he thought them worthy the Favour of al Men.

Al this he thought good to signify to the Lord Treasurer concerning the Sicknes and strange Death of this truly noble, wel-deserving Earl. To which I subjoin the Relation, by Letter to the Earl of *Suffex*, Lord Chamberlain, of his Death and Burial. That his Corps was brought over by him [who seems to be his Executor.] to be buried at *Caermarthen*, where his Lordship was born: with a

A Letter to the  
L. Chamberlain  
concerning the  
Earl.



**ANNO** 1576. Request concerning the young Earl; That whereas his Lordship, for the Education of his Children, and Payment of his Legacies, by Assurance in his Life time, and by his last Will and Testament, reposed especially therein his Lordship, [the said Earl of *Sussex*] forasmuch as his Lordship had in his Life time divers Offices, as Keeping of the Castle of *Caermarthen*, Stewardship of divers her Majesty's *Seigneuries* in those Parts of *South Wales*, the whole Fees accustomed to such Offices not amounting to above an hundred Marks: which Fees his Lordship always bestowed upon his Under-Officers: By Occasion of which Offices, the Inhabitants in those *Seigneuries*, did the rather depend upon his Lordship; and now would be sorry, that any other than the new Earl of *Essex* should have Commandment in such Office over them: And because he [the Writer] wel understood that the having of these smal Offices, might be to the new Earl's great continuing of the Hearts of these Countrymen; and besides might be the better able, when he should come to Years, to do Service to his Sovereign; he therefore was in Behalf of his Lordship, and my Lord Treasurer, to request, that al these Offices might be bestowed upon this new Earl of *Essex*. Which should be as wel executed, as if his Lordship were of ful Age. And if Occasion of Service should require, his Lordship might [altho' he were an Infant] have the willing Hearts of many to do him Service. And so he committed his Lordship to the Preservation of the Almighty.' Dated from *Caermarthen*, the Third of *October*.

His Funerals  
celebrated at  
*Caermarthen*.

Hollingshead's  
*Chron.* p. 1263.  
Ann. 1576.

His Epitaph.

Mr. *Waterhouse* (who seems to have been the Writer of the former Letter) with the Earl's Corps, landed in *Caermarthenshire* on Saturday; and from thence by Land it was carried to *Caermarthen*: where his Funerals were celebrated with great Solemnity. *Richard* Bishop of *St. David's*, preached upon this Text, *Blessed are the dead which die in the Lord*, &c. Among his vertuous Accomplishments, he spake of his Skil in History and Heraldry: 'Very few Noblemen in *England* more ready and expert in Chronicles, Histories, Genealogies and Pedegrees of Noblemen and noble Houses, not only within the Realm, but also in foreign Realms, than this noble Earl was. He excelled in describing and blazoning of Arms, and in al Skil pertaining thereto, &c.' Further, he made it a Part of true Nobility, to distinguish true from false Religion. 'I received, said the Bishop, the Preacher at his Mouth, that there was nothing in the World, that could blemish and abase that Heroical Nature of Nobility so much as to have the Eyes of the Understanding so closed and shut up, that a Man of Honour should not be able to discern between true Religion, and the hypocritical false Religion; between the right worshipping of God, and Idolatry; between the Traditions of Men and God's Word; but remain subject to Lyes and Superstition, and to call bad good, and good bad. And that to be free from this servile State, was a necessary Endowment of true Nobility.' The whole Sermon giving a large Account of his noble Birth and vertuous Accomplishments, is worthy reading.

In



In the foresaid Chronicle may be read this worthy Earl's Epitaph, in many elegant *Latin* Heroic Verses, giving an Account of him and his illustrious Pedegree. Which, together with the Sermon preached at his Funeral, was presented, with a large Epistle by *E. W.* to *Robert* Earl of *Essex*, his Son. ANNO 1576.

This Year also dyed, *June* the 11th, *Sir Anthony Cook* of *Gydd Hall* in *Essex*, Kt. a Man very famous as wel for his own Vertue and Learning, as for his vertuous and learned Daughters. The eldest wherof, *Mildred*, was married to *Sir William Cecil*, Lord *Burghley*, and Lord Treasurer; the Second, *Anne*, matched *Sir Nicolas Bacon*, Lord Keeper. This Knight was one of the Tutors to Prince *Edward*, afterward King *Edward VI.* and one of the Executors of King *Henry* the Eighth's last Will. He was interred in *Rumford* Chapel, according to the Order of his last Will and Testament, and these Words added, 'To be done by the Discretion of his Executors, with convenient and not excessive Charges. At the upper End of the North Wall of that Chapel, is erected to his Memory a fair Monument: Consisting of a Figure of him in Armour, of white Marble, kneeling before a Desk: Behind the Knight, his two Sons, likewise in Armour. And on the other Side, the Figures of his Lady, and four Daughters kneeling behind her: and over al their Heads, their Names, and with whom they married: with various Inscriptions in *Latin* and *English*, and some *Greek*: which being somewhat long, I have preserved them (as they, and those excellent Personages they commemorate, deserve) in the Appendix. Only the Inscription over *Sir Anthony*, I wil here insert. N<sup>o</sup> VI.

*Dns. ANTHONIUS COKUS, Ordinis equestris Miles, ob singularem Doctrinam, Prudentiam, & Pietatem, Regis EDOARDI VI<sup>ti</sup>. Institutor constitutus. Uxorem habuit ANNAM filiam GUILLIELMI FITZWILLIAMS de Milton, Militis, verè piam & generosam. Cum qua diu feliciter vixit, & supervixit. At tandem quum suos, tam Natos, quàm Natas, bene collocasset, in Christo piè mortuus est. Anno ætatis 70.*

His last Will bare Date, *May 22, 1576.* The Contents wherof were: To his Son *Richard*, his best Basen and Ewer of Silver, parcel gilt; his best gilt Salt, with other Plate. Then to his Daughter, *Of Burghley*, one other Nest of Bowls, gilt and pinked. To his Daughter *Bacon*, one other Nest of gilt Bowls, &c. To his Daughter *Russel*, his second gilt Salt, &c. To his Daughter *Killigrew*, one Nest of white Bowls, &c. To his Son *William*, his second Basen and Ewer, parcel gilt, &c. To his Son *Richard*, al his Household Stuff, and Harness, which he had at *Giddy Hall*, and *Bedfords*, or any Place else. Then for his Books, his Will was, that his Daughter *Of Burghley*, should have two Volumes in *Latin*, and one in *Greek*, such as she should choose of his Gift. And after her Choice, his Daughters *Russel* and *Killigrew*, two other



ANNO  
1576.

Volumes in *Latin* and one in *Greek*, each in Order, of their Choice. Al the rest of his Books he gave to his Son *Richard* and *Anthony* his Son. A Farm in *Mynster*, in the Isle of *Thanet*, with al the Stock of Cattle and Corn, to his Sons *Richard* and *William* jointly, during the Term yet to come.

His Executors he appointed the Right Honourable Sir *Nicolas Bacon*, Kt. Lord Keeper of the Great Seal, and the Lord *Burghley*, Lord Treasurer, *Richard Cook* and *William Cook*, his Sons above-named.

To the two former he gave each 200 l.

To *William Cook*, and his Daughter in law, the said *Cook's* Wife, he gave his Manours of *Mawdelyn Laver*, *Markskalls Bury*, and *Hangbonns*, and *Withers*, in the County of *Essex*; in such Order and Sort, and with such Remainders as was by Covenant agreed upon by the Lady *Gray* and him, in Writing, upon the Marriage had between him and his Wife. That his Daughter in law, Wife to his Son *Richard*, should have for Term of her Life, the Manour of *Chaldwel*, with the Apurtenances in the County of *Essex*; and the Manour of *Ridden-Court*, &c. in *Havering*, in full Recom-pence and Satisfaction of al Joynture.

Lastly, his Son *Richard*, to have to him and his Heirs Male, immediately after his Decease, al the Residue of his Lands, Tene-ments, Hereditaments, &c.

To this Learned Knight, *Peter Martyr*, in the Year 1558, dedica-ted his Commentary upon the Epistle to the *Romans*: Dated from *Tyгур*, 8. Kal. *Augusti*. And the Reason he gave, why he chose him above al others for this Dedication, was, 'That considering this  
' Work was due to the Men of the *English* Nation; being Lectures  
' read by him at *Oxford*, he thought Sir *Anthony* the Person most  
' meet to whom they should be presented: That as King *Edward VI.*  
' this Knight's most noble and dear Pupil, not long before, received  
' his other Commentary upon the First Epistle to the *Corinthians*, he  
' might join him the School master of so much Renown with his  
' Scholar of such Excellency. And in Respect of that Honour and  
' Love that he most justly deserved, he added, That when he  
' [*P. Martyr*] was in the Realm of *England*, he began to love him.  
' And when afterwards God, by his singular Providence so wrought,  
' that he saw him again in *Germany*; and knew him to be the self-  
' same Man he was before, [that is, a sincere Lover of true Reli-  
' gion; for which he was now a voluntary Exile,] he was so af-  
' fected, that whereas before he did indeed love him, now he loved  
' him most fervently: And oftentimes thought with himself, how  
' he might in something or other signify how much he esteemed his  
' Virtues; and how grateful he might shew himself towards him,  
' for Benefits which sometime he had received from him.

Sir



ANNO

1576.

This Knight's  
Deserts.

Sir *Anthony Cook* was High Steward of the Liberty of *Havering*: And so was *Richard* his Son, and *Anthony* his Son, and Sir *Edward* his Son: And *Charles Cook* his Son died without Issue. I have set down so much of this Gentleman, especially being in the Rank of the most eminently learned and pious in the Age, and such as were the Restorers of good Learning, and Furtherers of true Religion: By whose Means, in a great Measure, Popery began to be thrown out of this Kingdom: And who was an Exile for the Gospel. And particularly his Memory is to be preserved, for having been one of those that first imbued the Mind of that excellent Prince, King *Edward VI*, with right Principles of Religion, and an Instrument of his extraordinary Attainments in Learning.

To all which Commendations of this worthy Man, I must add one more, in Respect of the singular Attainments, that by his Instruction, his incomparable Daughters had in Learning and Godliness: Which some of them shewed in their Works published. The Lady *Anne*, Wife to the Lord Keeper *Bacon*, translated into proper English, Bishop *Jewel's Apology* for the Church of England; which was printed for common Use, and set forth by the special Order of Archbishop *Parker*, as hath been taken Notice of elsewhere, with some Additions of his own at the End. The Lady *Elizabeth*, his third Daughter, Wife to the Lord *John Russel*, Son and Heir to *Francis* Earl of *Bedford*, translated likewise out of Latin into English, a Tract, called, *A Way of Reconciliation* of a good and learned Man, *Touching the true Nature and Substance of the Body and Blood of Christ in the Sacrament*. Printed 1605; and dedicated to her only Daughter, *Anne Herbert*, Wife to the Lord *H. Herbert*, Son and Heir to *Edward* Earl of *Worcester*. In which Epistle, the excellent Spirit, as well as Pen of that good Lady may be seen. Beginning thus:

His Daughters  
Learned.  
Books by them  
translated and  
published.Boston Wells  
Frequently

‘Most vertuous and worthily beloved Daughter; Even as from your first Birth and Cradle, I ever was most careful, above any worldly Thing, to have you suck the perfect Milk of sincere Religion; so, willing to end as I began, I have left to you, as my last Legacy, this Book, a most precious Jewel, to the Comfort of your Soul; being the Work of a good, learned Man, made above fifty Years since, in Germany; after by Travail a French Creature, now naturalized by me into English.’ Then proceeding to give the Reason of her publishing this Piece, she added, ‘That at first she meant not to set it abroad in Print; but her self only to have some Certainty to lean unto in a Matter so full of Controversy, and to yield a Reason of her Opinion. But since lending the Copy of her own Hand to a Friend, she was bereft thereof by some: And fearing lest after her Death it should be printed according to the Humours of others, [such Things, it seems, being sometimes done in those Days] and Wrong of the Dead: Who in his Life approved her Translation with his own Allowance: Therefore dreading, she said, Wrong to him, above any other Respect,

Lady Russel to  
her Daughter,  
Lady Herbert.Life of Sir  
The Smith.The Lady  
Mildmay at  
Boston.



**ANNO** ' she had by Anticipation prevented the Worst. And then piously  
 1576. and Affectionately she Concludes thus; that she meant it for a  
 Newyear's Gift: And then, 'Farewel, my good sweet Nanny.  
 'God bless thee with the Continuance of the Comfort of the  
 'Holy Spirit; that it may ever work in you, and persevere  
 'with you to the End, and in the End.' And then she ends  
 with this *Tetrastic* to her said Daughter, suitable to the New  
 Year.

### In ANNAM filiam.

*Ut veniens annus tibi plurima commodet, ANNA,*

*Voce pia Mater, supplice mente, precor.*

*Ut valeat pariterq; tuo cum conjuge Proles,*

*Officiis junctis, vita serena fluat.*

ELIZABETHA RUSSELLA, Dowager.

Buxton Wells  
frequent.

Buxton Wells were at this Time in great Request, for helping  
 by its medicinal Vertue, Persons afflicted with the Gout, and o-  
 ther Diseases. One of these Patients was Sir Thomas Smith, the  
 Secretary. He was in the Summer retired to his House at Hill  
 Hall in Essex, by reason of his Distemper; the Use of his Tongue  
 being clean taken away, that he could not be understood when  
 he spake; such was the Continualness of his Rheum, that distil-  
 led from his Head downward: as Mr. Gilbert Talbot wrote in his  
 News from Court to his Father, the Earl of Shrewsbury. And  
 that that Day (which was July the 6th) or the next, he set  
 forwards towards the Baths in Somersetshire: And from thence,  
 about the latter End of the Month, he went to Buxton, to whom  
 Walsingham, the other Secretary, sent Letters thither about that  
 Time, supposing him then to be there. But al would not serve.  
 This his Disease proved Mortal, and ended his useful Life the  
 Year after. A more particular of his Distemper, chiefly seizing  
 his Tongue, and his pious Behaviour in his lingring Sicknes, is  
 related in his Life, written in the Year, 1598.

Sir Thomas  
Smith goes  
thither.

Dies.

Life of Sir  
Tho. Smith.

The Lady  
Mildmay at  
Buxton.

There was also here at Buxton Sir Walter Mildmay's Lady, using  
 the Waters for recovery of her Health. She was Sister to Sir  
 Francis Walsingham. Upon both these Courtiers Accounts, the  
 Earl of Shrewsbury and his Lady shewed al Respects to that La-  
 dy. And in Acknowledgment thereof, in a Letter, dated July 3.  
 he told the Earl, 'That he had great Cause to think himself  
 'much bound to his Lordship, for the great Favour and Courtesy  
 'his Sister Mildmay received at his Lordships Hands, at her be-  
 'ing then at Buxton. For which, as for all other Tokens of  
 'his Goodwil, heretofore declared unto him, he wished he had  
 'always some Occasion to shew himself thankful, not in Words  
 'only,



'only, but in Deed.' He sent the Earl herewithal two Packets *ANNO* for the Queen, his Charge [*viz.* the Queen of Scots] with o- 1576. ther Letters to Sir Thomas Smith, who at that Time, he supposed, was there at Buxtons also.

Nor did Sir Walter forbear his thankful Acknowledgments to the Earl, for the Favours shewed to his Wife. Writing to him three or four Days after, [*viz.* Aug. 3.] from his Seat at Apthorp, 'That the continual Advertisement that he had from his Wife, of the great Courtesy and Charge that it pleased his Lordship, and his good Lady daily to bestow upon her, gave him just Cause to continue also his most hearty Thanks to his Lordship for the same. For that, without that Favour and Help at his Lordship's Hands, being at Buxton, in so cold and raw a Country, would be very tedious to her. And that therefore they both were the more bound unto his Lordship therein; and would to their Power be as thankful unto his Lordship, as in any wise they might.

*Courtesy shewn her there by the Earl of Shrewsbury, acknowledged by Sir Walter her Husband.*

The Court News now, in the Beginning of July was concerning the Queen's Progress this Summer: which was yet scarcely resolved upon. Her Majesty's Determination thereof was uncertain, as Mr. Francis Talbot wrote to the Earl of Shrewsbury from Court, in his Letter dated July 11, til the Day before it was appointed to Grafton, and so to Ashley, my Lord of Huntingdon's House, there to have remained one and twenty Days. But that present Day it was altered. And she would no farther than Grafton this Year. And so the Court being dispersed, he, having not to do such Things there, as otherwise his Lordship [his Father] had commanded him, he intended to go presently to Wiltshire; where his Wife was with my Lord her Brother. And after some small Time of Abode there, he would wait on his Lordship.

*The Queen's Progress.*

Some Days before, his other Son, Gilbert, gave his Father an Account concerning a Message he had commanded him to do to the Earl of Leicester, the great Favourite at Court; whom therefore he laboured by all Means to keep his Friend; lest any Misrepresentation might be made of him at Court, about that weighty Charge committed to his Trust and Fidelity. The Countess of Shrewsbury was lately at Court to wait upon the Queen: whose Carriage was so graceful, discreet, wise, and obliging, that her Majesty, and the whole Court, was much taken with her. She was the Earl's second Wife, and was the Daughter of Hardwick of Hardwick of Derbyshire, Esq; lately married to her. By whom he had great Wealth. These Matters were thus represented by Letter to the Earl, by his Son Gilbert then at Court.

*The Countess of Shrewsbury at Court.*

'I have had some Talk with my Lord of Leicester, since my coming: whom I find most assuredly well affected towards your Lordship, and yours. I never knew Man in my Life more joyful for their Friends, than he, at my Lady's noble and wise Government of herself, at her late being here: saying, That he heartily thanked

*Lord Talbot's Letter thereof to the Earl. Office, Armor.*



ANNO 1576. ' thanked God, for so good a Friend and Kinsman, as your Lord-  
 ' ship: and that you are matched with so noble and good a Wife.  
 ' I saw the Queen's Majesty Yesterday, in the Garden; but for  
 ' that she was talking with my Lord *Hunsdon*, she spake nothing  
 ' to me; but looked very earnestly on me, &c.

The Queen's  
 Talk about her.

Some few Days after, his other Son, the Lord *Francis*, shewed,  
 ' That upon his coming to Court, as soon as her Majesty saw him  
 ' in the Privy Closet, she asked him, how his Lordship, and my  
 ' Lady did. To whom he answered, that he had in Charge to  
 ' do both their humble Duties to her. And that his Lordship and  
 ' my Lady were in best Estate, when they heard first the prospe-  
 ' rous Health of her Majesty. And she said, she was most assured  
 ' therof: And told him, that neither of their Loves was lost un-  
 ' to her. For that she requited it with the like again; with other  
 ' good Words to that Effect. But because the Time would not  
 ' then serve, she had, he added, no further Talk or Question with  
 ' him.' The Queen began her Progress, *July* the 30th, towards  
 ' *Havering*.

CHAP.



## C H A P. VI.

*Matters of the Low Countries. The Queen's Safety concerned therein; Especially the French King's Brother entring into Action for them. The Apprehensions of the Lord Treasurer. The Lord Keeper's Letter of Counsil to the Queen in this Juncture. Reports from abroad, concerning the Scottish Queen's Escape. Advice of it sent to the Earl of Shrewsbury from the Court. A Matter in Ireland about the Cesse; Comes before the Queen and Council. The rigorous Exaction complained of; Regulated.*

**A**S the Queen had the last Year sent her Ambassadors to the *Low Countries*, to find out Means, if possible, for the Quiet of that People; so now there appeared but little amends of the hard Usage and rigorous Oppression exercised by King *Philip's* Government. Which could not but awake the Queen and her Ministers, and warn them of their own Danger from that usurping, ambitious Prince, so near them, and likewise from *France*.

*Low Country Matters affecting this Kingdom.*

And in order to their better Success, they thought it advisable to labour to bring over the Prince of *Orange*, the chief Defender of those poor People, to quit the Reformed Religion. Dr. *Wylson*, the Queen's Ambassador now at *Brussels*, sent this Intelligence thence concerning that Prince: 'That he was sought unto by all means to yield in Religion. And that one Dr. *Longolius*, alias *Leoninus* of *Lovain*, was a principal Instrument from *Don John* to work it. Wherein if any Appearance were of yielding, the Prince should have what he would. Yea, that *Don John* offered him a Blank, and would come to him in Person to *S. Gertrudenburg*; with further Promise, that his Son should be sent out of *Spain*; and by order taken should succede his Father in all his Government whatsoever.' And therefore the said Ambassador advised (in his said Letter) the Lord Treasurer *Burghley*, (to whom that Letter was wrote) that he wished he [that Prince] were cherished, so far as conveniently might be. Whereof he doubted not his Lordship would ever have good Consideration. And one reason no doubt, was to keep *Spain*, that Enemy of *England*, at a distance.

*Endeavours with the P. of Orange to yield in Religion.*

About this time, or not long after, in the Month of *May*, there was a Discourse sent out of the *Low Countries* unto Secretary *Walsingham*, dated *May 4*. And so it is endorsed by that Secretaries own Hand: which therefore is of the more Weight. It will give a Sight of these foreign Matters, as reaching unto this Kingdom, and the Welfare of it: coming, as it seems, from one of that Secretaries secret Correspondents. Advising, how *Monsieur*, the *French King's* Brother, was going with an Army thither, pretending to assist that People, and to work them Deliverance, by driving *Don John* out of the Country; but how jealous they might justly be of him; and that the Issue of his Success there would be no more,

*Foreign Matters reaching this Kingdom.*



ANNO

1577.

Intelligence  
sent to Wal-  
ingham.Titus B 2. p.  
472.

than to subject them to *France*, and so to render that Kingdom more formidable to its Neighbours. So that the Queen was concerned to look about her, and to use all the Means she could to discourage this Enterprize: and rather to assist Duke *Casimire*, that was coming thither with his Forces: and secretly to enter into a War, to prevent the States falling either into the Hands of *France*, or further to be oppressed by *Spain*. The Discourse is as followeth.

‘ They are about to play such a Tragedy in this Country, touching Matters of the State and Religion, as if her Majesty do not bear therein such a Part as she ought, she is like out of Hand to see that she would not.

‘ The Duke of *Alanfon* prepareth great Forces in *France*; which will be in a readiness before Midsummer. He doth openly confess, that he doth nothing without his Brother’s Will and Consent: without the which, Men of Judgment had never any great hope of him. Hereby the End of his Departure from the King is known. And indeed it could no longer be hidden from those that are acquainted with *Bussi*’s Voyage to *Paris*, and his Conference had with the Duke of *Guise*, the *Spanish* Ambassador, and such like.

‘ His Demands of the *States* are very small, and in effect of no weight. He promiseth to drive *Don John* out of the Country at his own Cost and Charges. After which time, if they do resolve to change their Lord, he prayeth to be preferred before any other.

‘ He giveth it out, that he will give an Example or Pattern in these Countries of the Manner, how he meaneth to carry himself in two Enterprizes which he intendeth against two Kingdoms, which he nameth to be *Naples* and *Sicily*. But it is feared the Kingdoms he meaneth are neerer unto *France*. He must needs shoot at one of these two Marks. The first, and which is most feared, under colour of assisting the States, to oppress them. Which is gathered by Three sound Reasons: First, By his former Dealings towards those of the Religion. Secondly, By the Interest that the Crown of *France* hath in the Example of the dissolving or reforming of this State. And Thirdly, By the Amity and sincere Intelligence which the King his Brother and he have with the *Spaniard*; having lately procured a Truce between the *Turk* and him, for the better Furtherance of his Affairs in these Parts. By this first Mark the Tyranny of the *Spaniards* shall be established in these Countries, to their Prejudice, that know the Inconveniences likely to follow of the same; and that have opposed themselves thereunto.

‘ The other Mark is, to be pricked forward with Desire of Greatness, by joyning these Countries, or a great Part of the same, to the Crown of *France*; which in outward Shew he seemeth to pretend: And being come with great Forces, and having great Intelligence in the said Country, to lay wait for Duke *Casimire*’s Person, to dispatch him out of the way; the better afterwards to deal with these of the Religion, who have none else whereto to trust unto in *Germany*, but him. And finally, that having possess himself of the Countries, *France* may be able on every side to overtop *England*, whilst they do practice new Troubles in *Scotland*.

‘ Having these two Strings to his Bow, he doth so earnestly press the *States* here in his Negotiation; as whether it be to their liking or disliking, he is fully resolved to come. The poor Men, having the

‘ Wolf



‘ Wolf, as the common Saying is, by the Ears, cannot resolve, whether it should be less hurtful and dangerous for them to have open Enmity by refusing him, or to have him in continual Jealousy, by accepting him to them. A N N O 1577.

‘ To meet with these two Inconveniences, the Queen is to use two Remedies. The one is, the War earnestly followed. The other is to procure a Peace. But that would hinder greatly her Majesties Affairs. For that by such means the *Spanyard* should be put again in Authority, if not as great as heretofore, yet likely to come to it by the onely Accident of the Prince of *Orange*’s Death, if he should happen to dy. Besides, her Majesty should greatly discourage such as are devoted to her here, by procuring unto them a very hurtful and dangerous Peace. And further, there is small liklihood here of Acceptation of Peace, the Change of the Lord, or Alteration of the State being intended, if not already resolved on.

‘ There remaineth, that the Queen should take in hand a secret War, by strengthening Duke *Casimire* in such sort, as he may be able secretly in her Name to make Head against the King, and his Brother, as long as he shall be here: and to send him over into *France*, if need should require, to divert the Course of the Enterprizes. For it will be more profitable and necessary, that in case this State be driven to change Masters, they should rather choose a new one, than by yielding themselves unto *France*; to make the same so strong, that they may be able to bridle their Neighbours.

‘ For which Purpose it were requisite her Majesty did not only secretly strengthen the said Duke *Casimire* with the 2000 Corselets already required, but also with as many more at her own Charges. To the End, that having armed him to withstand all Enterprizes against her, he may do her some worthy Service in these troublesome Times. And upon this so apt Occasion, as if her Majesty do not make her Benefit of it now, she is not like to have the like again.’ This Advice, as it seems took effect.

For, of this Intelligence, as well as other Occurrences of the *Low Countries*, the Secretary *Walsingham* informed the Lord Treasurer, now at *Buxton Well*, being retired thither for his Health. And in August he gave the Earl of *Suffex* this short Account: *Viz.* That the said Secretary had advertised him of the Occurrences in the *Low Countries*: the Issue whereof he much feared. Both for that *Don John* had secretly foreseen his Power to pursue his Attempts; and that he knew the Weakness of the States to withstand him long, by reason of their Divisions, by lack of Conductors. Yet, as he added, that seeing he seemed to mean ill, he hoped God would weaken his Power, and infatuate his *Italian* or *Spanish* Practices. And so thanked God for these Diversions of our deserved Troubles: Reckoning, that these Heats abroad would divert the Disturbances that threatned this Land by those foreign Enemies of our Welfare.

These Apprehensions, and the Spight of our Neighbours (however secret and close) against us, stirred up that grave Counsellor, Sir *Nicolas Bacon*, Lord Keeper, to write a large and earnest Letter to her Majesty, Nov. 20. and being one of the last Manifestations of his Wisdom, dying just about a Quarter of a Year after, viz. 20 of Febr. 1578. must needs be acceptable; therein giving his sage Counsil, to the Queen in this

*The Lord Treasurer's Thoughts thereof.*  
Titus B 22

*The Lord Keeper's Letter of Counsil to the Queen in this present Juncture.*



ANNO  
1577.

Juncture. Being to this Purport, ' That, that which if Time and her Affairs would have suffered, he meant to have done by present Speech, he was driven by Absence to do by Letter : Not doubting nevertheless, that though his Pen and Speech were not present, yet by her Majesties great Wisdom, considered together with the Advice of her grave and wise Counsellors, all things should be sufficiently foreseen and provided for. And he trusted, she would take his Writing ( though not needful ) in good part, &c. Wherein he shewed her three great Enemies, *France, Spain* and *Rome*, mighty and potent Princes. And her Danger fought by them, very great. The Fear whereof was so great in him, that he could not be quiet in himself without remembring her of the same : And that it was better for him to offend by fearing too much, than by hoping too much. That as these three great Enemies had three easy Ways and Means to annoy her ; so she had three ready Remedies to withstand them, if taken in time. The Means that *France* had, was by *Scotland* ; *Spain* by the *Low Countries* ; *Rome* by his Musters here in *England*. Now the Helps, according to his Understanding, were these. To withstand *France*, who had his way by *Scotland*, was, to assure *Scotland* to *England* : A thing that was not hard to do. The Remedy for the better framing of the *Low-Countries*, was, that her Majesty should send some Man of Credit, both to confer with the Prince of *Orange*, and to understand, what was thought there to be the best Remedies to defend them, and to meet with all Dangers that might grow that way.

The Remedy to be had here in *England* against *Rome*, was her Majesties good Countenance and Credit to her good Subjects, that were Enemies to the usurped Authority of *Rome* ; and earnest, severe handling of the contrary Party. And that it was high time so to do ; because of late times they were grown in their Numbers. And besides these Remedies, that *Casimire* might be prepared and ready against all Chances. The whole Letter, whereof this is but a short and defective Account, may be read in the *Appendix*.

N<sup>o</sup>. VII.

The King of  
Spain's lack of  
Treasure.

As for *Spain*, whose King was one of the formidablest of the Queen's Back-friends, Sir *John Smith*, who was now returned home from his Embassy there, brought this Intelligence, that that King, notwithstanding all his mighty Treasure, was in want. Which was no unwelcome News to this as well as other Countries : as tending to weaken all his ambitious Projects. Which News the Lord Treasurer communicated to the Earl of *Shrewsbury* in a Letter dated in *August*, ' That Sir *John Smith*, now come from *Spain* reported, that the King there had great Lack of Treasure, whatsoever had been said to the contrary. I wish he had plenty of Treasure, added this Lord, so we were sure, he had plenty of Goodwil towards us : ' Meaning how little of that he had for the Queen and Kingdom.

Reports of conveying away  
the Scotch Q.  
alarms the  
Court.

She was also at this time alarmed by Reports brought of secret Endeavours from *France* and the *Low Countries*, to convey away the *Scottish* Queen this Summer : nay, and that she was escaped and gone. The Earl of *Shrewsbury*, who had the keeping of her, had brought her of late to his House at *Chatworth*. Where he received a Letter, writ in the Month of *September*, from the Lord Treasurer, that gave him notice of these Rumours, and of the Apprehensions the Queen was in, arising hereupon. And withal gave him Advice ( though, as he added, he



he little doubted thereof) to be more watchful, however careful and diligent he had hitherto been; and that the Queen her self intended to give him warning of this danger. The Substance of which Letter, giving account of the Particulars of the flying Talk at Court, was as follows.

*ANNO  
1577.*

‘ That at his coming to Court he found such Alarmes by News directly written from *France*, and from the *Low-Countries* of the Queen of *Scots* Escape, either already made, or very shortly to be attempted. But that he surely knowing his Lordships Circumspection in keeping of her, and leaving all things in that Country about him very quiet and free from such dangers, he was bold to make small Account of the News, although her Majesty and the Council were therewith perplexed. And that although time did try these enough, for any thing already don, to be false, yet the noise thereof, (as the Lord Treasurer proceeded) and the Doubt her Majesty hath of secret, hidden Practices, to be wrought rather by corruption of some of *Yours* [viz. the Earls Servants] whom you shall trust, than by open Force, moved her Majesty to warn your Lordship, as she said, she would write to your Lordship, that you continue, or rather encrease your Vigilancy, if it might be; that you be not circumvented herein. And then adding his Thoughts, ‘ That as he had carried his Charge [the *Scottish* Queen] to *Chatsworth*, so he thought that a very meet House for good Preservation thereof; having no Town of Resort, where any Ambushes of Receators [Receivers] might ly.

*Lord Treasurer warns the E. of Shrewsbury of it. Epist Salop. in Off. Armor.*

‘ That in his Opinion surely, although he knew many were desirous that his Charge should be at Liberty, yet he himself knew no reasonable Cause to move him to think, that she should adventure her self to be conveyed away by stealth, both for the sundry Dangers that might light upon her; but especially, for that being at Liberty, if her Friends should attempt any thing by force for her against this Realm, she might provoke the Queen’s Majesty, and the States of the Realm, to work Matters to bar her of that Interest which she supposed she had.

‘ But yet, my good Lord, as he concluded, even for the Preservation of the Honour which you have gotten by so circumspect looking to her, in all this long time of Practice, I know you will be as watchful to prevent all Attempts, as others will be to assaile your Charge. Thus your Lordship seeth, how curious I am. All which proceedeth of Goodwil to your Lordship and to your Honour.’ Thus he wrote from the Court at *Deptford*, my Lord Admirals House, the 7th of *September*, 1577. Subscribing himself,

*Your Lordships most assured*

W. BURGHEY.

Now to look over to the Queen’s Kingdom of *Ireland*. Many Persons of Quality there were burthened with an Excess of the Tax, called the *Cesse*, laid upon them. Which made Disturbance in that Country: and the Lord Deputy, Sir *Henry Sydney*, or some of his Officers, seemed to have too great Hand therein. Insomuch that some Lords came over to make Complaint. This Payment was an Exaction of Victuals at a certain Rate, or Price, for the Maintenance of the Lord Deputies

*The Cesse vigorously exacted, provoked the Irish Nobility. They come over to complain.*



ANNO  
1577.

Camd. Eliz.  
p. 219.

The moderate  
Determination  
thereof by the  
Queen's Coun-  
cil.

July 15.

Deputies Household, and the Garison Soldiers. The rigorous demanding whereof in some Countries, and some that were more civilized, as in *Leinster*, made divers of the *Irish* Lords refuse to pay it; as the Vicount *Baltinglass*, and some Barons and others of the Nobility and Gentry; and clamour'd much against this usage of them: and asserting, that it was not to be demanded but by Authority of Parliament. However by the Judges of that Kingdom it appeared to be an antient Privilege of the Crown, and a Royal Prerogative. The Lords that came over to make their Complaint were heard by their Counsil, but committed to Prison, as endeavouring to abridge the Queen of her antient Rights in that Kingdom. But yet she was displeased with the rigorous Demand of the *Cesse*; and liked not that her Officers there should rather be Wolves than Shepherds; and commanded the Lord Deputy to use a Moderation herein.

Now by a Letter of the Lord Treasurer to the Earl of *Shrewsbury*, we have some further Light let into this Affair. The Lords that were thus grieved, had sent over one *Skurlock*, and two others, to make their Complaints. But upon this the Lord Deputy shewed his Anger against these Lords and others by some severe Proceedings against them. This Dealing of the Lord Deputy's came before the Queen and Council, being heard fully, and gravely considered: as the said Lord Treasurer wrote to the Master of the Rolls there: and that they had made Distinction thereof, noting herein, wherein the Complainants, both here and there offended, not ignorantly, but wilfully: and wherein the Complaints deserved favourable Remedy, in respect of the Excess of the *Cesse*, as it appeared unto them, the Queen's Council. And therefore for the Offence committed, both they here, and their Authors there, had deserved exemplary Punishment. And that for the Remedy of the Burthen of the *Cesse*, they hoped the Lord Deputy either had, or would devise Means, to the reasonable Satisfaction of the Parties grieved. And they of the Council had also at that present Time collected in writing some Devices, to ease the same. Which as things only projected, they sent unto the Lord Deputy.

The Lord Treasurer gave the Master of the Rolls in *Ireland* this account of that Affair, and the Sense the Court had of the ill Management of the Queen's Prerogative, in another Letter half a Year after, using these Words; 'So plenteous are the Affairs of that Country [*Ireland*] to the worst, as I should be more sory for them, if I did not hope, that either Malice or Lightness did not encrease the Evil thereof. The Matter stirred up against the Queen's Prerogative for her Relief to victual her Army, hath been duly corrected. And the Parties deserve the more Correction, for that in evil handling they hindred a needful Matter; which was to have had the Excess of the *Cesse* remedied: Which for my part I think needful; but not in such a strenable Sort, as it was fought.' This was dated from *Hampton Court*, Jan. 18. 1577.

C H A P.



## C H A P. VII.

*The Queen's Ambassador at the Council at Frankford. And why. Sent to the Princes of Germany. New Books of Religion there set forth. The Archbishop of York, about to visit the Church of Durham, is refused. The Proceedings thereupon. The Bishop of Durham's Account of his Visitation of his Diocese, by Order from the Queen: And especially of the Disorders in that Church. His Letter to the Lord Treasurer about it; Slandered and hated. His Vindication of himself, for some Words of his against Archbishop Grindal; and the Exercises. Bishop Barne's Pedegree. Cox Bishop of Ely's Thoughts upon Archbishop Grindal's Suspension. The Queen's Letter to the Bishop of Lincoln to forbid Prophesyings. The Bishop of Chichester's Troubles. Caldwell Parson of Winwich his Sermon. Dr. Goodman, Dean of Westminster, concerning the Statutes of that Collegiate Church.*

**A**N D now for the Affairs of Religion abroad as well as here at home this Year, I find these Occurrences.

There was a great and long desired Design among all Protestants now in Hand, in order to unite them in a Profession of the same Faith and Doctrine. In order to which a Council was held this Year at *Frankford*, for the drawing up a Common Confession of all the Reformed Churches. To this Council, to assist at it, the Queen sent her Ambassador, shewing her Concurrence in this useful Affair. The Province of drawing up the Form was committed to *Zacharias Ursinus*, the Learned Professors of *Heydelberg*, who had formerly been an Hearer of *Melancthon* and *Peter Martyr*. What the Issue was, and what particular Esteem the Queen obtained for this, with the Protestants of *Germany* and *Switzerland*, will appear from a Letter of *Ralph Gualter* chief Minister of *Zuric*, to the Bishop of *Ely*, written in the Beginning of *March*.

*The Queen sends her Ambassador to the Council at Frankford, met about a Confession.*

That they were in Expectation every Hour of Prince *John Castmire's* Letter (he was Brother to *Frederick Elector Palatine*, and deserved well of Religion) unto their Senate, whereby they might be more certified concerning the Writing of a *Common Confession*, which they had decreed in the Synod of *Frankford*, the Ambassador of the most serene Queen being present, and moderating the whole Business. But that D. *Zacharias Ursinus* put a Delay to the whole Business: Who declined to undertake the Work of drawing it up, which was committed to him. That they knew not yet, who was placed in his room for that Affair. He added, That the Queen in this Regard had performed an excellent Work, and worthy a nursing Mother of the Church.

She



ANNO  
1577.

The Queen's  
Embassy to the  
German  
Princes.

She had also sent her Ambassador to divers of the Princes of *Germany* about this time on the same Account of Union. The good Effect whereof was signified by the same Divine to the same *English* Bishop. ' That in these Days he had understood, that her Embaſſy to the Princes of *Germany* was very fruitful, eſpecially with *Julius* of *Brunswick*. ' And that *Augustus* the Elector of *Saxony* did ſo receive the Ambassador, ' that from the time the Buſineſs of *Jacobus Andreas* [ a learned Profeſſor at *Tubing* ] the chief Head of their Adverſaries [ who oppoſed ſome Doctrines of the *Helvetian* Churches, being a great *Ubiquitarian*, ' and was ſome hindrance to the finiſhing this *Common Confession* ] did ' altogether begin to ſhake. Then he piously added, ' That God was to ' be ſought to, that the Work ſo happily begun, might be brought by ' him to the wiſhed for End. For it would very much profit, as he ſub- ' joined, that there were extant ſuch a *Public Confession* of ſo many ' Kingdoms and Nations; which might teſtify of our Conſent in Faith. ' Our People ( ſaid he ) [ meaning thoſe *Helvetian* Churches ] yield ' themſelves ready and chearful to this Buſineſs. But, as I ſaid, this ' is the Lord's Work. I pray, that he would here put to his own ' Hand.

New Books at  
Frankford  
Mart ſet forth.

The Reverend and learned Man on this Occaſion acquaints him with ſome Books now ſet forth, relating to the Religious Controverſies then on foot. Which will not be amiſs to ſet down with the reſt. That at that Fair [ at *Frankford* ] he had publiſhed nothing, beſides Ten Sermons in the *German* Language of the *Bread of Life*, *Jesus* *Christ*, and the true eating of him, from the ſixth Chapter of *St. John*. Which if he ſhould hereafter put into *Latin*, he promiſed to ſend him. And that *Julius* [ who was a learned Man there, and ſometime *P. Martyr's* great Friend and Aſſiſtant : and ſo was now the more eſteemed ] had ſent him a Book of *Benedict Talman* : whereby the new and monſtrous Doctrine ( as he ſtyled it ) of the *Ubiquity* of *Chriſt's* Body, was notably confuted. And informed him further, that there was in the Preſs a learned Book of the Orthodox Conſent of the antient Church, in the Buſineſs of the Supper of our Lord.

Money ſent by  
the Biſhop of  
Ely to Gual-  
ter.

This good Biſhop had ſent by the way of *Frankford* unto Mr. *Gualter* and *Julius* 13 *Florens*, and 5 *German* *Ragions*. Which like Gifts of Money he and ſeveral other Biſhops, that formerly had lived, and been kindly harboured there, often in gratitude did convey by Bills of Exchange to them and others. For this Favour, they gave his Lordſhip great Thanks; and wiſhed it were in them to gratify him. And concerning *Julius*, now grown old, and his Circumſtances low, he added, ' You do well, Right Reverend Father in *Chriſt*, who have *Julius* in your Regard. For he ' is worthy to be helped, and hath great need of it.' The Concluſion of this Letter ( whence I have taken theſe things ) muſt not be omitted. *Viz. Hæc habui quæ nunc darem : Non quod tuam Amplitudinem meis opus habere putem, ſed teſtandi officii cauſa. Deus Pater miſerationum tuam ſenectam, mi Reverende Pater, mitiget, & ſuo ſpiritu regat ad ſui Nominis Gloriam. Tiguri 4. Martij, 1578.*

Superſcribed, Reverendo in *Chriſto*  
Patri, *Episcopo Elienſi* vigilantif-  
ſimo, Domino ſuo cum omni Obſer-  
vantia honorando.

Tuæ Amplitudinis obſervantiſſimis,

ROD. GUALTHERUS.

The



The Contents of this Letter being of such publick and weighty Concern, as it was highly approved of Bishop *Cox*, so that he might be prepared to give some reasonable Answer to the same; he soon communicated the same to the Lord Treasurer *Burghley*; being sent from that Foreigner, whom he stiled the most faithful Minister of the Church of *Tyger*, and Successor of *Bullinger*. Whose Letter, he said, he could not answer nor satisfy his Expectation, unless he, [the Lord Treasurer] would in part help him. For that he was altogether ignorant of that which *Gualter* chiefly wrote about. And what to write he had nothing certain, or what the Queen's Majesty had done in that which he [Gualter] made mention of. 'That he seemed to hint *Magnificum quid*, and 'worthy the highest Praise, that the Queen should endeavour, that there 'might publicly be a Confession and Consent of Christian Kingdomes 'in the true Religion of Christ. Which very thing, added the Bishop, 'that it might come to pass, I did not sluggishly wish in my Sermon 'some Years ago preached publicly before the Queen. He proceeded, 'That if he might but get the least Notice of such a Thing, he should 'make *Gualter's* Heart very glad. And that he knew and was persuaded 'this so pious an Endeavour would be very acceptable to Christ himself, and to his little Flock most delightful, and most safe for the afflicted Church. That *Constantine* the Emperor, truly Great for his 'Piety, assisted and helped by the holy Clergy, and pious Princes, ' (the Heretics and Schismatics either repulsed, or bridled by Silence) 'at last brought the Church to the Unity of the Holy Ghost, reclaimed 'from Errors and Contentions.

And so concludes his Letter to that great Counsellor, 'You see my 'Confidence towards you, whereby I talk with you somewhat boldly: 'Whereby I may answer in some measure the Wish of a pious Brother. It was writ from *Somersham*, May the 16.

Now for some particular Occurrences relating to some of our Bishops.

*Sandys*, removed lately from the See of *London*, succeeded *Grindal* in that of *York*. And this Year began the Visitation of his Province. And having heard of some Irregularities in the Church of *Durham*, (that See being now void) begins a Visitation thereof: The Dean whereof, *William Whittingham*, he understood was no ordained Minister according to the Order of the Church of *England*; having received his Orders at *Geneva* in an *English* Congregation there. But that Church refused his Visitation. Which caused a Contest between the said Church and the Archbishop, who claimed, as Archbishop of that Province, a Right to visit there. Which proceeded even to an Excommunication. And for the better searching into the Merits of the Cause, and for the putting some good Conclusion to this Difference, a Commission was at length by the Lord Keeper issued out to some Persons to hear it. A short Account of this, take from *Fleetwood*, Recorder of *London*. Who in a Letter, among other his Intelligences from Court to the Lord Treasurer *Burghley*, now, as it seems, at a distance, (and perhaps at *Buxton's* Well, whether he went this Year for his Health) writeth in these Words.

'There is a broyle of Excommunication between my Lord Archbishop of *York*, and the Minister of *Durham* about the Visitation.

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Q q q

And Denial of him.

ANNO  
1577.

Communicates  
Gualter's  
Letter to the  
Treasurer.

Archbishop  
Sandys visits  
the Church of  
Durham.

Whitting-  
ham Dean.

Proceeds to an  
Excommuni-  
cation for their  
Denial of him.



ANNO  
1577.

A Commission  
granted out for  
Examination  
of this Contest.

The State of  
the Diocese of  
Durham, cer-  
tified from the  
Bishop.

People of Dur-  
ham their  
Character.

And then gives his Judgment. ' I think my Lord Bishop is in the  
' wrong. My Lord Keeper granteth forth a Commission for the same  
' Cause.' This continued on to the next Year. And the Lord Treasu-  
rer having desired of the Archbishop a Note of the Cause between them;  
the Archbishop in a Letter to the said Lord acquainted him with two  
Persons that were chief in this Disturbance, viz. Archdeacon *Pilkington*,  
and one young *Bunnis*: *Precise Men*, as he called them, who wrought  
all the Trouble. And that the former was before the Council; ' and,  
' addeth the Archbishop, was too gently used. And that made him brag.  
And then adding further, ' If your Lordship knew the Usage of that  
' House, verily you would abhor it.' But I forbear to relate more of  
this Visitation until the next Year.

But as for the Bishop of that See of *Durham*, *Richard Barnes*, being  
advanced the next Year to that Church, upon the Death of *Pilkington*:  
He had been counsilled from Court, to make a careful Inspection into  
his Diocese, consisting of the *Northern* Parts of the Land, greatly in-  
fected with Ignorance and Superstition. After diligent and painful  
Travell in his Visitation, he gave this Account, how he found Matters  
and Persons affected, and what Service he had done there in a Letter  
dated *February* the 11th, to the Lord Treasurer, to this Tenor: ' That  
' though his Travel was but simple, yet he praised God, it had sorted  
' very good and prosperous Success and Effect, *ad miraculum usq;* in a  
' short space. And that since his last Letter he had sent throughout  
' *Northumberland*; and found such and so humble Obedience, and such  
' Conformity unto all good Orders, even of the wildest of those People,  
' as truly and before God ( as he added ) he thought better and more  
' plausible could not be found ( *saltem ad oculum* ) in many more civil  
' Countries of this Land. Yea, truly, and he doubted not, but that  
' within this half Year, his good Lordship should see a wonderful Alte-  
' ration there. For presently, albeit that there were those that were of  
' late Rebels, and most dissolute Gentlemen, that were noted to talk  
' unseemly, and to lye and raile, and deprave good Doings in private  
' Assemblies, yet openly they all professed an Obedience. And that  
' none within all *Northumberland*, he could not find one Person, that  
' wilfully refused to come to the Church and Communicate, a few  
' Women excepted. For he had driven out of that Country, he said,  
' the reconciling Priests and Masters, whereof there was store. And  
' that they were gon into *Lancashire* and *Yorkshire*. But that they  
' were rid of them. And surely such and so full Presentments were daily  
' given in of all Defaults, as, he thought, they left almost no little  
' trifle untouched: Which did much confirm his Hopes of speedy good  
' Reformation of that Country.

And then proceeding, to give account of them of the County *Pala-*  
*tine* of *Durham*, he subjoynes; ' Yet in the mean time, I assure your  
' good Lordship, those People are far more plyable to all good Order,  
' than these stubborn, churlish People of the County of *Durham*, and  
' their Neighbours of *Richmondshire*. Who shew but as the Proverb is,  
' *Jack of Napes Charity* in their Hearts. The Customes, the Lives of  
' this People, as their Country is, are truly Salvage; but truly such  
' hast to amend, ( though it be for some ) as is zealous. And yet, none  
' Extremity shewed to any, otherwise than by threatning. Which hath  
' wrought *Pannicum timorem* in their Minds; and in the Clergy a good  
' readiness



‘readiness to apply their Travells to their Callings. Onely that *Augie A N N O*  
‘*Stabulum*, the Church of *Durham*, exceeds: Whose stink is grievous 1577.  
‘in the Nose of God and Men: and which to purge far passeth *Hercules*  
‘Labours.

Hence it appears, what great Disorders were in the Church of *Durham*:  
occasioned perhaps by the too much Remissness of the former Bishop. *The Disorders of the Church of Durham.*  
The *Habits* enjoyned the Clergy, seem to have been neglected, and a  
deviating from the Orders appointed to be used in Divine Service. The  
Bishop endeavoured to redress all this; but how small Hopes he had of  
Success he shewed by these his following Words: ‘I have an external  
‘Shew of some dutiful Obedience, but their Dealings under hand are  
‘nothing less. So that he feared, he should be enforced to weary his  
‘Honour and the Lords with the reforming of their Disorders: which  
‘were more than he was as yet well able to undergo: Nevertheless pro-  
‘mising, he would do all his Endeavour first even to th’uttermost.

And how it stood with him in the Affection of the People for this *The Bishop hated by the People for his good Services.*  
Service, and the Malice and Slander he underwent from many, take his  
own Words to the same Lord: ‘The Lord of his endless and infinite  
‘Mercies, bless her Highness. And as he hath stirred up her Heart to  
‘tender my faithful Travel in advancing Vertue and Religion, and in  
‘weeding out Vices, and banishing Popery, Superstition, and the *Re-*  
‘*mainants* of Idolatry: Whereby the malicious of this Country are  
‘mervailously exasperated against me: And whereas at home they dare  
‘neither by Words nor Deeds deal undutifully against me; yet abroad,  
‘as he proceeded in his relation of these his Ill-willers, they practised to  
‘deface him by all Slanders, false Reports, and shameless Lyes: though  
‘the same were never so inartificial, or incredible, according to the  
‘*Northern* Guise: Which is never to be ashamed, however impudently  
‘they bely and deface him whom they hate, yea, though it be before the  
‘honorablest. A vile kind of People, as he saith, *Pessimum hoc homi-*  
‘*num genus, ex alicua Invidia laudem sibi quærens.* Yet that her Majesty  
‘had tendred and pitied his Case, and had required his good Lordship  
‘to defend his Innocency and Integrity from their Slaunders and Ca-  
‘lumpnies; as his good Lordship did advertise him to his greatest  
‘Comfort. And thereupon he beseeched his good Lordship to stand  
‘his good Patron under her Highness: and as he should need he would  
‘fly under his Wing. That the former Bruits and Slanders were va-  
‘nished: and a short time had speedily displayed their shameless and  
‘impudent Untruths. Wherefore that he trusted, he need not to trouble  
‘his Honour therewith, as now; but only most humbly to beseech his  
‘Lordship to stand his good Lord, and not to credit any Slaunders before  
‘they were tryed, and he answered the same: and to advertise him  
‘[the Bishop] what he heard. And if ever he returned untrue Answer,  
‘let me, said he, be never credited again.

And as he had thus cleared himself of Slanders raised upon him by such  
as were Popishly inclined, so he proceeded to vindicate himself in a Mat-  
ter relating to *Grindal* Archbishop of *Canterbury*, now lying under  
Suspension and the Queen’s Displeasure: who could not obey her Com-  
mand in putting down those Exercises, called *Prophecies*; holding them  
so useful for promoting Learning and Knowledge in the Clergy, and true  
Religion among the People. For which Disobedience the Bishop of  
*Durham* had freely censured the Archbishop. Concerning which, thus



A N N O

1577.

Vindicates  
himself for  
what he had  
said against  
the Archbishop  
of Canterbu-  
ry.

he expressed his Mind in order to the setting himself fair to the said Lord to whom he was writing.

‘ That as touching that he was reported not to have a good Mind to the Archbishop of *Canterbury* in the Time of his Trouble, truly, my good Lord, I detest his Wilfulness, and contending with the regal Majesty, and obstinacy in not yielding to that which your Honours [ of the Privy Council ] set down, the same being godly and expedient for the Time, the Malapertness of brainless Men considered; who now a-days, if but a Proclamation, a Decree or Commandment come forth from her Majesty, and by your Honours Advice, straitways, and first in their Conventicles, will call the same into Question, and examine and determine whether with safe Conscience, they may or ought to obey the same: A thing so perrillous as none can be more, and favouring of th’ Anabaptismey: who wish a popular Government.

‘ In effect, the *Exercises*, though they, being best ordered, be accounted to be *de bene esse*, yet they are not *de esse Religionis sincerae*. And therefore not to be so urged of him, as by the same to contend with her Highness, or her Council, to the great Hindrance of true Religion, &c. Thus much have I said, I think, to two or three Persons at the utmost; and to no mo. And that urged in Defence of her Majesty, when Bruits have been, that he was cruelly dealt withal, and had not deserved to be streightned: and other Slaunders dispersed, that my Lord of *Leicester* and some others should further his Troubles ( which I know to be most false ) I have been forced to affirm his own Wilfulness and Undutifulness towards his Sovereign, to be the just Occasion of his Troubles. And this is true; and I have said so upon these Occasions. And I think it was my duty so to do, in Defence of my Gracious Sovereign, and the Right Honourable my good Lords of the Council. And more I have not done in any wise; nor, but that I was enforced, I would not have done or said any thing of him at all.

When this Bishop was lately come up to *London*, he omitted giving the Archbishop a Visit: To take off any hard Interpretation of that Neglect, he added, ‘ That possibly some might think much, that he visited him not at his last being in *London*; indeed he once determined so to have done: but that he was warned by those whom he would obey, not so to do. Which ought, he said, to be his Warrant.’ But that the Bishop had taken some Offence against the Archbishop, appears by his Words that follow: ‘ How his Grace and his had dealt against him otherwise, he needed not to declare, her Highness and his good Lordship knew. All which notwithstanding he never minded if he might (as he had no Power) to urge her Highness Indignation against any Man, *Neq; addere afflictionem afflicto*.

Epist Dedic. to  
the Life of  
Archbishop  
Grindal.  
His Pedigree  
and Prefer-  
ments.

While I am giving some Account of Bishop *Barnes*, I thought it not amiss to exemplify this remarkable Letter; though some brief Notice was given thereof elsewhere.

This Bishop was of the antient Family of the Barons of *Barnes* of *Lancashire*. He was bred at *Brazen-Nose* College *Oxon*. Preferred first at *York*, and was Chancellor there: And read Divinity publicly there for some Years. Made Suffragan Bishop of *Nottingham*, Anno 1567. Thence advanced to be Bishop of *Carlisle*. And lastly, to this See of *Durham*. His Coat of Arms and of his Family, were confirmed to him by *Robert Glover*, *Somerfet*. His Patent ran as followeth.

Reverendus



*Reverendus in Christo Pater, & venerabilis Vir, Richardus Barnes, S. T. P. sive Dr. in Comitatu Lancastr. ex honesta familia, quæ a Dominis Baronibus de Bernes originem traxit, oriundus. Oxonii apud musas in Colleg. Aneftiacensi [Aneanasensi] educatus. Cui per aliquot annos piè & providè præfuit. Hinc Eboracum evocatus, Almaeq; illius Ecclesiæ Metropolitanæ Cancellarius, ac Schelarcha [Scholarcha] creatus, sacram Theologiam inibi ad aliquos annos, publicè prælegit & professus est. Deinde Episcopus factus [Carliolensis.] Novissimè Dunelmium translatus. Uhi jam \* ad Dei Gloriam Episcopus illius Ecclesiæ habenas ac Gubernacula moderatur.*

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Patent for his  
Arms. [Vin-  
cent, No. 15.

\* Apr. Annæ  
1580.

The antient Coat of the Family of the Barnes was, *Party per Pale, Or & Vert. On a Fesse Azure, three Estoilles, Or.* But the Bishop bore quarterly, namely, That Paternal Coat. And the second Quarter was granted to him, when Bishop of Carlisle, April 23. 13 Eliz.. Which was *Azure, a Bend Arg. charged with a Bear passant, Or. ready to eat a Child naked, Or. between two Estoilles of the same.* The Third as the Second. The Fourth as the First. He had Brothers, Oliver, then Edmund, Edwin, James, Edward and John; all married: and our Richard, who was the youngest Son, married *Fredesmond Gyfford*, Daughter of *Ralph Gyfford* of *Claidon* in the County of *Bucks.* By whom he had *Emanuel, Walter, Elizabeth*, Wife to *Robert Taylbois*, Son of *Rauf*; *John, Barnabas, Mary, Timothy, Margaret, Anna.*

But as for those Exercises called *Prophefings*, before spoken of, whatsoever good Opinion Archbishop *Grindal* and divers other Bishops and learned Members of this Protestant Church had thereof, as tending so much to the Instruction of the People in true Religion, and setting the Clergy on Study; the Queen, as it appeared by what the foresaid Bishop wrote, had other Conceptions of them, by means of some Prejudices she had taken up by Reports made to her. Upon the Archbishop's Sequestration on that account by the Queen's Command; the aged and learned Bishop of *Ely* was much troubled. And in June, the next Month after the Declaration of her Displeasure against him, that Right Reverend Prelate signified his Mind to the Lord Treasurer: Shewing his Judgment, that indeed it had been better for the Archbishop at that Juncture, to have complied with the Queen; namely, for the Stop of those Exercises for the present: And that in convenient Time, good Rules about them being made and enjoined for Regulation of them, they might be renewed again; well knowing, how very useful they were for the improving the Clergy in Knowledge, otherwise in these Times ignorant enough. To this Purport was the Letter of that good Bishop to the said Lord. Which deserves to be preserved, for the letting in some further Light into this Affair: writing in this pathetick Manner.

The Bishop of  
Ely's Thought  
of the Exercises.

' That it was not without a deep Anxiety of Heart that he then  
' writ; that her Majesty should be so highly displeased with her Princip-  
' pal Priest: whose Indignation was Death. *Deus meliora.* But that a  
' Priest should happen to anger so gentle a Prince, and such a Favou-  
' rer of sincere Religion, it drew a Fountain of Tears from his Eyes.  
' He proceeded, That from the Beginning of their Acquaintance, both  
' of them (for which he gave Glory to God's blessed Name) had con-  
' stantly, through many brunts on all Hands, persevered and held out,

His Letter  
upon the Q.  
Displeasure  
with Archbp.  
Grindal.

he



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he [ the Lord Treasurer ] especially. And now at this pinch he exhorted him to perform the Part of a Man. And it should be a Matter of Comfort and Establishment to his Heart. That he understood the Matter was touching a *Conference*, which had been abused, and being not established by Authority, was therefore by Authority abolished. This, he trusted, no Man did maintain. But yet he hoped, that hereafter, the Thing being duly and considerately weighed, the Queen, seeking especially the Glory of God, and the Quiet and Edifying of her People, would be moved to further Consideration of the Matter. And that when the great Idleness and Lewdness of a great Number of poor and blind Priests should be duly weighed and considered of, it would be thought most necessary to call them, nay, to drive them to some Travel and Exercise of God's Holy Word: Whereby they might be the better able to discharge their bounden Duty towards their Flock. And then he earnestly moved that Lord to mitigate the Queen's Displeasure and Indignation against her Archbishop. Who also had written to the Queen [ on this Subject as it seems ] in all humble manner. And in the Conclusion, hints, How such an Example in the Church of *England* did but too much resemble the *Roman Tyranny* against it. But take this memorable Letter *verbatim*, as it is transcribed in the *Appendix*.

Nº. VIII.

The Exercises  
still in Hert-  
fordshire.  
The Q. writes  
to the Bishop of  
Lincoln about  
it.

In *Hertfordshire* these *Exercises* were used. And notwithstanding the Queen's Declaration to have them every where cease, yet in some Places in this County, they were not yet laid aside. Wherefore the Queen thought fit to write to the Bishop of *Lincoln*, in whose Diocese part of that County was, to take Order that they be not suffered, according as she had by Word of Mouth commanded him; and other Bishops perhaps besides. And that no other Exercises be used, but such as were learned should preach Sermons in fit Time and Place. And the *Homilies*, set forth by Authority, to be read by other Ministers less learned. Signifying by her said Letter, ' That he [ the Bishop ] should effectually remember her Speeches to him, to continue and increase his Care over his Charge in God's Church, as the Warning she gave him of the Presumption of some, who by singular *Exercises* in publick, after their own Fancies, wrought no good in the Minds of the Multitude; easy to be carried away. And that notwithstanding she was, since that, informed, that in sundry Parts of his Diocese, namely, in *Hertfordshire*, those Exercises, or, as they termed them, *Prophecies*, were yet continued; to the Offence of other, her orderly Subjects. And that therefore, for divers good Respects, she thought it requisite they should be forborn. Letting him know, that she, desiring to have God's People under her Government, guided in an Uniformity as neer as might be; Charged and commanded him, as a Person, whom by his Function she looked should satisfy her in this Behalf, within his Charge to have dutiful Consideration hereof. And to take Order through the Diocese, that no other Exercise should be suffered publicly than Preaching, in fit Time and Place, by Persons learned, discrete, conformable and sound in Religion: And reading the *Homilies*, set forth by Authority, and the *Injunctions* appointed, and the Order of the Book of Common Prayer. And to signify to her, or her Council, the Names of such Gentlemen and others, that had been Setters forth and Maintainers



‘ tainers of these Exercises ; and in what Places ; and also such as should  
 ‘ impugn this her Order.’ The whole Letter may be found in the *Ap-  
 pendix.* Which seems indeed to be a Form of a circular Letter to all  
 the Bishops, besides the Bishop of *Lincoln.*

*A N N O*  
*1577.*  
 N°. IX.

*Curtes*, Bishop of *Chichester*, met with Troubles now from certain  
 Gentlemen in his Diocese ; who were stirred up against him, chiefly by  
 means of a strict Enquiry he had lately made in his Episcopal Visitation,  
 mentioned before, after such as were unsound in Religion : and admi-  
 nistred divers Articles to them for that Purpose. Having had Infor-  
 mation of divers, not only in his Diocese, that came thither from  
*Hampshire, Surrey and Kent*, not found in Religion. And among the  
 rest divers of them Justices. This had so provoked them, that they  
 had combined together, and drew up Articles against the Bishop, and  
 petitioned against him to the Court. Among these were Sir *Thomas*  
*Palmer*, Kt. *Richard Ernely*, *Thomas Lewknor*, Esq;. Whose Petition  
 ran in this Tenor. ‘ That whereas they were of good Fame and Credit,  
 ‘ according to their Calling, they referred themselves to the Report of  
 ‘ the Country, and were called by her Majesty as Justices of Peace  
 ‘ within *Suffex* ; the Bishop of *Chichester* had sought by many ways to  
 ‘ defame, discredit and deface them, not only by private Talk and  
 ‘ Speech had with divers Persons, and Matter gone forth in Writing by  
 ‘ his Lordship to honourable Personages ; but also in publick and disor-  
 ‘ dered Manner : far differing from the vertuous, charitable and good  
 ‘ Consideration that should be in one of his Vocation ; had imagined  
 ‘ and surmised great Matters against us ; on purpose, as they had great  
 ‘ Cause to believe, to bring them undeservedly into discredit with her  
 ‘ Majesty and their Lordship of the Privy Councel. Therefore they  
 ‘ thought it needful for themselves, and also for others, to express their  
 ‘ Grievs herein ; and to desire that they might be admitted to their  
 ‘ Lordships, to purge themselves of the said undeserved Infamy before  
 ‘ their Lordships, or other Judges, &c.’ And likewise to present their  
 Complaints in many Articles against the Bishop. For thus they pro-  
 ceeded in their Petition :

*Curtes, Bi-  
 shop of Chi-  
 chester, his  
 Troubles from  
 Gentlemen in  
 his Diocesi.*

*Their Petition  
 against him.  
 Pap. Off.*

‘ That hearing the lamentable Cry and Complaint of her Majesties  
 ‘ Subjects against the said Bishop, whose Faults and Disorders they  
 ‘ hoped by their Lordships good Means might be redrest, and in that Be-  
 ‘ half needful to be known to their Lordships, and so desired, by the  
 ‘ Consent also of many of the Justices of the Peace in that Shire, for  
 ‘ the better Service of God and her Majesty, and for the better Quiet-  
 ‘ ness of her Majesties Subjects, to shew unto them the Disorders, Inju-  
 ‘ ries and Abuses, done and committed by the same Bishop, by Articles  
 ‘ herewith ready to be delivered unto their Lordships.

These Articles were very large and long. Some related to his hindring  
 Justice and the Queen's Service. Others, to Injuries done to them, and  
 other Misdemeanors. Of the first Sort was his contending wilfully, and  
 quarrelling with the Commissioners joyned with his Lordship [ the said  
 Bishop ] in Commission for Ecclesiastical Causes, and with the Commis-  
 sioners of the Peace. In abusing the Authority and Trust committed  
 unto him by the said Commission, in bearing and maintaining disor-  
 derly Riots, and unlawful Acts. In making without Discretion fond  
 and unlawful Licences for keeping of May-Games, &c. In threatening  
 divers

*Articles a-  
 gainst the Bi-  
 shop. The  
 Contents of  
 them.*



**A N N O** 1577. *divers Persons that had honestly done their Duties in her Majesties Service. In taking Order for sparing the Punishment of Offenders. Prohibiting without Cause some honest Persons from the Communion, only for Displeasure conceived by his Lordship against them. In keeping Benefices Ecclesiastical without Incumbents: Employing the Profits to his own Purse, or at his Pleasure. Taking Rewards Simoniacally for Ecclesiastical Livings granted by him, &c. Openly citing them [the Justices] to appear at his Consistory to be reformed in Religion, without any just Cause of Suspicion, Information, or Presentment, upon untrue Surmises of Matter, on purpose to vex and trouble them, and to bring them into Discredit. Also, they thought he wanted Consideration in appointing so many Men of such Calling and Credit [as they themselves were] to appear before his Lordship [the Bishop] in so open a Place, one Day, Time and Instant, viz. One Knight, Eighteen Squires, some of them Justices of Peace; and above Thirty other Persons, most whereof, Gentlemen: Also, that his Lordship came that Day with many more Men, than he was accustomed to ride with, being well weaponed. Who stood about the Consistory during the Time of his Lordship's Sitting: and the Register being his Lordship's Servant, having his Sword holden by him in the Consistory by a Sumner, during the Time of his Lordship's Sitting. And that he caused two of the Servants, upon a surmised Warrant made to them, as special Bailiffs of the same for that Time, in a Matter of an Action upon the Cause at his Lordship's own Suit, to arrest one *Rand. Barlow* in his said Church near the Consistory: and violently to have drawn and carried him away, without shewing any Warrant; until a Justice of Peace within the City seeing the Tumult, commanded them in her Majesties Name to keep the Peace.*

To all these Articles the poor Bishop was fain to come up, and make Answer. '*Imprimis*, The said Defendant complaineth unto your honourable good Lordship, that almost all of the Articles were ordered by the Right Honourable the Earl of *Leicester*, about four Years ago. And this Defendant did satisfy his Lordship's Order, as his Lordship knoweth. That almost all of them be very old, and that no Subject ought by two Statutes, &c.' But I shall add no more of this Matter, to avoid Prolixity. This is enough to shew the hard Circumstances the Bishops were often in these Times put into by means of many Gentlemen in their Dioceses, whether Popish or Puritanically inclined, for the Discharge of their Duties, and of the Commands they received from Court.

*The Bishop of Ely minded to resign.*

*His Letter to the L. Treasurer.*

*Literæ Episcopales. pen. me.*

The Bishop of *Ely* mentioned above, being grown aged and wearied with Cares and Law Suits, and desiring to retire from the World, had Thoughts of resigning his Bishoprick, and to spend the Remainder of his Days in Peace. And in order to the obtaining of this, he made use of his old Friend, the Lord Treasurer: to whom he thus brake his Mind, (leaving further Particulars to be opened to him by his Son in Law, Mr. *Parker*, Son to the late Archbishop of *Canterbury*.)

'My very good Lord. *Christus ad finem dilexit suos*. I doubt not but you will follow his Steps, *Et usq; ad finem veros diliges amicos*. Sir, I am now in *fine ætatis*; and I heartily pray you help me in *fine ætatis*. *Nam libenter quero donari rude; & quod superest vitæ paulo tranquillius peragere*. You are the only Man to relieve me of my Desire. My Function requireth a perfect Man. I wax daily very un-

perfect.



‘ perfect. *Ipsa senectus morbus est, cum corporis & membrorum imbecilli-* A N N O  
‘ *tate.* I will commit no more to Pen and Ink, but will desire your 1577.  
‘ Honour to give credit to this Bearer, my Son in Law, *John Parker*;  
‘ with whom I have conferred: Desiring your Lordship to confer with  
‘ him at such length as you may most conveniently spare. And so I be-  
‘ seech the Lord *Jesus* to have you in his blessed keeping, with encrease  
‘ of Health and Godliness.’ From my Palace at *Ely*, the 10th of No-  
‘ vember, 1577.

*Your Lordships assured,*

RICHARD ELY.  
*manu vacillante.*

It was not before the Year 1579. when this Resignation was prosecuted more vigorously: and with what Success will be shewn under that Year.

There was now one *John Caldwell*, Parson of the rich Rectory of *Winwic* in *Lancashire*. Hardly the same with *John Coldwel* sometime Bishop of *Sarum*, (though their Names were near alike) who was born at *Feversham* in *Kent*: Admitted Fellow of *St. John's College Cambridge*, Anno 1558. Rector of *Aldington* in the Diocese of *Canterbury*, Domestick Chaplain to Archbishop *Parker*: hardly ever removing out of *Kent*, till he got the Bishoprick. But concerning this *Caldwel*, I have this Remark to make; that he preached a Sermon this Year, 1577. before *Henry Earl of Darby*, his Patron, in his Chapel at *New Park* in *Lancashire*: which was printed by that Lord's Command. The main Subject of it was to shew, what an happy Deliverance this Church and Kingdom obtained by Queen *Elizabeth's* Access to the Throne; and the blessed Reformation established by her, together with her Parliament. Wherein he used these Expressions, ‘ When we were ig-  
‘ norant in God's Word, and heard nothing but the Sound of a tinkling  
‘ Cimbal; did we not think Superstition to be Religion, Deceivers true  
‘ Teachers; Vanity to be Verity; the Gospel to be Heresy: To gad  
‘ abroad on Pilgrimages from this Saint to that Saint, to be a Part of  
‘ God's Service; Mens Traditions the Commandments of God: Anti-  
‘ christ, Christ's Vicar: the Man of *Rome*, who is a Creature over-  
‘ whelmed with all Wickedness, the Beast that did rise out of the bot-  
‘ tomless Pit, a most Holy Father? Yea, we thought, that God was  
‘ delighted with Incense, Perfume, wax Candles, golden Copes and  
‘ Vestments. And we worshipped those things, which our own Con-  
‘ science gave us to understand were no Gods. We made no difference  
‘ almost between Christ and his Creatures. We confounded the Sign  
‘ with the Thing signified; and worshipped a Wafer Cake, which is a  
‘ Creature corruptible, instead of the Maker of Heaven and Earth; and  
‘ believed it was the very Body of Christ, that was born of the Virgin  
‘ *Mary*, and slain for our Sins upon the Cross. The Cause of all which  
‘ Errors was the Ignorance of Christ and his Word. His Text was taken  
‘ out of *Rom. chap. xiii. 11, 12, 13, 14.* And that considering the  
‘ Season, that now it is time that we should awake, &c.

To the rest of these Ecclesiastical Persons, and Matters, wherein they were about this Time concerned, I add the relation of a Purpose this Year undertaken, of confirming the Statutes of the Collegiate Church of Westminster, of  
V o l. II. R r r  
Statutes of the Collegiate Church of Westminster, to be confirmed



ANNO of Westminster, Dr. Gabriel Goodman Dean; chiefly occasioned upon  
 1577. some Neglect of Residence in the Prebendaries, and for their better  
 Observance of preaching themselves in their turns: Which the good  
 Dean was minded to redress. And moving it to the Lord Treasurer  
 Burghley, the said Lord required of him an account of the Orders  
 of the College, as they were made and observed formerly by his  
 Predecessor Dr. Bill: who was the first Dean of that Church after the  
 Settlement thereof by the Queen. Which he therefore sent, drawn up  
 with his own Hand, in Order to a Reformation of some things; and for  
 the making of some new Statutes. The Title it bore was, *The Order  
 of the Government of the College of Westminster, sithence the last Erecti-  
 on: Begun by Dr. Bill, and continued by me; with the Assent of the  
 Chapter: As appears by divers Decrees recorded in the Chapter Book.*  
 N<sup>o</sup>. X. This I have repositied in the Appendix. And with it the Dean thus ex-  
 pressed his Desire in a Letter to the said Lord.

*The Dean's  
 Letter concern-  
 ing them to  
 the L. Treas-  
 urer.*

‘ That he was bold to send his Honour a brief Declaration of the  
 ‘ Orders used in the Government of the College by Dr. Bill, and him,  
 ‘ since the last Erection: that it might please him to confer the same  
 ‘ with the Statutes, and to consider thereof, as he should think good.  
 ‘ He prayed God that might be done, which might be to God’s Glory,  
 ‘ the Queen’s Honour, and the good Example of the Church. He wish-  
 ‘ ed a convenient Residence of both Dean and Prebendaries. First, That  
 ‘ every one might sometime preach in their own Persons. Secondly,  
 ‘ That they [ both Dean and Prebendaries ] might be present in the  
 ‘ Church to pray, as their most bounden Duty was, for her Majesty,  
 ‘ being their Founder. And Thirdly, For the better Order and Go-  
 ‘ vernment of the Church. That unless there were daily Commodity  
 ‘ for Residence in the Church, as it was at *Windsor*, and such like Places,  
 ‘ he feared (which he was sorry to speak) the Residence would not be  
 ‘ so well kept. I beseeke your Honour, added he, that there may be  
 ‘ that Moderation used, which shall be most convenient for all Respects.  
 ‘ Hitherto I and the Company, I thank God, have agreed very brother-  
 ‘ ly, and with great quietness, as any such Company, I hope; I would  
 ‘ be sorry, if by seeking to better Things, Dissension should grow, or  
 ‘ Unquietness. My special Trust is in God, that as he hath done under  
 ‘ her Majesty, with motherly Care to his Church, and your Honour,  
 ‘ with godly Zele to Virtue and Learning, so he will work some good  
 ‘ Effect of this Travail. Thus with my continual Prayer for you and  
 ‘ all yours, I humbly take my Leave. From Westminster College this  
 ‘ 15th of November, 1577.

Your Honours most bounden,

GABRIELLE GOODMAN.

*New Statutes  
 drawn up, pre-  
 pared for the  
 Signet.*

This Motion of the Dean produced some new Statutes; but how long  
 after, I cannot assign; but some Years after it was, *Whitgift* being  
 then Archbishop. For I meet with an humble Request of the Dean of  
 Westminster, for Confirmation of the Statutes, which had been drawn  
 up, and prepared for the Signet. And so Dr. *Casar*, Master of the Re-  
 quests, had signified: But it seems, not well-pleasing to some of the  
 Preben-



Prebendaries, chusing rather to have been left more at their Liberty. *ANN O*  
 His said humble Request was, ' That whereas in his last he exhibited *1577.*  
 ' an humble Petition to her Majesty, that it might please her Highness  
 ' for the better Government of that her College, to confirm the Sta- *The Dean's*  
 ' tutes for the Government thereof, drawn and devised by Dr. *Letter.* *Bill*, of  
 ' blessed Memory, late her Majesties high Almner : It pleased her High-  
 ' ness most graciously to accept thereof; and to Will, that her Majesties  
 ' learned Counsil might peruse the same, and make them ready to the  
 ' Signet; as Dr. *Cesar*, Master of Requests, and the Mover of the  
 ' said Petition, had signified under his Hand. That he [ the Dean ]  
 ' had imparted the same to my Lord of *Canterbury*. And he likewise  
 ' had perused the said Book of Statutes. That he did likewise  
 ' signify his Meaning to proceed herein to his Brethren, the Prebenda-  
 ' ries : whereof some did seem better to like the present Government ;  
 ' which is partly according to these Statutes, and partly ordered by De-  
 ' crees and Discretion. But he [ the Dean ] did hope, that Statutes  
 ' confirmed to govern, and to be governed by, was a more sure Rule  
 ' of Government ; and more beneficial to Posterity.  
 ' That whereas also, it had pleased her Highness to appoint a Statute  
 ' for the double Election of Scholars in the time of Dr. *Bill* the Dean ;  
 ' which was then begun, and since always continued, there was in the  
 ' same Statute provided, that of the Scholars of her Majesties School at  
 ' *Westminster*, there should be three at the least chosen to each Univer-  
 ' sity ; so it was, that my Lords Grace of *Canterbury*, being then Master  
 ' of *Trinity* College : and therefore requested, that there should be of  
 ' necessity but Two chosen every Year to each University ; and Three  
 ' every Third Year. Whereunto upon the Request and Persuasion of  
 ' Bishop *Grindal*, then Bishop of *London*, to whom it had pleased his  
 ' Honour [ the Lord Treasurer ] to refer the ordering of this Statute,  
 ' it was yielded. And so it had been ever since most commonly used.  
 ' But he prayed, that the same Statute might remain in force, as touch-  
 ' ing the Number [ *i. e.* of Three ] for the better Encouragement of  
 ' her Majesties Scholars ; notwithstanding the Day of Election be alte-  
 ' red, which was the same Day of the Commencement in *Cambridge*.  
 ' And so humbly desired his Honours Advice and Aid. Subscribing,

*His Honours most bound,*

GABRIEL GOODMAN.



ANNO

1577.

## C H A P. VIII.

*Maimed Professors in these Days. Popish Books secretly dispersed. Answered by Dr. W. Fulk. Ithel, a Fugitive Lovainist comes to Cambridge. Discovered. The Council's Letter hereupon to the University. Egremond Radcliff, a Fugitive since the Rebellion in the North; His Letters for the Queen's Pardon, and Leave to come home. Is put into the Tower. Set at Liberty. His End.*

*Popish Opinions and Practices entertained.*

**T**H E Papists still used here their old Diligence to pervert our People to their Errors; sowing their Seeds of Disobedience and Superstition. And many of the Queen's Subjects, however they conformed themselves outwardly to the Religion established, and the publick Worship used in the Church of *England*, yet entertained favourable Thoughts of divers Popish Doctrines and Practices. Which sort of Men was smartly reprov'd in a Sermon preached this Year at St. Paul's Cross: the Preacher's Name unknown: Calling them *Poisoned Protestants, and maimed Professors*. Using these Words, (according to the way of Preaching in those Days) 'How many poisoned Protestants and maimed Professors have we? I mean for Opinions. For otherwise, who is whole and sound? You shall have a Gospeller, as he will be taken, a jolly Fellow, to retain and maintain such Patches of Popery, and Infection of *Rome*; that, methinks, I see the Serpent's Subtilty, as plainly, as by the Claw you may judge the Lion. One holdeth, Faith justifieth; and yet Works do no harm. Another faith, Prayer for the Dead is Charity: And though it doth no good, yet it doth no hurt. What will you have me say, The Devil go with them? [as the Preacher bringeth in one of these Men speaking, that are for praying for one deceased.] Another believeth verily, that Infants unbaptized, and dead, cannot but be damned. Another crosseth me his Face, and Nose, and Breast, with Thumb and Fingers, and cannot pray but toward the *East*: And some have not forgot their *Ave Maria*, although their *Pater noster* was forgot long ago. Some, and a large Sum too, do superstitiously, and so sinfully, swear by Saints, or every other Creature, and think it small Offence, or none at all. And when you tell them, it is *Superstition*, and that it is a Degree to Apostacy to forsake the Lord; *Jer. v.* that they give to the Creature that which is due to the Creator: that swearing reverently is a Piece of the Worship of God; and therefore belongs to him alone, and the like; it is a strange Doctrine to them, and unheard of before. And thus they fall a wondring at the very Principles of Religion.' This Discourse indeed touched such as were indifferent in any Religion, and grossly ignorant even in these Days of the Gospel, as well as the other Sort who secretly favoured the old Religion.

*All the Popish English Books answered by Dr. Fulk.*

Indeed the Papists privately uttered many Books in favour of their Cause; and diligently dispersed them; which might have made many of these *maimed Professors*. *William Fulk*, D. D. sometime of St *John's* College



College in *Cambridge*, and after Master of *Pembroke Hall*, a learned *ANN O* Man, from this Year and after, let not one of these Books in *English* 1577. that fell into his Hands, pass without his Answer and Confutation of them; for the good Service of our reformed Church, and Establishment of the common Sort of Men in true Religion. This appears by a Book which he wrote some Years after: wherein he saith, that he had attempted to fight the Truth's Cause, within this five or six Years past: and that he had set abroad sundry Treatises, in confuting of Popish Books written in *English*: and that he purposed, if God gave him strength, to answer as many, as within twenty Years of her Majesties Reign had been set forth by Papists, and were not yet confuted by any other. And this Purpose, he added, the Papists had not greatly hindred by Replies, except one only, *Bristow*: (Who had defended *Allen's Articles and Purgatory*.) And none other hitherto had set forth any just Replication to the rest of his Writings. This I take from a Book of his called, *A brief Confutation of sundry Cavils*. There he shewed, how he was reflected on by all the Popish Writers: every one of them almost, as he said, had endeavoured to have a Snatch or two at some one odd thing or other in his Books: wherein they would seem to have advantage. And that belike they would have their simple Readers think to be a sufficient Confutation of all that he had ever writ against them. And he thought good as near as he could, to gather all their Cavils together, and briefly to shape an Answer to every one of them.

*Allen's Articles and Purgatory.*

*Fulk's brief Confutation.*

We only give this short Note of *Fulk* here. He will shew himself more in Defence of Religion in some few Years after.

These active Men of the Church of *Rome* sent their Emissaries not only into the Countries about, but into the Universities. One of these was *Itbel*, a *Lovainist*, Brother to Dr. *Itbel*, Master of *Jesus College*, *Cambridge*. And upon this occasion following, it was feared his Brother gave him Countenance, or at least concealed him. This *Itbel* had been for some time using his Arts and Insinuations with the Scholars there. At length he was discovered: and the Vicechancellor sent Intelligence of it to their Chancellor, the Lord Treasurer *Burghley*: and that he was put into the Custody of his Brother, in order to reform him. But he was too well principled at *Lovain*, that any good should be done to him here. So that his Brother was rather to proceed to some Restraint and Punishment. But he escaped soon, and was gone: which gave some just Cause of Suspicion of the Doctor himself. Which the Vicechancellor thus related to the aforesaid Lord in his Letter written in *July* this Year.

*Itbel a Lovainist secretly harboured at Cambridge.*

' That this Fugitive *Lovainist* was returned about three Months since  
' secretly to *Cambridge*. Where he remained, corrupting such as he  
' could from the Truth of our Religion, here received. And being de-  
' prehended, he was committed to his Brother, Dr. *Itbel*, as a Prisoner,  
' to be further dealt withal, either for Reformation, or Correction.  
' And from hence he escaped. And hereby Occasion was given for  
' some sinister Dealing of Dr. *Itbel*. Of whom I would be sorry to  
' conceive as the Matter with the Circumstances (not only for his  
' Escape, but for his former lurking in the University) doth offer  
' Cause.

*A Letter of it from the Vice-chancellor.*

*Dr. Itbel suspected.*

By



ANNO  
1577.

Information to  
be given of such  
in Cambridge  
as came not to  
divine Service.

By the Means of this, and perhaps other *Romish* Emissaries, Recufancy was crept into the University, as well as other Towns and Places of the Land. Infomuch as it was thought meet by the Queen, to require an account of the Names of all such Scholars, as likewise of every Townsman, that came not to Church or Chapel to hear Divine Service; and to have an Account of the Estates of such, and the Values thereof, sent up. Such a Letter I shall here exemplify sent to the University, from the Privy Council.

The Council's  
Letter to the  
University.  
Rev. T. Bak.  
T. B.

‘ After our hearty Commendations. The Queen’s Majesties Pleasure is, that you shall certify unto us with all Diligence, the Names of such Persons, as well Scholars as Townesmen, within the University of *Cambridge*, as you shall understand do refuse to come to the Church to hear Divine Service. And withal, that you certify their Degrees and Qualities, with the Value of their Lands and Goods, as you think they are worth indeed, and not as they be valued in the Subsidy Books. And to th’ End you may do the same with more Expedition, and better Certainty, we think it meet that you use th’ Advice of some such Persons as you shall know to be well affected in Religion, and can best inform you, both for the said University and Town, of the particular Values of every such Recufant: and thereof as well as you may, to send us a true Certificate to be delivered here within vii Days after the Receipt of these our Letters. And for the several Colleges and Halls of the University, you shall by virtue hereof charge the Heads of the same to deliver unto you a true Note of the Names and Degrees of every such Person within their Charge, as they shall know to be backward in Religion, and shall refuse to come unto the Church. And that therein neither they nor you, for Friendship or otherwise, to use any respect of Persons or Degrees whatsoever, as they will answer the Trust in this behalf committed unto you. So fare you heartily well. From *Windsor* the 15th of *November*, 1577.

Your very Loving Friends,

*W. Burghley, E. Lyncoln, T. Suffex, R. Leycester, F. Knollys,  
Jamys Croft, Fra. Walsingham, Tho. Wylson.*

To our very Loving Friend the Vicechancellor, &c.

Egremond  
Radcliff in  
Flanders: put  
into the Tow-  
er for Rebel-  
lion.

*Egremond Radcliff* was another Papist of Remark in these Times, of whom our Histories speak. I shall here insert some remarkable Passages concerning him hitherto scarcely known. This Man was noble by Birth, being the Son of *Henry* Earl of *Suffex*, half Brother to *Thomas* then Earl of *Suffex*, Lord High Chamberlain of the Queen’s Household. But being young, and of a haughty Spirit, and a Papist, was engaged in the Rebellion in the *North*, Anno 1569. and made a shift after to fly into *Spain* and *Flanders*. Where he continued rambling about for divers Years: as at *Bruges* and *Antwerp*. And feeling Hardship at length had earnestly solicited, by Letters, the Lord Treasurer, as well as others, for the Queen’s Pardon; and that he might come into *England* safely; and promising all Fidelity to her Majesty: and earnestly desiring to shew the same, by being employed by her in some Service. But the Queen would



would not be persuaded to pardon him for some time. However he comes to *Calais*, Anno 1575. perhaps under some Confidence that he might enter within the *English Territories*: which he did. But soon after, he was committed to the *Tower*: as appears by two Letters written thence, the one in *April*, the other in *May*, Anno 1577. to the aforesaid Lord.

A N N O

1577.

In his former, he speaks, 'Of his miserable State and long Imprisonment: Praying his Lordship according to his accustomed Goodness and Consideration towards him, to understand the Extremity he was in. And that he doubted not, but that God would so work in his noble and pitiful Heart, that he should find, by some suite made unto her Majesty in his behalf, a Remedy of his Sorrows: wherein he pined and consumed, as one weary of Life, and utterly void of Consolation. For that in truth he had done all which in him lay, to manifest unto the World, both his hearty Remorse and Contrition for his Offence, and also his dutiful and earnest Desire to recover her Majesties Favour with his Brothers [the Earles] good liking: And perceiving, for all that, her Majesties Indignation, and his Lordships Displeasure to continue still most heavily against him; he was driven into so great Despair, to consume his Days in Captivity: Which [Days] he desired, as became the Duty of a faithful Subject, to employ to the last of his Breath, in her Majesties Service. And profest to God, that he rather wished with all his Heart present Death, than any longer Continuance of such misery. Most humbly imploring of her Majesty for God's sake to command him rather to be executed, than to let him live in the Torment of Body and Mind he was in. That if her Highness Clemency would not suffer her to have the Law pass on him, then he humbly beseeched the same to grant him some further Liberty. That he might have some Liberty by time to obtain some Remission, and her Majesties Favour.

His Letter  
thence: and  
Requests.

'That he had no power to compass this Benefit, but only by his Lordships Favour and Aid: to whom he was already so much bound, as he knew not how he might be ever able dutifully to acknowledge the least part of his noble Dealings towards him. Howbeit his Lordship should always find him undoubtedly so grateful, as the Expence of his poor Life in any Service it should ever please his Honour to command him in, might enable him. And thus once again he was bold humbly to beseech his Honour to deal for him; and to send him such Answer as should stand with her Majesties Pleasure. That through her Majesties Mercy or Justice, he might be delivered from this Desperation which afflicted his very Soul, as knoweth the Almighty, &c. From the *Tower*, this 20th of *April* 1577. Subscribing,

*Your Honours most humble and obedient to Command,*

EGREMONT RADECLIFFE.

By another Letter of the same *Radcliff's* from the *Tower* wrote the next Month, it appeareth, the Queen was inexorable towards him; and all further Favour she would grant him was to be sent out of the Realm. Which Message was brought him by his Messenger, one *Gray*. For to

The Q. re-  
quires him to  
depart the  
Realm.

this



ANNO  
1577.

His Letter  
hereupon.

this Tenor he wrote again to the Lord Treasurer: being the last Letter I meet with from him. ' That he was given to understand from his Honour by the Bearer, Mr. *Gray*, how it had pleased his Lordship to move her Majesty in his behalf. For the which, and a Number of other his Favours shewed him, he rendred his most humble Thanks: acknowledging himself obliged to him during his Life, &c. That the Effect of her Majesties Pleasure ( which the said *Gray* delivered him from his Lordship ) was, that it was not her Highness Pleasure ever to employ him in her Services, or to grant him her Pardon; but that he should be dismissed the Realm. He protested before God, and the World, nothing caused him to yield himself unto her Majesties Mercy, but a just Remorse of Conscience for the Offences his ignorant Youth committed, and a dutiful Desire to repair the same by all loyal Obedience, the Residue of his Life. Which humble Submission if it should not stand with her Majesties Pleasure to accept, he, as became an humble Vassal, should be contented with whatsoever it should please her Majesty and grave Council, to ordain concerning him. So it might please her Highness Clemency to take a charitable Compassion on his poor afflicted Soul, in delivering it from Desperation. For no Death could be so bitter, that he had rather suffer it, than to remain in this torment of Mind he was in; to find his Soul in his Sovereigns Indignation, in no assurance of his Life: often threatned to be banished his Country, forsaken of all his Friends, a close Prisoner, an occasion to the Illdisposed to blaspheme against her Majesty, and Councils Mercy; a laughing Stock to all those that are become my Enemies, for the great Desire I have always had to recover her Majesties Favour, and my Country again: and in Conclusion, void of all Comforts and Reliefs. These, ( as he concluded ) are the Grievs of Mind which continually assault me. Wherefore I most humbly beseech your Honour, that for Pity sake it will please you, to impart to her Majesty and the rest of her Council, this my wretched State; and to procure of her Majesty that there may be some speedy Order taken for me. Wherein your Honour shall do a Work of great Honour and Charity, as knoweth the Almighty, who preserve your Honour, &c. From the Tower, the 6th of May, 1577.

He goes into  
the Service of  
Don John:  
who puts him  
to Death.

Camd. Eliz.  
p. 226.

His Protesta-  
tions to be em-  
ployed in Ser-  
vice of the Q.

And accordingly he went abroad; and out of need perhaps put himself into the Service of *Don John of Austria*: but so miserable and unfortunate he was, that upon some Accusation, as though he and some other *English* were entred into a Plot to murder that Governor of *Flanders*; was executed the next Year, tho he denied it to the last: being taken in the Camp at *Namur*, with one *Gray*, (the same I suppose, mentioned above, his Friend) and that he was set at Liberty for that Purpose, and encouraged therein by Secretary *Walsingham*: Very improbable, by what appears in his own Letters, and that little Countenance he had with the Queen: and her Refusal of his Service.

What his Necessities were, being abroad, and what Protestations he made, and Methods he used for Favour, may be collected from a Letter or two, written by him in the Years 1574, and 1575. For this poor unhappy Rebel, weary of rambling up and down out of his native Country; and become poor, was very desirous of coming home two or three Years ago; and was soliciting then the Lord Treasurer for her



her Majesties gracious Pardon for that Purpose : attributing his Distress *A N N O*  
to his youthful Heat and Ignorance, ( but not a Word of another Cause, *1577.*  
his Zeal for Religion. ) Insisting very much in those his Letters upon  
his desire to shew his Loyalty to the Queen, if she would employ him in  
some Service for her; and vowing himself entirely at his Lordship's De-  
votion; and expressing such like Protestations. Whether any just Suspi-  
cions might be gathered hence of his Guilt, and that he was put to  
death justly, I leave others to judge.

Thus in the Year 1574. he addrest himself to the aforesaid Lord from  
*Antwerp : January 28.* ' If Fortune would so hallilye him, as to send him  
' means by some acceptable Service, to let his Lordship see the earnest  
' Desire he had to be found grateful to his Honour for the great Favour  
' it had pleased him to shew him; although it were with the Hazzard of  
' his Life, yet surely he would attribute it to one of the greatest Felici-  
' ties that could chance unto him, &c. And that although his poor  
' Service should never be able to attain to the Merit of his Honours  
' great Courtesy, yet he affied so much in his Lordships Virtue and  
' good Nature, that he would esteem it no less than our Saviour did the  
' Mite of the poor Widow : Protesting to Almighty God, that he offe-  
' red himself entirely at his Lordships Command with no less Devotion.  
' He added, that he had received divers Advertisements from one *Avery*  
' *Philips*, that at his Lordships earnest Suit, it had pleased her Majesty  
' to pardon his former Offence made to her. [ But it seems, *Avery's* In-  
' formation was not true.] But which Offence he would assuredly repair  
' by a dutiful Allegiance all his Life, faithfully and truly, in all Services  
' he should be employed in.

His Brother, the Earl, also was highly displeased with him. That he  
might be reconciled to him, he begged the Lord Treasurer likewise to  
procure it. ' That he would be a Means to my Lord, his Brother, that  
' he would pardon his Offence : which, God knew, proceeded of Youth  
' and Ignorance, not of Malice. The Fault was committed, and he  
' could but be sorry for it, and ready to make any Satisfaction he should  
' be able, or that it would please his Lordship to command him : which  
' he would most willingly do. And so humbly beseeched his Lordship,  
' even for Gods sake, to deal with his Brother in it. For that, if he  
' persevered still in his Indignation against him, he knew it would be his  
' Destruction, &c. And so humbly desiring his Lordship to consider his  
' extream Poverty : Which, as God was his Judge, as he added, he was  
' utterly unable to abide any longer.' The King of *Spain's* Pension,  
it seems, now grew but low.

About half a Year after we have this Fugitive Gentleman gone to  
*Bruges.* And thence in the Month of *August* he continueth his Solici-  
tation to the said Lord *Burghley.* Which was to this Tenor ; ' That,  
' not daring to presume to write to her Majesty, his Lordships virtuous  
' Inclinations did embolden him to move him to stand his good Lord,  
' in being a Means to her Majesty for him : that it would please her,  
' of her accustomable Clemency, to pardon those Faults, by which  
' through ignorant Youth, and not of Malice, ( God was his Judge ) he  
' had offended her Majesty. Which now riper understanding and further  
' Grace did cause him, to be most heartily sorry for ; and prostrate at her  
' Majesties Feet, humbly craved Pardon for the same : Hoping her Maje-  
' sties pitiful Nature would follow the Precept of our Saviour Christ, who

*Solicits again  
the Q. to par-  
don him.*



ANNO

1577.

Words between  
him and  
Stewkly in  
Spain about  
the Queen.

willeth no Forgiveness to be refused to him, who with Humility and Repentance craveth it. For which most gracious Benefit he promised to God and her Majesty, his Life should be ready at all times to be yielded in any Service it should please her Majesty to employ him; as well to repair his former Fault, as also to win of her Majesty a Degree of Credit. And he hoped these few Years of Tribulation had taught him to know good from evil, and encreast his Ability to serve his Prince and Country: Which above all things he most desired.

And that he had been in *Spain* likewise it appears by what he addeth, 'That what had past between *Stewkly* and him in *Spain* in defence of her Majesties Honour, for that he spoke most villanous Words of her Majesty, his Lordship had, he thought, already heard. And that he minded to take no Entertainment of any Prince in the World, before he knew her Majesties Pleasure: Whose Favour he esteemed more than any worldly Preferment. If he did not, he assured his Lordship on his Faith, he could have very sufficiently to maintain him there, according to his Calling; as it was well known to many. And so waiting her Majesties Resolution, to be by his Lordships Favour known, &c. Dated *August 18. from Bruges in Flanders.*

His Letter  
from Calais.

What fair Hopes the next Message from *England* brought him, I know not, but it produced this Letter from him now at *Calais*, the next Year, 1575. as though ready to come for *England*: 'That if small Benefits did bind good Natures, how much ought he to think himself bound unto his Honour, since by his only Friendship, he had recovered Grace at her Majesties Hands, and good liking of my Lord his Brother. Which, God was his Judge, he esteemed more than his Life: as he trusted to give sufficient Testimony by his faithful Service in all it should please her Majesty to employ him. And that undoubtedly his Lordship might assure himself of his Service, during his Life, with no less Fidelity and Affection, than if he were his own Child. He besought his Honour to continue so; and so by his good Lordships Favour to intercede with his Brother, that he was sure he would at his Request support him with sufficient Maintenance, until such time as it should please her Highnes to Licence him to come home. And for fear he should ignorantly offend, he humbly craved of his Lordship, that he might have some Place appointed him, where he should serve. And if it should not displease her Majesty, he should be glad to go against the *Turk*, where he thought he should see best Service.' And he trusted his Endeavours should be such, as neither her Majesty, nor my Lord his Brother, nor his Honour should mislike it. This was dated from *Calais*, *March the 25th, 1575.*

Comes over  
without Leave.  
What followed.

The next Tidings we hear of him, was, that he was come over into *England* with a Merchant: and with Protestations of his Duty repaired to the Lord *Burghley*, in order to that Lord's recommending him to the Queen. Of his Access to him, he sends Word to Secretary *Walsingham*. The Queen understanding his Coming and Request, shewed her self displeased, and orders *Walsingham* to tell that Lord, 'That he should, as of himself, advise *Radcliff* to slip away; for that he understood secretly from his Friends in Court, that her Majesty was greatly displeased with his presumptuous Manner of coming over. And that other-



otherwise (as *Walsingham* proceeded in relating the Queen's Com-  
mands, that he should say) he doubted, her Majesty as in Justice she  
was bound, should be driven for Example sake, to extend the Punish-  
ment towards him, that for his former Offences was due. And for  
that the Queen was doubtful of his lingring in the Realm, whatsoever  
Promises he had made to him [the Lord *Burghley*] her Pleasure was,  
that he should so offer the Matter, that *Reins*, the Merchant, with  
whom he came over, should see him embarked: whereby she might be  
assured, that he was departed the Realm. But not taking this seasonable  
Warning, he was committed Prisoner to the *Tower*. And what befel  
him afterwards in another Land, was related before. But this is enough  
to have remembred of this unfortunate Gentleman, and penitent Rebel,  
but of a turbulent Spirit, *Egremond Radcliff*.

ANNO  
1577.

## CHAP. IX.

*The Queen's Progress. The Lord Treasurer, and others of the Court at Buxton Well. The Earl of Leicester at Chatworth, entertained there. The Queen's Letter of Thanks to the Earl of Shrewsbury upon that Entertainment. The Mortality at Oxford. The Plague breaks out. The Diligence of Fleetwood, the Recorder at London. Sessions at Newgate. An Intention of robbing the Lord Treasurer's House. A privy Search in Smithfield. Cozeners and Cheats, &c. Phaer a notable Coiner. His Offer; to discover all the Coiners, and such as practised Magic.*

AND now let us turn our Eyes to more Domestick Matters.

The Queen this Summer took her Progress into *Kent, Surrey, Sussex*. Where, according to her Custom, she received the Entertainments of the Nobles, and Persons of the best Quality, at their Houses. Who were glad of the Honour, and made very expensive Preparations for her.

*The Q. Progress this Year.*

Now was the Lord *Buckhurst* to receive her at his House in *Sussex*. And therefore sent to the Earl of *Sussex*, Lord Chamberlain, to understand, when her Majesties Pleasure was to come into those Parts: that as the E. of *Arundel*, the L. *Mountagu* and others, expecting her Presence with them, and had made great Provisions for her and her Retinue, so he might not be wanting with his: being fain to send into *Flanders* to supply him, the others having drawn the Country dry before him. And in what Concern that Nobleman was on this Occasion, his Letter will shew, written in the Beginning of *July*: 'That he beseeched his Lordship to pardon him, that he became troublesome unto him, to know some Certainty of the Progress, if it might possibly be, the Time of Provision was so short; and the Desire he had to do all Things in such sort, as appertained, so great, as he could not but thus importune his

*In Sussex she is entertained at L. Buckhurst's.*

*Titus. B. 24*



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Lordship, to procure her Highness to grow to some Resolution, both of the Time when her Majesty would be at *Lewes*; and how long her Highness would tarry there. For that he having already sent into *Kent, Surrey and Sussex* for Provision, he assured his Lordship, he found all Places possess'd by my Lord of *Arundel*, my Lord *Montagu* and others: so as of force he was to send into *Flanders*. Which he would speedily do, if the Time of her Majesties Coming and Tarriance with him were certain. He beseeched his Lordship therefore, (if it might be) to let him know by his Lordship's favourable Means, somewhat whereunto to trust. For if her Highness should not presently determine, he saw not how possibly they might, or could perform that towards her Majesty, which was due and convenient. He trusted his Lordship would measure his Cause by his own: that would be loth her Highness should come unto him, before he were ready to receive her: to hazzard thereby his Dishonour, and her Majesties Dislike. And then (fearing that his House might not be agreeable to such a Guest) he added, 'That he could not but beseech God, that that House of his did not mislike her. That, he said, was his chief Care. The rest should be performed with that good Heart, as he was sure it would be accepted. But that if her Highness had tarried but one Year longer, we had been, said he, too too happy: [His House by that time more fitted for her Entertainment.] But God's Will and hers be done. This was dated *July* the 4th, 1577.

Many of the  
Court go to  
*Buxton*  
Wells.  
The L. Treasurer there;

Divers great Persons of the Court took this Opportunity to repair to *Buxton Wells* for their Health, as Sir *Thomas Smith*, Secretary, Sir *William Fitz Williams*, Mr. *Mannors*, Lady *Harrington*; and among the rest, the Lord Treasurer *Burghley*. I find him here, *August* the 7th, 'When he began, as he said, the Day before to be a *Lawnder*, having ended his Drunkenness the Day before,' as he affected merrily to express himself in the homely Language there, for the Method then used, first of drinking the Waters, and then Bathing. This Account of himself he gave in a Letter to the Earl of *Sussex*; who was now, notwithstanding a Hurt in his Leg, following the Court, wishing him, the said Earl, long there, as a very useful Man to attend the Queen in her Progress: Who had wished himself at *Buxton* with the Treasurer. In answer to which Wish, 'the said Treasurer wished the same (had he not been so necessarily attending the Queen) as he knew no Nobleman in the Earth more to his Hearts Contentation. And this, he said, he wrote even with the best Vein in his Heart.

And Lord  
*Shrewsbury*;

The Earl of *Shrewsbury* was likewise there for a Gouty Hand: and both drank and bathed diligently. But upon some Warning from Court concerning an Attempt, either to rescue the *Scottish* Queen, or some other Danger relating to her, he was forced to leave the Place, and to be gone to his Charge.

The Lord Treasurer set out from his House, *Theobalds*, about *July*, 22. Thence to *Burghley* House. Thence by *Darby* and *Asbourn* in the Peak, to *Chatsworth*, the Earl of *Shrewsbury*'s House, to lodge there. And so to *Buxton*.

And the E. of  
*Leicester*.

The Earl of *Leicester* was at *Buxton* also the Month before, viz. in *June*. And being in those Parts, visited the Earl of *Shrewsbury* at *Chatsworth*. Where the Earl with his Lady, gave him a most splendid and



and noble Reception ; and likewise made him some extraordinary Present ; and when he was at *Buxton*, discharged his Diet. This that Earl might the rather do, since he knew what a Favourite *Leicester* was with the Queen, and what Service such an one might upon occasion do him with her. When *Leicester* returned, he acquainted the Queen with the great Respect shewn him at *Chatsworth*. Which was so highly acceptable to her, that she thought fit to write him a gracious Letter of Thanks for the same. And withal had in her mind the great Dependance she and the whole State of her Kingdom had upon his Vigilance over the *Scotch* Queen, in his keeping. The Letter is worthy the repeating : which was in these Words, ( with her own Name on the Top of the Letter, *Viz.*

ELIZABETH.

‘ Our very good Cousin : Being given to understand from our Cousin of *Leicester*, how honourably he was not only lately received by you our Cousin, and the Countess at *Chatsworth*, and his Diet by you both discharged at *Buxtons*, but also presented with a very rare Present ; We should do him great wrong ( holding him in that Place of Favour we do ) in case we should not let you understand in how thankful sort we accept the same at both your Hands, not as done unto him, but unto our own self: Reputing him as another our self. And therefore you may assure your self, that we taking upon us the Debt, not as his, but our own, will take care accordingly to discharge in such honourable Sort, as so well deserving Creditors as ye are, shall never have cause to think ye have met with an unthankful Debtor.

‘ In the Acknowledgment of new Debts we may not forget our old Debt, the same being as great, as a Sovereign can owe to a Subject, when through your loyal and most careful looking to the Charge committed to you, both we and our Realm enjoy a peaceable Government ; the best good Hap that to a Prince on Earth can befall. This good Hap then growing from you, ye might think your self most unhappy, if you served such a Prince as should not be as ready graciously to consider of it, as thankfully to acknowledge the same. Whereof you may make full Account to your Comfort, when Time shall serve. Given under our Signet, at our Manour of *Greenwich*, the 25th Day of *June*, 1577. and in the 19th Year of our Reign.

The Q. to the E. of Shrewsbury.

I find the Lord Treasurer now following the Queen, she being in the Beginning of *September* at my Lord Admiral’s House. Whence the said Lord Treasurer wrote to the Earl of *Shrewsbury*, how that at his coming to the Court he found loud Alarms by News, written from *France* and the *Low Countries*, of the Queen of *Scot*’s Escape, or in likelihood e’re long to be rescued. On which Occasion what his grave and good Advice was, hath been before shewn. He continued his Thanks for all the Earl’s liberal Courtesies, when he was with him at *Chatsworth* : Praying his Lordship to assure himself of his poor but assured Friendship, while he lived.

The L. Treasurer to the E. of Shrewsbury : Advice from Court.

The Earl for his Generosity and Hospitality in his late Entertainments of the Earl of *Leicester*, and Lord *Burghley*, and likewise for his Faithfulness to the Queen in his most important Charge, had great Favour at Court. And there being a Controversy in those Parts among some Gentlemen, and wherein himself was concerned, it was provided by

The Interest he had there

these



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these great Men, that none should be in the Commission of the Peace, but whom he approved: as there was great reason, in respect of any that might secretly favour that Queen. There was a Controversy now between Sir *John Zouch*, and Sir *Thomas Stanhope*, and other Gentlemen in that Country. The Lord *Burghley* imparted to the Queen his Opinion, that the Fault would be in *Zouch*, if he were disliked either of the Earl of *Shrewsbury*, or others: Telling her, 'That he took upon him more than was meet, in opposing himself against his Lordship, without any Cause given him by the Earl.' And upon this, as he told the Earl, he found in her Majesty a great Disposition to have all Matters ended between them: and required the Lord Treasurer to advise the said Sir *John Zouch* to reform himself herein. Which he supposed he would do. And whereas there was a Report of placing one *Sacheveril* in Commission; indeed it was moved there at Court. But it was stayed: as the Lord Treasurer added; and said further, that he hoped, that neither he, nor any other, that should not behave themselves well towards his Lordship [the Earl] should be put in Credit there. Nor was it meet, he said, they should. He subjoyned, that he found the Earl of *Leicester*, and Mr. Secretary, all earnestly inclined to maintain his Lordship's Credit in all things that might concern him.

One Sacheverell put out of the Commission: and why.

Epist. Com. Salop. in Offic. Armor.

A Mortality at Oxford.

The Plague in London.

This *Sacheveril*, (whose Christian Name was *Rauf*) it was moved by some, that he should be High Sheriff for *Darbyshire*. But was put out by the Means of the Lord *Burghley*: this Account being given of him by the Earl: 'That he was lately upon very good Causes put out of the Commission of the Peace: And was much more unworthy to be Sheriff; seeing he could not dispend xx l. Land per Annum, and that he knew him to be a very seditious, and arrogant Person, and extremely busy in *Puritanism*:' as he wrote in his Letter, dated November 7. this Year.

In the Correspondence between the Lord Treasurer and the said Earl, while he was at *Buxton*, he briefly acquainted him, in a Letter, dated August the 4th, of a strange Mortality at *Oxford*: Where there suddenly dyed Sir *Robert Doyly*, and an Unkle of his, Mr. *Danvers* of *Banbury*, Mr. *Wainman*, and the most part of all the Free-holders then at the Assizes; Fifty Scholars, and Twenty Townsmen, besides. Of this our Histories make mention more at large.

The Infection of the Plague brake out this Year in some Parts of London: As in the *Dutchy* near *Temple-bar*, and the *Temple*, and came even to the Earl of *Leicester's* Place in the Month of September. Who therefore wrote to his Steward, Mr. *Thomas Dudley*; finding fault with the *Dutchy*, touching their Neglect, in not removing infected Persons; And offered very honourably, as much as any should give for the Relief of the Sick [of that Distemper] and for Care to be taken of them. And withal, threatned one *Ledsham* the Bailiff, (who was his Man) to pluck his Coat from his Back, and to punish him otherwise, for his Negligence. This *Fleetwood*, the careful Recorder of the City, gave the Lord Treasurer to understand. And the same, being at Dinner with the Maier, the Master of the Rolls then present, shewed to him privately another Letter written to him from the Lord Treasurer himself, concerning the same Affair, viz, the Plague broke out in the *Dutchy*, much to the same Tenor with that from the Earl. In the End whereof the said Master of the Rolls shewed him, that his Lordship had charged the Re-



Recorder himself with Neglect. Which somewhat touched him, knowing his own Diligence therein. And made him thus to shew the Lord Treasurer his Care, and to vindicate himself: 'That he had weekly himself surveyed the *Dutchy*, and taken that Order there, that if the like had been executed elsewhere, he thought the Plague had not so greatly increased, as that last Week it had. And that he passed twice with all the Constables, betwixt the Bar and the Tiltyard, in both the Liberties, to see the Houses [infected] shut.

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The Recorder's Care.

We have some Account of the Malefactors, tryed and condemned at the Sessions at *London* about *Michaelmas*; as it was related by *Fleetwood* the said Recorder, to the Lord Treasurer, by Letter. The Goal was full. And Eighteen executed at *Tyburn*. And one *Barlow*, born in *Norfolk*, of the House of the *Barloos*, near *Manchester*, in *Comitat. Lanc.* was pressed. All of them notable Cutpurfes, and Horse-stealers. He added, 'That it was the quietest Sessions that he was ever at. That there were not more Justices but my Lord Maior, Sir *William Damsel*, and himself, [the rest likely now retired into other Parts, to avoid the Plague.] That there was plain Dealing, and neither Favour nor Partiality shewn. And that the Criminals were the most notable Thieves in the Land. That the Court was at *Windsor*. And that there was 'not any reprieved.' [And probably the Distance of the Court was the Cause thereof.]

Sessions held for Newgate.

There was a Design this Winter to rob the Lord Treasurer's House. Of this wicked Confederacy the Recorder aforesaid, a diligent and active Man, made careful Search. And some of them being taken, he took the Examination of them: but could by no means get any thing from them to purpose. The Account whereof he wrote to the said Lord in the Month of *January*: 'That notwithstanding *Croker*, one of them, now under Sentence of Condemnation, very constantly always affirmed the same; they said, *Croker* was a condemned Man, and of no Credit. But now, my Lord, added he, you shall see what is fallen out. Two Nights past, it came into my Head, as I sat in my Study, to know what Conversation was kept in *Smithfield* and *St. John's Street*, this *Christmas*. And thereupon I sent my Warrant to make a privy Search. In which Search were found a Number of masterless Men, brought before me the next Day to be examined. Amongst which Number there was one *Teamans*; whom I knew not. All the rest were very well known unto me, [Newgate Birds] with whom I took Order. But as touching *Teamans*, who had many Friends to speak for him, my Stomach grudged against him. And thereupon I sent him to *Newgate*. There were of the Queen's Men with me treating for him. And in the End, waxed very warm with me, because I would not dismiss him.

The L. Treasurer's House like to be robbed.

Privy Search in Smithfield.

This *Teamans* as soon as he came to *Newgate*, and his Name entred into the Book, *Croker* standing by affirmed that *Teamans* Name was called *Bullays*: and it was he that was sought for by Master Recorder. For that the same *Bullays* could make Declaration of the Confederacy touching the robbing of my Lord Treasurer. Whereupon the Keeper of *Newgate* brought him and *Croker* unto me. And in the Presence of the Queen's Men and others, I examined him. And he hath confessed, as by his Examination here included, written with my own Hand, may appear.

My



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‘ My Lord, this *Bullays*, *Croker*, and *Sweeting*, in *Bridewel* at Work, know nothing of any part of your Lordship’s House, nor are acquainted with any of your Family. But as I can perceive, *Pendred*, the two *Smiths* and *Careless* are acquainted with sundry Parts of your Lordship’s House.’ And then in Conclusion, he prayed his Lordship to know his Opinion what was now best to be done. For that he meant once again to examine them over. And then by Advice of the Justices to proceed against them at the next Sessions, *Tanquam Confederatores & Insidiatores populi Dominae Regis*. And further, beseeching his Lordship to send him back this Examination, if his Mind was that he should proceed any further against them: it being subscribed with Testimony.

Cozeners and  
Cut-purses.

And Receivers  
of stolen Goods.

And as there were Thieves and Robbers tryed and condemned at this Sessions, so there were another sort of Malefactors punished, viz. Cozeners, or Cheats and Cut-purses. For these the said Recorder kept his Audit, Jan. 12. which was about the Week after: that he might know what of this sort was sprung up the last Year; where to find them, if need were. And then after them, he purposed to deal with the Receivers, and Gagetakers and Melters down of stolen Plate, and such like: as he wrote to the Lord Treasurer. And withal sent him a Minute of the State and Commonwealth of the Cozeners.

A Counter-  
feiter of Coin.

Offers to  
make Discoveries.

This Year one *Edward Phaer* of the North, a notorious Counterfeiter of Coin was taken up and condemned. This Man wrote a Letter to the Lord Treasurer; praying for his Life and Liberty: and as some Recompence for the same Favour, he offered to discover from time to time all the Counterfeiters in England. And speaking of a former Letter to him, the said Lord Treasurer, in that he put him in mind, that he had shewed him, ‘ What Service was in him to deserve the Queen’s Mercy. And that it was Conscience ( God he took to witness ) and mere Affection to make amends for his former horrid Offences, provoked him thereunto; and not the Fear of Death.’ Since which time, Mr. Lieutenant of the Tower, and one Mr. *Herle*, [ a Dependant of the Treasurer ] had conferred with him, and willed him to shew unto him [ the said Lord ] some Particulars thereunto belonging: of Intent, there might appear in him the same Forwardness in actual Deed: and to Calendar the Names of some Offenders and other Confederates, and those that had Conference with him about these Affairs.

Mentions  
many concerned  
with him in  
Coining.

Upon this he proceeded largely to discover divers things. First, to specify the Names of a great many Persons, and many of them Gentlemen, and of Quality, privy to, or concerned in these Practices of Coining, living in several Countries: As, in *Yorkshire*, where he learned first the Practice, and made many Dollars; likewise others living in *Nottinghamshire*, *Northumberland*, *Lancashire*, *Lincolnshire*, *Northamptonshire*, *Kent*, *Suffolk*, *Devon*, &c. He acknowledged, how he made Molds at first, and afterwards found out Devices and Tools for his Purpose. That he was taken and imprisoned, but was stout and confessed nothing. And was set out at Liberty. But went on in his former Course. And improved in his Art. So that his Inventions were so ingenious, that his Name began to spread in divers Counties among many even of the Gentry. And some had propounded, for his more secret and uninterrupted following his Business of making Money, to place him in a Castle of the Lord Mounteagles.

Then



Then he moved the Lord Treasurer, that he might have a Place in the Mint, only for his Subſiſtance, and be allowed a Privacy there, to uſe his Art. And that he would inſinuate himſelf into the Smiths, Gravers and Alchymiſts, who in regard of his grear Reach in that Art, would be ready to join with him. And by that means he might make the greater Discoveries. And they might be taken in the Act, and ſo have manifeſt Proof againſt them. For his Inſtruments and working Tools, were ſuch as were of great Speed and Diſpatch : and of fine handling. And that therein he would give place to no Man.

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His Method  
to find theſe  
Coiners from  
time to time.

He further reveals to the ſaid Lord, that he was privy to ſuch as uſed *Magick*, in order to Gain, as it ſeems. And undertook, had he his Liberty, to find out a marvellous Pack of them, with their Books and Relicks. Which Art, he ſaid, was accompanied with many filthy Ceremonies, as Maſs, Sacrifice, and Worſhip of the Devil. And by means of his Acquaintance with ſome of them, would diſcloſe their Minds; and by that means alſo he might be an Inſtrument to ſave many honeſt Men's Goods. And all he proteſted on his Salvation, he ſhewed of Zeal and Good-will towards his Country. And was ready to perform as much as he had ſaid, and more. And at laſt he expreſt, how he deſired nothing elſe for this Service, but that her Maſteſty would allow him ſomething by the Day for his Maintenance in the Mint. This Letter of *Phaer's* contains ſome Matters of Curioſity : and therefore the Copy may deſerve to be read in the *Appendix*. But what Credit and Succeſs this Man found, I cannot aſſign.

Offers to diſ-  
cover ſuch as  
uſed Magic.

No. XI.

## CHAP. X.

*Books tranſlated and ſet forth in the Engliſh Tongue.* Bullinger's *Decads* : To be read by unlearned Curats, inſtead of Sermons. Sarcerius *Common Places*. H. N. the Author of the Family of Love, his *Epistles*. The Courtier, by Balthazar Caſtilio. The high Eſteem that Book obtained. Buchanan's *History of Scotland*. A *Blazing Star*. Gualter's *Letter to Biſhop Cox* about it. Dr. Wyllſon made Secretary of State. Some Account of him. Put into the Inquiſition. His *Book of the Art of Rhetorick*. T. Cartwright marries a Siſter of Stubbs ; whoſe Right Hand was cut off. Tho. Lever dyes. His excellent Letter about Impropropriations belonging to Colleges and Hoſpitals.

SOME of the Books that came forth this Year, compoſed by Foreigners, and eſteemed worthy the tranſlating and publishing in our Engliſh Language, were theſe that follow.

The *Decads* of Bullinger, the chief Miniſter of Zurich in Helvetia, a Man very eminent for Learning, Piety and Wiſdom, and particularly, well deſerving of this Nation for his kind Entertainment and Harbour of our Divines and Scholars, that fled abroad in Queen Mary's Reign : and

Bullinger's  
*Decads*



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To be read in  
publick, to sup-  
ply the Want  
of Sermons.

The reason of  
the Want of  
learned Preach-  
ers.

The Devil and  
corrupt Pa-  
trons.

The Bishops  
falsely accused.

of Note for that Friendship and Correspondence ever after maintained between him and them. These *Decads* were practical Sermons upon the chief Heads of Religion. This Book thus translated, was partly intended for the Use of such Ministers, as could not compose or preach Sermons of their own ; to read these in their Congregations to the People. The Publisher, a Person of Eminency in the Church, in his Preface before the Book, speaking of the want of Preachers in those Times, writes thus, ' That what there was wanting in many to discharge their Duty in this Behalf was very lamentable, and as much as was possible by some means to be supplied and remedied, rather than to be made a common Theme and Argument of railing, which at that Day, as he added, many did. But therein they shewed themselves like unto those which find fault at other Men's Garments, not for that they loved them, or minded to give them better ; but for that they were proud of their own, and would scornfully shame and vex others, [ who could not wear so good as themselves. ]

And then proceeding to excuse the Cause of this Inability in many of the Clergy, he subjoyned, ' That the Cause of this great Want needed not here to be disputed. But in very deed any Man might judge, how impossible it was for so populous a Kingdom, abounding with so many several Congregations, to be all furnished with fit and able Pastors : and that immediately after such a general Corruption and Apostacy from the Truth. For unless they should suddenly have come from Heaven, or been raised up miraculously, they could not have been. For the antient Preachers of King *Edward's* Time, some of them dyed in Prison ; others perished by Fire ; many otherwise. Many also fled into other Countries. Of whom some there dyed, and a few returned : Which were but as an handful to furnish this whole Realm. The Universities were also at the first so infected, that many Wolves and Foxes crept out, who detested the Ministry ; wrought the Contempt of it every where. But very few good Shepherds came abroad. And whereas since that time, now Eighteen Years, the Universities being well purged, there was good hope that all the Land should have been overspread and replenished with able and learned Pastors, the Devil and corrupt *Patrons* had taken such Order, that much of that Hope was cut off. For *Patrons* now a Days search not the Universities for a most fit Pastor ; but they post up and down the Country for a most gainful Chapman : He that hath the biggest Purse, to pay largely, not he that hath the best Gifts, to preach learnedly, is presented.

' The *Bishops* bare great Blame for this Matter ; and they admit, they say, unworthy Men. See the Craft of Satan, falsely to charge the worthiest Pillars of the Church with the Ruin of the Church ; to the End that all Church-robbers and Catterpillars of the Lord's Vinyard may lie unespied. There is nothing that procureth the Bishops of our time more Trouble and Displeasure, than that they zelously withstand the Covetousness of *Patrons*, in rejecting their unsufficient Clerks. For it standeth them upon of all others, that the Church of God doth prosper : in the Decay and Fall thereof they cannot stand, but perish. But however it comes to pass, certain it is, that many are far behind in those Gifts which are necessary for their Function. And small likelihood is there yet, that the Church shall be served with better, but rather



‘ rather with worse: For it seemeth not, that Patrons hereafter will bate  
 ‘ one Penny, but rather more and more raise the Market. A N N O 1577.

I have extracted the more out of this Preface, to represent the State of the Clergy at this Time; and to lay the blame of ignorant Curates, and the no better Supply of the Churches, where it ought indeed to lie, and to shew the Labours of the Bishops to remedy the same.

The Epistoler thereof exhorted the more unlearned Sort to read these Sermons of *Bullinger* out of the Pulpit. And for the same Purpose partly, as well as for the Instruction of such as were Ministers of less Learning and Knowledge in the *Latin* Tongue, many other learned Foreigners Works of Practical Divinity, were translated into *English*, before this time: As *Calvin's Institutions*, *Musculus's Common Places*, *Marglorat* upon *S. John's Gospel*, *Peter Martyr* upon the Book of *Judges*, *Gualter* upon the smaller Prophets, and many others. Many other learned Foreigners Books put into English.

Now also came forth (being a Second Edition) the *Common Places* of *Erasmus Sarcerius*, a German Divine: translated into *English*, Intituled, *Common Places of Scripture, orderly, and after a compendious Form of Teaching, set forth with no little Labour, to the great Profit and Help of all such Students in God's Word, as have not had long Experience of the same*: By the right excellent Clark, *Erasmus Sarcerius*. It was translated by *Ric. Taverner*, Clerk of the Signet to King *Henry VIII.* who was a Man of Eminency for Learning in that King's time, and afterwards. This Book was of the greater Esteem, the Translator having Dedicated it to the said King *Henry*, by the Motion and Instigation of *Crumwel*, when Lord Privy Seal: Supposing the Book would find the better Acceptance, and be the more read by the King's Subjects, for their righter Information in true Religion: Using these Words to the King in his Epistle: ‘ That the Book under your Majesties Protection and Patrocinie may the more plausibly and greedily be devoured of the common People. For whose only Cause and Education, your Highness and such as be your most prudent Counsellors, have provided divers wholsome Books to be set forth in *English*. Sarcerius Common Places.

As for the Book itself, in what Esteem it was held of learned and religious Men in those Times, appears by what the Translator stiles it, viz. ‘ A Treasure inestimable unto Christian Men. In which Book he [the Author] hath so compendiously, so absolutely and fruitfully handled all the Common Places of Christian Religion, as never afore this time hath been done of any; namely, in such Form.

In the Matter of Man's Will, and the Divine Decrees, *Sarcerius* in this Book understood and explained them much as the other great German Divine, *Melancthon*, did in his *Common Places*, which he Dedicated to the said King *Henry*. For thus the foresaid *Taverner* in his Epistle to that King, adds, ‘ That a dangerous Piece of Work it was, and full of Difficulty, so to handle these Matters, as should in all Points satisfy the Expectation of the Readers; as declared most eloquently, writing to his most excellent Majesty, *Philip Melancthon*, that excellent Clark, in his Epistle before his *Common Places*. Whose Judgment this *Sarcerius* followed well near in all things: Only in this they differed; that *Melancthon* directed his Style to the Understanding only of the learned Persons, well exercised in Scripture: This tempered his Pen also to the Capacity of young Students in Scripture, and such as have not had much Exercise in the same, &c. I grant, as he after Free Will and Predestination, how set forth in this Book.



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ceeded, the godly and learned Men in the principal Articles of our Faith do not vary, but do constantly sing all one Note. Yet nevertheless, in other disputable Matters (in which it is not meet for every Man to wade) as Predestination, Contingency, Free-will, and such like, there hath been always, and yet is some Dissension. So that what one alloweth, another dispraiseth; what one disproveth, another approveth. And yet it cannot be denied, but there is one simple, infallible Truth, whoso can attain it, &c. That it was not unknown, what great Alteration had lately been among learned Men concerning *Free-Will*. Some had put *Free-Will* in nothing; some on the other Part have gone about to maintain *Free-Will* in all things. Again, others going in the Mean between both these Extremes, as *Melancthon* and *Sarcerius*, with many other excellent Clerks, have denied *Free-Will* only in spiritual Motions; and that also in such Persons, as be not yet regenerate and renewed by the Holy Ghost. And yet in the mean Season they take it not so away, that they leave them also in spiritual Motions a certain Endeavour or Willing. Which Endeavour nevertheless can finish nothing, unless it be holpen by the Holy Ghost. And this, said he, after my poor Judgment, is the rightest and truest way.

H. N. his Epistles of the Family of Love.

*H. N.* [that is, *Henry Nicolas*] a notable Enthusiast, the chief Author of the Sect, called *The Family of Love*, his Epistles printed in *Dutch* came forth this Year. Numbers whereof were brought over into *England*, and set on foot that Sect here. Which Book being in *Octavo*, bore this Enthusiastical Title, *Epistola H. N. De Vernompste Epistelen, H. N. &c.* In *English*, *The choise [or chief] Letters of H. N. which be by the Holy Spirit of Love hath set forth, and hath written and sent to the most, and to those that are lovers of the Truth, and his Acquaintance. And are by him revised and plainly declared.* Then in the same Title Page is the Representation of a Circle with a Glory round it, and within the Word, *in i. e. Jehovah*, and round on the Outside of the Circle, *CORONÆ ASSIMILABO JUDICIUM MEUM.* 4 Efd. 5. And then lower, these Verses, *All Scripture given in of God, is needful for Learning, for Punishment, for Bettering, and for Instruction in Righteousness. That so the Man of God may be perfected, and fitted to all good Works, 2 Tim. 3. No Prophecy in the Scripture is of ones own Exposition. For there is no new Prophecy of human Will brought forth: but that holy Men of God have spoken, moved by the Holy Ghost, 2 Pet. 1.*

On the Reverse is a Picture of the New World, representing the Victory of the Lamb, and the Destruction of Satan. Above it this Verse, *Now Judgment goes over the World. Now the Prince of the World is thrown out, John 12. Underneath this, Now is Happiness, the Power and the Kingdom become our Gods, and the Might of his Christ, Apoc. 12.*

The Courtier.

As for other Books besides those of the Subject of Divinity, there came forth this Year *The Courtier*, by Count *Baldassar Castillio*, translated out of *Italian* into our *English* (being now the second time printed) in four Books, instructing the Behaviour of such as were of the Court of Princes, whether Gentlemen or Ladies. The Translation was done by Mr. *Thomas Hobbie*, being himself a Courtier. The Third Part which treated of the Behaviour of the Ladies of the Court was done Anno 1551, at the Request of the Lady Marchioness *Northampton*. The other Parts, at the Request and Motion of sundry others. The

A Book in great vogue among Courtiers.

II. 10. Tran-



Translator dedicated it to the Lord *Henry Hastings*, Heir apparent to the Earl of *Huntington*, Printed before, Anno 1556. This Courtly, modish Book went up and down a great while in this Kingdom, as well as in all the Courts of *Christendom*, in three Languages, *Italian*, *Spanish* and *French*: but it was not wholly translated and published in *English* till the Year 1556. and now reprinted. Of this Book the Translator gives this Account: 'That to Princes and great Men 'tis a Rule, 'who rule others. And that it was one of the Books that a noble Philosopher exhorted a certain King to provide him, and diligently to search. For in them he should find written such Matters, that Friends durst not utter unto Kings. To Men grown into Years a Pathway, for the beholding and nursing of the Mind, and to whatsoever else was meet for that Age. To young Gentlemen an encouraging, to garnish their Minds with moral Virtues, and their Bodies with comely Exercises; and both the one and the other with honest Qualities, to attain unto true noble Ends. To Ladies and Gentlemen a Mirror, to deck and trim themselves with virtuous Conditions, comely Behaviour, and honest Entertainment towards all Men. And to them all in general a Storehouse, for most necessary Implements for the Conversation, Use, and training up of Mens Lives with courtly Demeanour.

These Discourses of *Castilio* had place in the Palace of *Urbino*. Where many most excellent Wits in this Realm, had made no less of this Book than the Great *Alexander* did of *Homer*. And the Author for Renown among the *Italians* was not inferior to *Cicero* among the *Romans*.

*Thomas Sackville* (perhaps the same who was afterwards Lord *Buckhurst*) wrote those Verses in Commendation of the Work.

*These Royal Kings that rear up to the Sky,  
Their Palace Tops, and deck them all with Gold;  
With rare and curious Works they feast the Eye,  
And shew what Riches here great Princes hold.  
A rarer Work and richer far in Worth  
Castilio's Hand presenteth here to thee.  
No proud, ne golden Court doth he set forth;  
But what in Court a Courtier ought to be.  
The Prince, he raiseth huge and mighty Walls;  
Castilio frames, a Wight of noble Fame,  
The King with gorgeous Tissue clads his Halls;  
The Count with golden Virtue decks the same.  
Whose passing Skill, Lo! Hobbies Pen displays,  
To Britain Folk; a Work of worthy Praise.*

This *Castilio* had formerly been in this Realm; when he was installed Knight of the Order, for the Duke his Master, *Guidubaldo*, Duke of *Urbino*. And was then entertained by the Earl of *Huntingdon*.

One Book more I will mention here, which was Historical, viz. *Buchanan's History of Scotland*. Which although it seemeth not yet fully finished by the Author, yet deserveth mention, since I have it from his own Pen; and of what Acceptance it was like to prove to the World, when set forth: Which was contained in a Letter of his own Writing to *Randolph*, sometime the Queen's Ambassador in *Scotland*, as well as in other

*Buchanan's  
History of  
Scotland,*



ANNO 1577. other Kingdoms. By which Occasion there was a Friendship contracted between those two learned Men. It will be no ways unacceptable to set down the whole Letter in the very *Scottish* Stile wherein he writ it, in the *Appendix*: Beginning thus:

‘Maister, I hauf resavit divers Letters from you, &c.’ Therein he told him, He was occupied in writing of their History [of *Scotland*] being assured by it to content few, and to displease many. And that he should end it ere the Winter was past. It was dated from *Sterling*, 25th of *August*, 1577.

To conclude with two or three Matters of Note happening this Year.

A Blazing  
Star.

This Year was seen a Blazing Star: Which is described by a diligent Person in these Times, that kept a Journal of things memorable: That it appeared like a great Horse’s Tayl.

Account there-  
of from abroad:  
And other  
Prodigies.

Epif. D. Gualt.  
Episc. Elien.

It was also seen in other Parts. Of which, Account was given from *Zuric* in *Helvetia*, by *Rod. Gualter* in his Correspondence with *Cox* Bishop of *Ely*: as he did likewise of other Prodigies about this time: which made that good Man apprehensive of some Judgments of God hanging over their Heads. ‘That in the Month of *November*, they saw a dreadful Comet, and that threatned some sad thing. Which resembled in the Beginning the Form of *falcata Ensis*, or *Turkish Scymiter*. Nor did he doubt, but that it appeared to us here. That there were various Judgments of it. But since *nunquam visos impune fuisse constet*, that they were never seen but some Punishment attended them, we can promise nothing to fall out happy to the World, while it shall thus go on to provoke God’s Anger by wicked Works. And besides that, certain prodigious Births brought forth lately in *Italy*, portended many sad Effects to that Place. In the Country of *Novar*, the Wife of a certain Doctor brought forth an horrid Monster with seven Heads, and armed with as many Arms, with Eagles Feet. That at *Cherie* [Cherii] which is a Town of *Piedmont*, of a Maid that was Dumb, was born an Hermaphrodite, from whose Head swelled out four Hornes; and from the hinder Part of the Head hung down [fascia carnosae] a fleshy Swathe: And another that compassed about the Neck. The Hands and Feet were like those of a Goose: And that when an *Italian*, being his Friend, asked him what his Thoughts were of these strange Things, he answered according to their Idiom, that as when the Wives commit Adultery, they say they make Horns for their Husbands, so God by that Monster upbraided them for their Idolatry, while they committed Whoredom after that personated Vicar of Christ. And which he prayed God many more did not the same.

Tho. Wylson  
made Secretary  
of State.

This Year in the Month of *September*, *Thomas Wylson*, L.L.D. a very learned Civilian, Master of the Requests, was constituted one of the Principal Secretaries of State, in the Room of *Sir Thomas Smith*, deceased, the Month before (the Memory of whom is in some measure preserved in the History of his Life, wrote divers Years ago by me.) Much might be said of this worthy Man, *Dr. Wylson*: besides the several Books set forth by him, as his *Logic* and *Rhetoric* in *English*; his Book against *Usury*, written divers Years ago, he was employed by the Queen in Embassies abroad, as we have shewn before. One thing must be recorded to his Praise, in respect of his Religion. That being



a voluntary Exile in the Time of Queen *Mary*, travelling to *Rome*, *ANNO*  
*Anno* 1558. he was put into the Inquisition there, upon Pretence of  
 writing his Books of the Art of *Logic* and *Rhetoric*: as containing He-  
 resy in them. And had suffered some torment, and must have done  
 more; and must either have been forced to deny his Faith, or been put  
 to Death. But a Fire happening in the Prison where he was kept, it  
 seems the *Roman* People with their Swords forced the Prison to be opened  
 to let out the Prisoners, and him among the rest, that they might not  
 be burnt in the Flames there: A wonderful Providence for him!

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 Put into the  
 Inquisition at  
 Rome.

The Occasion of his Trouble was an Information by some given of  
 him; concerning certain Passages in his said Book, not so agreeable to the  
 Religion of the *Romanists*. And so when he came to the City of *Rome*,  
 he was soon caught up. Of these Informers and his said Sufferings and  
 Dangers, take his own Declaration. 'Being somewhat acquainted  
 ' with the World, I have found out another sort of Men; whom of all  
 ' other I would be loth should read any of my Doings; especially such,  
 ' as either touched Christ, or any other good Doctrine. And those are  
 ' such malicious Folks, that love to find Fault in other Mens Matters,  
 ' and Seven Years together will keep them in Store: [So long it seems  
 ' after he had writ that Book, he was brought into trouble at *Rome*.]  
 ' To the utter undoing of their Christian Brother. Not minding to  
 ' read for their better Learning, but seeking to deprave whatsoever they  
 ' find: and watching their Time, will take best Advantage to undo  
 ' their Neighbour.' And then he proceeds to shew the Matter of Fact,  
 as an Instance in himself, of what Observation he made before of  
 Malice.

His own Ac-  
 count thereof.  
 Prologue to the  
 Art of Rhetorick.

' Two Years past [this he wrote in *December*, 1560.] at my being  
 ' in *Italy*, I was charged in *Rome* to my great Danger and utter Un-  
 ' doing, (if God's Goodness had not been the greater) to have written  
 ' this Book of *Rhetoric* and the *Logic* also. For which I was counted  
 ' an Heretick, notwithstanding the Absolution granted to all the Realm  
 ' by Pope *Jules* the Third, for all former Offences or Practices, devised  
 ' against the Holy Mother Church, as they call it. A strange Matter!  
 ' That things done in *England* seven Years before, and the same univer-  
 ' sally forgiven, should afterwards be laid to a Man's Charge in *Rome*.  
 ' But what cannot Malice do? And what follows will shew more of the  
 Character of this worthy Statesman. ' God be my Judge, I had then  
 ' as little Fear, (although Death was present, and the Torment at hand,  
 ' whereof I felt some smart) as ever I had in all my Life before; [un-  
 ' daunted in a good Cause.] For when I saw those that did seek my  
 ' Death to be so maliciously set, to make such poor Shifts for my readier  
 ' Dispatch, and to burthen me with those back Reckonings, I took such  
 ' Courage, and was so bold, that the Judge then did much mervail at my  
 ' Stoutness: and thinking to bring down my great Heart, told me  
 ' plainly that I was in further Peril than whereof I was aware, and  
 ' sought thereupon to take Advantage of my Words, and to bring me in  
 ' danger by all means possible. And after long debating with me, they  
 ' willed me at any Hand to submit my self to the Holy Father, and the  
 ' devout College of Cardinals. For otherwise there was no remedy.

' With that, being fully purposed not to yield to any Submission,  
 ' (as one as little trusted their colourable Deceit) I was as ware as could  
 ' be, not to utter any thing for mine own harm; for fear I should  
 ' come



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‘ come in their danger. For then either should I have dyed, or else  
 ‘ have denied, both openly and shamefully, the known Truth of  
 ‘ Christ and his Gospel. In the End, by God’s Grace I was wonder-  
 ‘ fully delivered through plain Force of the worthy *Romans*, (an En-  
 ‘ terprize heretofore in that sort never attempted) being then without  
 ‘ hope of Life; and much less of Liberty — I have been, added he,  
 ‘ tried for this Book *tanquam per ignem*. For indeed the Prison was on  
 ‘ Fire, when I came out of it. And whereas I feared Fire most [to be  
 ‘ burnt for a Heretick] (as who is he that doth not fear it?) I was de-  
 ‘ livered by Fire and Sword together — I was without all Help,  
 ‘ and without all Hope, not only of Liberty, but also of Life.

I cannot but add, how he closeth up this Story of his Adventures,  
 occasioned by his both Religion and Learning, and having not then any  
 Preferment, thus between jest and earnest. ‘ That his Book was  
 ‘ shewed him; and he was desired to look upon it, to amend it where  
 ‘ he thought meet. ‘ Amend it, quoth I! Nay, let the Book first  
 ‘ amend itself; and make me amends. For surely I have no Cause to  
 ‘ acknowledge it for my Book; because I have so smarted for it. For  
 ‘ where I have been ill handled, I have much ado to shew my self  
 ‘ friendly. If the Son were the Occasion of the Father’s Imprisonment,  
 ‘ would not the Father be offended with him, think you? Or at the  
 ‘ least, would he not take heed, how hereafter he had to do with him?  
 ‘ If others never get more by Books than I have done, it were better to  
 ‘ be a Carter, than a Scholar for worldly Profit. A burnt Child fears  
 ‘ the Fire; and a beaten Dog escapes the Whip. And therefore I will  
 ‘ none of this Book from henceforth. I will none of him, I say:  
 ‘ Take him that list. And by that time they have paid for him so  
 ‘ dearly as I have done, they will be as weary of him, as I have  
 ‘ been.

Tho. Cart-  
 wright mar-  
 ries a Sister of  
 Stubbs.

*Thomas Cartwright*, B. D. who made himself famous, both in the  
 University of *Cambridge*, and elsewhere, for his Readings and Writings  
 against our Liturgy and Hierarch, married this Year the Sister of as  
 eminent a Man for his writing on another Subject, and suffering for it:  
 Namely, *John Stubb*; whose Right Hand was cut off for writing and  
 publishing a Book against the Queen’s marrying with *Monsieur*, the *French*  
 King’s Brother. I have mention of this Match from *Stubb*’s own Let-  
 ter to Mr. *Michael Hicks*, of *Lincolns-Inn*, and one of his Acquaintance  
 at *Cambridge*; afterwards Secretary to the Lord Treasurer. Who from  
*Buxton Wells*, writ the News of the said Marriage, and likewise his  
 own Thoughts of it: ‘ We have no News here, but that Mr. *Cart-*  
 ‘ *wright* hath married my Sister. And if with you also it be publicly  
 ‘ known, and any mislike mine Act in providing so for my Sister, tell  
 ‘ him on my behalf, that I contented my self to take a Husband for  
 ‘ her, whose livelihood was Learning: Who would endue his Wife with  
 ‘ Wisdom; and who might leave to his Children the rich Portion of  
 ‘ Godliness by Christian careful Education. And if this Apology will  
 ‘ not defend me, let him not marvel, if I, esteeming these Things as  
 ‘ precious Stones, while he rather chuseth the worldly, commended  
 ‘ Things, Riches, Favour, &c. which I esteem less worth than a  
 ‘ Barly-corn. We shall read more of *Stubb* under the next Year.

Tho. Lever  
 dies.

This Year dyed *Thomas Lever*, B. D. Master of *Sherborn* Hospital,  
 near *Durham*. Who flourished under King *Edward VI.* and was then  
 Master



Master of St. John's College in Cambridge; an eloquent Preacher, and a sincere Professor of true Religion, and an Exile for it under Queen Mary. He was highly valued for his Learning and Piety. And when he returned home upon the Access of Queen Elizabeth to the Crown, he returned not to the Mastership of the College, nor to any higher Preferment in the Church, than to that of Master of the said Hospital. Among other his good Merits, I shall mention an earnest Address that he made not long before his Death, to the Lord Burghley, that great Patron of Learning and Piety, in behalf of the Revenues of divers Colleges and Hospitals. Which by means of Impropropriations annexed to them, had been leased out to Tenants, and those Tenants granted Leases to Under-Tenants; to the great diminishing of the true Benefit that should have accrued to the Members of those Religious Foundations; small Rents remaining towards the Maintenance of poor Scholars or other Poor; by means of large Sums privately paid to those that made these Leases, in consideration of the good Penny-worths granted to them.

*His Address in  
behalf of Col-  
leges and Hos-  
pitals, wronged  
by Leases.*

This Lever shewed to the aforesaid Nobleman, with a great Concern for these Wrongs done to those Houses; and begged Redress of it from him. And particularly urged to him, for this Purpose, a Statute in 37 H. 8. for the preventing of these Abuses. In which Statute there is a Provision, that no Maner Lands, Tenements, Possessions, &c. that were united to any Colleges, Chauntries, Hospitals, &c. be not Let or set to Farm, but kept and reserved in the Manurance, Tillage and Occupation of the said Masters, Wardens, &c. for the Maintenance of good House-keeping; and that they might not make any Leases for Term of Life or Years. It may be worth repeating the Sum of Lever's Letter concerning the Premises.

*Stat. 37. H. 8.*

‘ That it might please his Honour to understand and consider, that in  
‘ both the Universities many Leases of Impropropriations were so made,  
‘ bought and sold, that some such as had a Lease of Impropropriation from  
‘ a College, did set the same to an Under-Tenant. And so being indeed  
‘ neither Landlord, nor Tenant, neither of the same Parish, nor of the  
‘ same College: yet from all these common Places and Persons, to his  
‘ own private Use, took above the Value of an 100 l. for a Fine, and  
‘ 20 l. a Year for an Overplus of Rent. Yea, Masters, Fellows and  
‘ others in Colleges, which grant Leases, take the same under other  
‘ Mens Names to themselves, or else Fines and Overplus of Rents to  
‘ their own private Profit. So now many that should get Learning in  
‘ Colleges, and exercise the same in Parishes, do seek and take Occasion  
‘ to get private Profit from Parishes and Colleges, from Landlords  
‘ and Tenants, to serve themselves in other Places, and other Vocations.  
‘ And as concerning Colleges in the University, so it is likewise con-  
‘ cerning Hospitals in other Places. And by a Statute made 37 H. 8.  
‘ purposely to preserve publick Provisions and Hospitals from private  
‘ Spoil, such of these Leases as have been made since, be utterly void.  
‘ Therefore if by any means the said Statute be now newly put in Ex-  
‘ ecution, many Leases of Impropropriations, belonging to Hospitals and  
‘ Colleges, shall be found void. And Order may be taken that no  
‘ Lease be made hereafter by any College or Hospital of any Impro-  
‘ priation, but that the Incumbent serving the Cure shall have all

*His Letter to  
the L. Trea-  
surer in that  
Cause.*



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Tithes; and pay thereof yearly the accustomed Rent unto the Proprietor, being College or Hospital. And so in such Parishes, Colleges and Hospitals, all such Provision made afore for Doctrine and Hospitality, Poverty and Learning shall remain, or soon be reduced to the common Use now, that it was first ordained. And the daily perverting of the same unto private Spoil and Profit, be reformed or restrained. And herein is great Need, Desire and Trust of your godly Wisdom and Authority to consider the Case of Colleges and Hospitals: and how for them the said Statute was in good time well made, and may and should now be well executed: Which God grant.

*By your Honours to command in Christ,*

THOMAS LEVER.

Upon a flat Marble Stone in the Chapel of Sherborn Hospital, near the Altar, is this Inscription, *THOMAS LEAVER, Preacher to King Edward VI. He dyed in July, 1577. He was succeeded in that Hospital by his Brother, Rafe Leaver.*

## CHAP. XI.

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*Monsieur Gondy, French Ambassador, comes to the Court, with Intent to go to the Scottish Queen. News at Court of Foreign Matters. Duke Casimire comes to Court. His Esteem here with the Queen and Nobles. His Manifesto in taking Arms for the Defence of those of the Low Countries. Simier, the French Ambassador, still at Court soliciting the Amours of the Duke of Anjou. The Archbishop of York continues his Visitation. Account thereof sent up. The Trouble he met with about the Dean of Durham, Whittingham: By occasion of Enquiry into his Orders, taken at Geneva. A Commission for Visitation of that Church.*

*The French Ambassador comes hither.*

**I**N the Beginning of May, 1578. comes *Monsieur Gondy*, the French King's Ambassador, into England: Whose chief Business was with the Scottish Queen. And therefore came first to wait upon Queen Elizabeth; to have her Leave to repair to that Queen. How he appeared at Court, and what Respects he had there, a Letter from Court writ by *Gilbert Talbot* to his Father, the Earl of Shrewsbury, (one chiefly concerned therein) will shew: Importing, 'That he was lately come from the French King: and that on *May-day*, he had audience in the Chamber of Presence, and delivered his Message to her Majesty with the King's Letters: and that he [*Gilbert Talbot*] heard, that the King sent him to have Licence of Access to the Scottish Queen: and from



from her, to go into *Scotland*: and that the King's Letter was only  
 to that end. But that her Majesty as yet had denyed him. But  
 whether he should obtain Leave hereafter, he could not tell. How-  
 beit, he added, he wished his Lordship [the Earl] would have every  
 thing in such Order, as he would desire; lest he [the Ambassador]  
 should come on the sudden, as another did to him, (who was then  
 with his Charge, viz. that Queen) from the Duke of *Ascoite*. With  
 whom went Secretary *Wylson's* Servants, his chief Secretary; who was  
 held to be a wise Fellow, as Mr. *Talbot* said, [and so thought fit to at-  
 tend that Ambassador, and take notice of things that past.] He pro-  
 ceeded, That this *Monsieur Gondy*, seemed to be a Man of great  
 Account and Port, and was the other Day richly apparelled in Jewels  
 at the Court. And that if he should get leave [i. e. to go to that  
 Queen] it would be expected, that his Entertainment there should be  
 very great. He thought, there would be some other Gentlemen sent  
 from thence, [meaning, from the Court] with him down.

Some further News of foreign Matters (wherein *England* seemed to be  
 concerned) was sent to the said E. of *Shrewsbury* in Octob. from the L. *Burgh-*  
*ley*. Which was, That by Letters received but three Hours before, he was  
 certainly informed, that *Don John de Austria* was dead of the Plague;  
 and the Duke of *Parma* chose Lieutenant; that the Report of the  
 Death of *Sebastian*, King of *Portugal*, and of the two Kings of *Fess*  
 was true. That the Cardinal, named *Henry*, of the Age of Sixty  
 Seven, was to succeed: but that he dared not to take Possession of the  
 Crown, until the Pope should Licence him.

Duke *John Casimire*, Son of the Elector *Palatine* of the *Rhine*, was  
 now come to the *English* Court: A Man of Worth and Valour, a firm  
 Protestant, and a hearty Favourer of the Religion; and that assisted the  
*Netherlands* in their defensive Wars. He was highly favoured by the  
 Queen, when he came: and at his Departure, which was in *February*,  
 1578. when he took his Leave of the Queen, she presented him with  
 two Cups of Gold of several Fashions, worth 300 l. a-piece. But there  
 was, it seems, something to do, to bring her hereunto, being a frugal  
 Princess, and sensible of her necessary and unavoidable Expences. And  
 Secretary *Walsingham* was the great Mover, and employed therein with  
 the Queen. He was a few Days before chosen of the Order of the  
 Garter: And the Earl of *Leicester* gave him for a Present a rich Collar  
 and *George* at it, and two *Georges* besides: whereof one of them was an  
 Agate, a curious and rich Piece. Also, the Earl of *Pembroke* sent him  
 from *Wilton*, (where he now was retired, being not well) a fair *George*  
 at a Chain of Gold, set with Stones; which cost 150 l. The Earl of  
*Leicester* gave him also divers other things, as Geldings, Hawks and  
 Hounds, Wood-knives, Falcheons, Hornes, Crossbows, and sundry  
 Pieces of broad Cloth, fit for hunting Garments, both in Winter and  
 Summer. For the said Duke *Casimire* delighted greatly in Hunting;  
 and could chuse his Winter Deer very well. A little before, he killed a  
 barren Doe with his Piece in *Hyde-Park*, from among 300 other Deer.  
 The Earl of *Huntington* was to go with the Duke to *Gravesend*, and Sir  
*Henry Sydney* to *Dover*. And the Earl of *Leicester* had been almost con-  
 tinually with him since his coming to *London*. All this Court-News did  
 the Lord *Gilbert* write to the Earl of *Shrewsbury*, his Father, in the  
 Month of *February*.



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That Duke's  
Obligation to  
England.

Casimire Tu-  
tor to the young  
Prince Pal-  
grave.

His Declara-  
tion for his as-  
sisting the Low  
Countries.

And in the next Month he communicated to him this further Intelligence concerning the said *Casimire*, ' That he was safely landed at *Flushing*, after he had tarried a long while on the Coast on this Side for a Wind: adding his Judgment concerning that Duke's Obligation, ' viz. That he was far to blame, if he spake not great Honour of her Majesty and her Realm. For there was never any of his Coat, that ' was able to brag of the like Entertainment, that he had received here. ' That it was said that his Elder Brother the *Palgrave*, [ *Frederick III.* ] ' was dead. And then it was supposed, that Duke *Casimire* was to hold ' his room, during the Nonage of his Elder Brother's Son, who was an ' Infant. And if the said Child miscarried, the whole was his. And ' then should he be a very great Prince. That it was a great Change ' for her Majesty and this Realm, if it were so. For then she should ' possess a noble, honest, able Friend of this Duke, to pleasure her; ' and lose an ill-affected froward *Lutheran*, if not an obstinate Papist in ' Heart, of his Elder Brother. The News of the *Palgrave's* Death proved true.

And having said all this of this worthy *German* Prince, who this Year was at the *English* Court, it may not be amiss to add further, what ingratiated him so much to the People of this Kingdom, namely, that he was so cordial to the Interest of the reformed Religion, and the Liberty of his Country, by his hearty and zealous Assistance of the oppressed, in the *Low Countries*; in relieving of whom the Queen also bare a Share, assisting him with large Sums of Mony. And to justify himself in this Enterprize to all the World, he set forth a *Manifesto* in the Month of *June* this Year, both in the *German* and *Latin* Tongue; ( a Copy whereof was sent hither to Court ) shewing upon what great Reason he undertook this Expedition: Namely, to put a stop to the most grievous, tyrannical Oppression of those *Low Countries*, being part of his own native Country, *Germany*. It was intituled, *Brevis & Luculenta Expositio Causarum, quibus adductus Illustriss. Princeps & Dominus, Dom. JOHANNES CASIMIRUS, &c. i. e. A brief and clear Exposition of the Causes, whereupon the most Illustrious Prince and Lord, Lord JOHN CASIMIRE, Count Palatine of the Rhine, Duke of Bavaria, &c. hath undertaken this Expedition, to raise the Affairs of Belgium grievously afflicted.*

It began, ' Nos JOHANNES CASIMIRUS, &c. We *John Casimire*, by the Grace of God, Count Palatine of the Rhine, &c. To all and singular, who shall read this our Writing, of whatsoever Order, Dignity or Condition they be, we offer all our Offices, Endeavours and Respects: and have thought fit to signify these things to them: ' And then proceeding in his Declaration to this Tenor, ' That he thought it not very necessary to unfold by many Words, what had ' compelled as well him, as his Associates and Consorts to this Defence: ' not indeed undertaken with any desire of War, Ambition, or their ' own Advantage, but upon great, weighty and necessary Causes, as ' well of *Belgium*, undeservedly oppressed, as of the sacred *German* Empire, their common Country; against the violent, unjust, destructive ' and intolerable Attempts and Assaults of *Don John* of *Austria*, and of ' those he had drawn with him from divers, and those also strange ' Nations. For they were persuaded, that whosoever had any regard of ' Honesty



‘Honesty and of their own Country; or endued at least with any  
 ‘Skill of human Affairs, the same did see and know, how his and his  
 ‘Associates Minds were inclined to Peace and Tranquility: and withal  
 ‘did well understand, (which was so known and testified to all, whether  
 ‘Inhabitants and Citizens of the Empire, or of other Parts, that the  
 ‘very Children were not ignorant of it) how many things had been  
 ‘acted wickedly, cruelly, inhumanly, and, on those Accounts, tyranni-  
 ‘cally, by the *Spaniards*, and that Sink of People that had been got  
 ‘together by them, in *Belgium*, now for many Years: Not without the  
 ‘Calamity and Destruction of all the neighbouring Countries; and  
 ‘chiefly of the sacred *German* Empire, their dearest Country: And like-  
 ‘wise what *Don John* of *Austria* still purposed and attempted, if he  
 ‘could bring to pass what he had conceived in his Mind, &c.

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‘And, (some Periods after) though nothing would have been more  
 ‘acceptable, than that the Imperial Majesty, being placed in the  
 ‘highest Degree of Dignity, and others of the superior States of the  
 ‘Empire, would have undertaken this Province unanimously; yet they  
 ‘deferring and putting off this Affair for certain Causes unknown to him;  
 ‘he [the Duke] being moved by their Dangers and pressing Miseries;  
 ‘and weighing what common Humanity, what Christian Charity to-  
 ‘wards neighbouring Provinces, so grievously afflicted, and in a word,  
 ‘what *Germany*, their common Country, (as became a Prince sprung  
 ‘of *German* Blood) and so, in effect, what the whole Christian World  
 ‘required of them; he could not be wanting to those, thus imploring  
 ‘their Help, *Salva Pietate*, without Breach of Piety: But would  
 ‘herein disburthen his Conscience both before God and all Posterity,  
 ‘&c. Protesting, ‘That it was not the Prospect of any private Gain,  
 ‘Profit or Vain-Glory; but that which he only sought was, the Glory  
 ‘of God, and the Peace and Tranquility as well of *Belgium*, as of his  
 ‘dearest Country.

And further, somewhat after he added, ‘That he thought it not to  
 ‘be past over, that it appeared to have been the true Religion, which  
 ‘he also professed, and which by the singular Blessing of God had taken  
 ‘deep root in *Belgium*, which the *Spaniard*, the Pope, and others, by  
 ‘that tyrannical *Spanish* Inquisition, by grievous Persecution, and by  
 ‘Fire and Sword, endeavoured to destroy. Like as at that very time  
 ‘*Don John* would endure no mention of Peace to be made, unless on  
 ‘that Condition first, that the *Roman* Catholick Religion only should  
 ‘prevail and flourish in that Land.’ These are some Passages gathered  
 out of *Casimire’s* noble Declaration. It deserves to be revived, because  
 I do not find it in any of our Histories, now extant, as I have the first  
 Print of it, dated *June* the 22. 1578. Printed *Neapoli Casimiriana*.

*Monsieur Simier*, the *French* Ambassador, remained here still in the  
 Month of *February*: the Queen continuing her very good Usage of him  
 and all his Company. He had Conference with her Majesty three or  
 four times a Week: and she was observed to be the best disposed, and  
 pleasantest, when she talked with him, as by her Gestures appeared, that  
 was possible: according to the Observations that were made at Court.  
 This was the Intelligence sent from the *L. Talbot* to the Earl his Father.  
 The chief Substance of that Ambassador’s Embassy was about the Queen’s  
 marrying with the *French* King’s Brother. Who was much talked of

*The French*  
*Ambassador*  
*solicits Amours*  
*for Monsieur.*

now



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now to come over into *England* to court the Queen. This Opinion still held. But yet it was secretly bruited, that he could not take up so much Money as he would, on such a sudden. And therefore would not come so soon. Of the Queen Mother's coming also, it was rumour'd at the Court: and that she also would be here also very suddenly. But, saith the said Earl's Son in his Letter to his Father, he did not believe it. [Nor indeed did she come.] And a few Months after, viz. in *May*, 1579. the secret Opinion then was, that the Matter of *Monsieur's* coming, and the Marriage was grown very cold: [Though *Monsieur* came indeed, yet without success.] And *Simier* was like shortly to go away. And that Lord proceeding further, added, That he knew a Man in that Town [perhaps the Earl of *Leicester*, who knew most of the Queen's Mind] that would take a Thousand Pounds, to be bound to pay double so much, when *Monsieur* married the Queen's Majesty.

The Archbp. of  
York continues  
his Visitation.

His Care for a  
supply of  
Preachers.

Quarterly Syn-  
ods.

What was  
done in his  
Visitation:  
shewed in a  
Letter to the  
L. Burghley.

And now to turn to the Affairs of Religion and the Church. *Sandys*, Archbishop of *York*, continued his Visitation of his Province; having begun it the last Year himself in Person, and not by Deputies, with great Diligence, and to his no small Expence. Wherein he found great want of good Preachers to instruct the People; whom he perceived very ignorant in Matters of Religion. And for help hereof, he appointed such as were Preachers, to take their Turns at great Towns; that there might be Sermons preached once a Fortnight. And he did also preach himself, as well as any other. The Archdeacon he had appointed to procure Quarterly Synods; and the Clergy that should meet there, to have some Subject of Divinity given them: which they were to prepare then to give a Discourse of, if they should be called out by a Moderator appointed so to do. He met with two Sorts of *Precisians* among the Ministers and Curats, one Sort refusing to use the publick Service, as appointed by Law; the other, asserting the Obligations of Christians to the old *Jewish* Law. He met also with others, and they chiefly Women, that would not be persuaded to come to Church; chiefly influenced by some Priests that were then imprisoned at *Hull*.

This and various other Matters, which the Archbishop discovered in his Visitation, he wrote a particular Account of to the Queen: and more briefly the Heads thereof to the Lord Treasurer, his Friend, dated in *April*. And was to this Tenor. 'That he had of late wrote to him, by his Servant *Bernard Mawde*: Yet having occasion to send up his Chancellor, *Dr. Lougher*, he thought it convenient to trouble him with a few Lines. That he had ended his Visitation: which he did by himself, and not by Deputies, to his great Charge. And that now knowing the State of his Diocese, he had by his Letters advertised her Majesty thereof: Declaring to her Majesty, that there [in those Parts] was great want of Teachers, by reason of an ignorant People, yet willing and of a Capacity to learn. The Cause why, was, either the Smalness of the Livings in her Majesties Gift, and others; either for that the best Livings were bestowed upon them that never came there. That he set the Preachers on work, to give to every Market and great Town, every Second *Sunday* a Sermon. And in this Exercise he had taken upon him to do so much as the best. That for the Encrease of Learning in the Ministry, he had ordered, that every Archdeacon should keep four Synods in the Year. The Clergy there should be assembled: Some principal Points of Religion propounded: All



‘ All should be prepared to speak ; bnt such only should speak, as should  
‘ by the grave Moderators be called thereunto. That they should speak  
‘ to the Matter, and not *vagari*. And that this should be done among  
‘ the Ministers themselves.

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He added, ‘ That he had to do with *precise* Folks there : as well with  
‘ such as had refused to serve in the Church, as the Laws of this Realm  
‘ have prescribed ; as with such as have set down erroneous Doctrines,  
‘ binding us to observe the *Judicials* of *Moses*. That he had brought  
‘ the former to good Conformity : the other openly to refuse their Error :  
‘ That for the obstinate which refused to come to Church, ( whereof  
‘ the most part were Women ) neither could he by Persuasion, nor  
‘ Correction, bring them to any Conformity. That they depended  
‘ upon *Comberford*, and the rest in the Castle of *Hull*. And that if Or-  
‘ der were not taken with them, he feared great Inconvenience would  
‘ follow. That the meaner People there were idle : by reason whereof  
‘ the Country was full of Beggars ; and the Laws provided in that be-  
‘ half, neglected. That they were given to much drinking : whereof  
‘ followed great Incontinency : as well appeared by the great Numbers  
‘ of Fornicators, presented in his last Visitation. And then he sub-  
‘ joyns, ‘ *Truly the Cause whereof is the Want of good Instruction.*  
‘ And the Cause of the Want of that he hinted before.

Then he went on to give some Account of what he had observed of  
the Gentry of those Parts, and the Government there. ‘ That the  
‘ greater [ and more eminent ] Sort of the People in that Diocese, he  
‘ meant Men in Authority and of Ability, was indeed hard to know.  
‘ That they were of great Valure, [ *i. e.* Estate ] and of great Courage.  
‘ But he trusted [ as though he doubted it ] very good Subjects. That  
‘ he was not made acquainted with the Political Government of that  
‘ Country, [ *i. e.* the *North* ] and therefore could not say much : but he  
‘ doubted not, but that my Lord President [ who was the Earl of *Hun-*  
‘ *tingdon* ] with such as he called to take Advice of, would very  
‘ wisely govern, according to the Trust that was reposed in him.

The Gentry  
and Govern-  
ment in the  
North.

But by this Visitation the painful, diligent Archbishop could not  
avoid Slander, which reached as far as the Court : As of his lordly Be-  
haviour ; and for some Opposition, supposed to have been made by him  
against the said Lord President of the Council in the *North*, and for  
getting good Store of Money of his Clergy, by means of this Visita-  
tion : and withal for his calling in question *Whittingham*, the Dean of  
*Durham*'s Holy Orders. These things thus reported of him, came to  
the Archbishop's Ears. And therefore he thought it necessary to send up  
his Chancellor, as well as his Letter, to the Lord Treasurer, to be at  
hand to vindicate him against Misreports ; and to satisfy that Lord fully  
in any Enquiries he might make of his Demeanour, or any other  
Matters concerning those Parts. For so he concluded his Letter :  
‘ That if his Lordship would be further informed of any Matter in that  
‘ Country, this Bringer, his Chancellor, could fully advertise him ;  
‘ who was an honest, learned and wise Man, And that if he prayed  
‘ his Lordship's Help for any of his [ the Archbishop's ] Matters, and  
‘ reasonable Suits, he trusted, he would help to further them. And  
‘ thus remaining his Lordship's, what he could, he commended the same  
‘ to the good Directions of God's Holy Spirit. Ending all, ‘ That he  
‘ trusted his Lordship would let him know by this faithful Messenger,

The Archbp.  
slandered for  
this Visitation.

who



ANN O ' who they were, that so untruly reported of him; as, to oppose him-  
 1578. ' self against the Lord President ; to use so great Lordliness, and to col-  
 ' lect so great a Mass of Mony of his Clergy, in respect of his Preach-  
 ' ing and Travail.' Dated from *Busbopthorp*, April 16. 1578. Sub-  
 scribing,

*Your Lordships most assured,*

E. E B O R.

*The Dean of  
 Durham's Or-  
 ders called in  
 question by the  
 Archbishop.*

By means of this Letter, and this Messenger, the Archbishop became acquainted better with his Accusation, and Blame laid upon him. Which chiefly was the Matter between him and the Dean of *Durham*. For when he visited that Church, he thought fit to call him before him, to shew his Orders that he had received (or rather no Orders) at *Geneva*, from an *English* Congregation of Exiles there, appointing him their Minister. Several there were in those Parts (and among others the Lord President) that took the Dean's Part against the Archbishop. The Matter was at length carried to Court; and the Archbishop represented as blame-worthy for calling in question the Dean's Ministry. And tho' this fell out the next Year, yet that I may lay all this Matter together, I will proceed in the Relation of it here.

*Of which In-  
 formation was  
 made against  
 him at Court.*

This was looked upon, as reflecting upon the Church of *Geneva*, though that Church was not concerned in it. His good Friend the Lord Treasurer, had stood up for him at Court: and undertook for him, that if the Council thought fit to send for him up to answer this Matter in Person, he would be able to justify himself, and would be ready at the Council's Command to come up. The Archbishop well saw the Hand of the *Puritans* in all this trouble given him, by their Suggestions unto their Friends at Court. And hereupon did hint to the Lord Treasurer, That all was like to go into Confusion in the Church, if every Man might enter upon the Ministry without orderly Calling; and if any one should become a Minister, that was set up by a few Lay-People, as *Whittingham* was. ' That if his Ministry without Authority of God or Man, without Law, Order or Example of any Church might be current; take heed, said he, to the sequel. Who saw not, what was intended? Praying God to deliver his Church from it. For his part, he would never be guilty of it: But should ever mislike of Confusion.

Nº. XIII.

But see the Archbishop's Letter entire in the *Appendix*, which will more amply explain all this Matter. Being dated in *April*, 1579. He wrote also at this time a large Letter to the Lords of the Council upon the same Occasion.

*A Commission  
 to the Archbp.  
 and others, upon  
 a Complaint  
 against the  
 Dean of Dur-  
 ham.*

But to fetch this memorable Business a little backward. In the Year 1576. the Queen sent Letters of Commission to the Lord Archbishop, the Lord President of the Council in the *North*, and the Dean of *York*; for the hearing and determining divers Matters, complained of against Mr. *Whittingham*, the Dean of the Church, and Misdemeanors there. One whereof among others seemed to be about that Dean's Orders; it being thought not lawful for him to hold that Deanry in respect of his Defect therein; and worthy of Deprivation; because his Ministry was not warranted by the Law of the Land: being ordained by a few Lay-Persons in a House at *Geneva*. But the Dean of *York* in this Commission inclined



inclined greatly to that Dean: and said, among other things, that *ANNO Whittingham* was in better sort ordained than our Ministers in *England*. 1578. And, in the Heat, added, that his own Ministry was much better than his [the Archbishop's] was.

This Dean of *York*, and the Archbishop had no good understanding together. For when the Archbishop was minded to visit the Chapter and Members of the Cathedral Church of *York*, from time to time he protested against his Visitation; on purpose, as the Archbishop complained, that the State of the said Cathedral Church should not come to any Account or Examination. But this by the by.

*Difference between the Archbishop and the Dean of York.*

What success then had that above-mentioned Commission? But little, by reason of this and some other Differences in the Commissioners. And therefore in the Year 1578. another Commission was granted forth from the Queen to the said Archbishop, and President, viz. the Earl of *Huntington*, the Archbishop's Chancellor and others, to visit the Church of *Durham*, where things were very much out of order.

*Another Commission to visit the Church of Durham.*

This very Commission I met with in Mr. Rymer's Collection of Records and publick Acts, dated May the 14th, 20 *Eliz.* The Commissioners named are the Archbishop of *York*, Henry Earl of *Huntington*, Lord President of the North, Richard Bishop of *Durham*, John Bishop of *Carlisle*, Thomas Lord Evers, Matthew Hutton Dean of *York*, Sir William Mallory, and Sir Robert Stapleton, Knights, Robert Lougher, and John Gibson, L.L. D.D. with some others. The Preamble to the Commission shewed the Reason of her Majesties issuing it out, in these Words, *Cum sicut fide digna relatione accepimus, Ecclesia Cathedralis Dunelmensis, tam in Spiritualibus, quam Temporalibus suis, injuriâ, insolentia & Negligentiâ, quam Canonorum, Præbendariorum, Officiariorum, & cæterorum Ministrorum ejusdem, gravia jampridem incurrerit Dispendia: quibus nisi propediem debite prospiciatur, ad irreparabilem jacturam de verisimili perveniet, Nos, &c.* They were authorized to Visit, as well in the Head and Members, the Cathedral Church of *Durham*, and the Dean and Chapter, and all other Members, &c. And among divers other things, to require and see the Letters and Muniments whatsoever, of the Dean, Prebendaries, Canons, as well for their Orders, as Benefices obtained by them; and them diligently to examine and search: And if they found any of them not sufficient on that behalf, to dismiss them from their Offices and Benefices. This was the Paragraph that touched the Dean.

*The Commission. Rymer's Convent. Vol. xv. p. 785.*

And in November from *Aukland*, (whence they returned from the Visitation) the Archbishop sent Letters to the Lords of the Council, giving a general Report of what they had done. Which Letters were signed also by the Lord President and the rest of the Commissioners. But the Lord President, being a Favourer of *Puritans*, soon in the same Month of November, sent a private previous Letter to the Lord Treasurer about this Matter, as not liking the Proceedings. And for what Reasons they were disliked by him, we shall see by his said Letter, after we have first given a particular Relation of the Matter from one of the Commissioners, viz. the Chancellor of the Archbishop.

*The Archbp. sends up an Account of the Visitation.*

Memorandum. W. W. now Dean of *Durham*, hath not proved, that he was orderly made Minister at *Geneva*, according to the Order of the *Geneva* [Book or Office] by publick Authority established there.

*A Relation how they found Dean Whittingham's Orders.*



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Paper Office.

‘ The Objection was, It was affirmed, that he was neither Deacon, nor Minister, according to the Laws of this Realm, but a meer Layman. By way of Answer he confesseth, that he is neither Deacon nor Minister according to the Order and Law of this Realm. But that he is a meer Layman he denyeth. For, saith he, I was ordered in Queen Mary's Time in Geneva, according to the Form there used. Which I think to be one in Effect and Substance with the Form now used in England, or allowed of in King Edward's Time. Which Orders of mine were as agreeable to the Law of this Realm as any other Form, until the Eighth Year of the Queen's Majesties Reign.

‘ To his Confession, that *he is not Deacon nor Minister, according to the Law of the Realm*, I add her Majesties Letter writ to the Archbishop of York, my Lord and Master; commanding us, the Commissioners, chiefly and above all other things, that we should enquire of his Ministry, and limiting, how, *if he be not ordered by some superior Authority, according to the Laws and Statutes of our Realm, then my express Pleasure and Command is*, saith her Majesty, &c. What we, as Commissioners, as her Majesties Subjects, were to do in this Case; how her Majesties Laws were correspondent, and ready for the Execution, I urge not, but leave to your honorable Consideration, &c.

‘ The latter Part of his Answer is wholly untrue. But I impute it to his Ignorance. Which is the less excusable, because it is *Ignorantia juris*. For in the first Year of her Majesties Reign, in the same Moment of Time, and by the same Authority that Queen Mary's Ordering was repealed, King Edward's was revived. And many learned and godly Ministers were made before the Eighth Year, and since the First of her Majesties Reign.

‘ In the Eighth Year, upon some doubt in Boner's Case, a further Addition, Declaration and Confirmation was made of King Edward's Statute, for Ordering of Ministers, and Consecrating Bishops.

‘ Whittingham's Certificate, that he was Ordained at Geneva.

‘ He exhibited two Certificates. The first was exhibited by himself at Durham, bearing Date July the 8th, the 20th of the Queen, subscribed by eight Persons. That Certificate had these Words, *That it pleased God by Lot and Election of the whole English Congregation, there orderly to chuse W. W. to the Office of Preaching the Word of God, and ministring the Sacraments.*

Three Faults found with this Certificate, viz. ‘ That it might have been made in Mr. W's Chamber, for any thing that appeared in the Certificate to the contrary: That they were not sworn Witnesses. The Archbishop laid hold on those Words, *By Lot and Election*: Offering, that neither in Geneva, nor in any reformed Church in Europe, it could be proved, that any such Orders were ever used, or allowed of; first and last only it was seen used in Matthias the Apostle.

‘ For the Confirmation of his Opinion, he avouched Mr. Calvin: Who affirmeth, that the Election was not, nor is to be drawn into Example. In this Point Mr. Dean of York, and Mr. Archdeacon Ramesden, did not disagree from the Archbishop.

‘ The next Meeting at York a Month after, and more, the Dean exhibited another Certificate, subscribed with the same Persons: one only of the Eight changed, and another set in his Place, with the Amendment of the Faults which were in the First. First, it was dated



at London, the 15th of November. Second, They were sworn upon the Holy Evangelists, before a publick Notary. Thirdly, Lot and Election was turned into Suffrages, viz. *It pleased God by the Suffrages of the whole Congregation (English was left out) orderly to chuse Mr. W. W. unto the Office of preaching the Word of God, and ministring the Sacraments.* Further, they say, *That he was admitted Minister, and so published, with such other Ceremonies as there is used and accustomed.*

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There is no Proof of the Fact. He knew not the Witnesses. I John Bodley know them not; but only Mr. *John Bodley*: Whom for the Integrity of his Life, and just Dealing in the World, I believe to be an honest Man. The Lawyer here objected against these Witnesses. [This was pleaded before the Queen's Commissioners at York.] He shewed, there were wanting *Externæ Solennitates, Autoritatem Ordinantis.* Which, by *Bucer's* Opinion, ought to be a Bishop or Superintendent. And the *Formam Ordinationis*: which chiefly consisteth in Imposition of Hands. This was a Paper brought up to Court, concerning their Proceedings with Mr. *Whittingham*.

But now to shew, how the Lord President thought of these Dealings, and how he represented the Dean of *Durham's* Case to the Lord Treasurer, viz. That he had considered with himself of the Matter in Hand: which, as hitherto he had seen by the Dealing in it, was he thought of more weight than some of them did take it to be. And concerning their manner of Proceeding therein, in his judgment, they had need to be better advised, than he doubted they should be, except they were from higher Authority admonished.

The Earl of  
Huntington's  
Account of the  
Dean's Case.

Then he proceeded to acquaint his Lordship with the Matter more especially; viz. That when they came into the Chapter-House, after the reading of the Commission, and all the Ceremonies past (which he perceived to be in such Cases usual, before they entred into any Dealing) it was manifest to them all there present, that for that Time the Purpose was to deal with the Dean [of *Durham*] only; and with the rest some other time.

Against the Dean there were Articles 35. And Interrogatories 49. ready drawn in the Hand of the Promoter, to be put into the Court. With which, as was there affirmed, none of the Commissioners ever were acquainted before. They all thought it not unfit to deal first with the Dean, because he was the principal Man. And then, as occasion served, to deal with the rest of the Prebendaries. But some thought it to be most meet to begin their general Enquiry of all Disorders, and of all Persons in that Church. Which was in the End accorded to by all. And so they proceeded to the spending of more time than was intended: and yet done no more at present, [that is, when the Lord President wrote this Letter] than made an Enquiry: adjourned the Court thither, that is to *Awkland*, till the 25th of the Instant November.

Against the Dean this Matter was first Certificated, and most especially urged, that he was not made Minister according to the Laws of this Realm, but is *merè Laicus*: and so to be deprived. Concerning this the Lord President wrote his Judgment thus. How in other Matters alledged against him there may fall out good Cause of Deprivation, he knew not; but if that be the Mark, (saith he) as it is indeed, if the



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' *Vox populi* be true, he wished it might be hit some other way, rather than once touched by this that concerned his Ministry.

' The Dean made this Reply to this Article: That he was able to prove his Vocation to be such and the same, that all the Ministers in *Geneva* use to have. The Lord President upon this subjoyned his Opinion: That his Lordship [the Lord Treasurer] could judge, what Flame this Spark was like to breed, if it should kindle. For it could not but be ill taken of all the godly learned both at home, and in all the Reformed Churches abroad; that we should allow of the Popish Massing Priests in our Ministry, and disallow of the Ministers made in a Reformed Church. He added, That truly the urging of it in the Conference that already they had had, made him greatly to doubt, that at the next they, the Commissioners, should much differ in Opinion for this Matter: As already there had been great Difference grown between the Archbishop and the Dean of *Pork* upon this Case. And for himself, he must confess to his Lordship plainly, that he thought in Conscience he might not agree to the Sentence of *Deprivation* for that Cause only.

' Whereupon he wished, that as for many other Causes he could rehearse, but especially this that he had noted, (which indeed was the chief of all) that they, the Commissioners, might be admonished [*i. e.* by the Council] before the next Court Day, to proceed in other Matters concerning the good Government of the House, and such like Causes; whereof there is store. And in case of *Deprivation*, especially for this Cause of his Ministry, to stay to deal, till another time, when with better Advice it may be proceeded in. Which, he said, might easily be done. For their Commission was limited to no certain time; but had Continuance, till her Majesty should please to revoke it. How far further this Commission went with this Church, I know not; but the Dean's Death, happening little more than half a Year after, might prevent their proceeding further with him, than hath already been declared.

The Statute of  
13 Eliz. in  
Whitting-  
ham's Case.

I do not find any Act of Parliament all this while urged in *Whittingham's* Behalf: though divers Years afterwards it was said to have been done, in such another Case, I mean in that of Mr. *Travers*: Who had been Ordered by a Presbytery at *Antwerp*: when, his Orders being called in Question, the Statute of the 13 *Eliz.* was alledged for the Validity of his Ordination. By which Act of Parliament their Ordination was allowed, who had been ordered by another Order than that which was here established. Which was for the allowing their Ordination, who had been ordered by another Order; being made of like Capacity to enjoy any Place of Ministry within *England*, as they that had been ordered according to that is now by Law in this Case established. Which comprehended such as were made Priests according to the Order of the Church of *Rome*. Hence they inferred, that were on *Whittington's* Side, that hence it must needs be, that the Law of a Christian Land, professing the Gospel, should be as favourable for a Minister of the Word, as for a Popish Priest. Which also was so found, (as *Travers* asserts in his *Supplication* to the Council) in Mr. *Whittingham's* Case.

Supplication to  
the Council.  
A Note of  
Whitting-  
ham's Trou-  
bles at Frank-  
ford.

I add further this Note of *Whittingham*, that he and his Party in the time of the Exile of the *English* in Queen *Mary's* Reign, at *Frankford*, used not the *English* Form of Prayer, but the Form used by those of *Geneva*,



Geneva, the purest Reformed Church in Christendom; as he writ and styled it in a Letter to a Friend in England. And this occasioned those Troubles and Differences among the Exiles there. A N N O 1578.

In short, as for the rest of the Members of that House, and their management of that Church and the Divine Service performed there, thus did the Archbishop inform the Lord Treasurer in another Letter dated in April: 'That Archdeacon Pilkington, and one young Bunny, precise Men, wrought all the Trouble.' The former had been before the Council; and was, he said, too gently used; and that made him brag: Adding, 'If your Lordship knew the Usage of that House, verily you would abhor it.' [Meaning the College, and their irregular Ways of the publick Worship, and other Customs, and of embezzelling the Revenues.]

*The Irregularities of the Dean and Chapter of Durham.*

## C H A P. XII.

*Abbot Feckenham at the Bishop of Ely's. Conferences with him by the Bishop: And by Dr. Pern, Dean of Ely. An Account thereof, written to Court. Fecknam's Confession. The said Bishop's excellent Letter to the Queen, being in her Progress. He orders the Stay of Vessels laden with Corn, passing through his Liberties, in order to Transport it from Lynn. Deodands claimed by the Bishop of Salisbury, the Queen's Almoner. Dr. Young becomes Bishop of Rochester. His Character. The Case between the Bishop of Bath and Wells, and the Lord Powlet about impropriating a Benefice.*

**A**N D as we have related these Notices of one pious Bishop, falling within this Year, so there occur divers other things worthy Remark of some others of that Order.

It was the Custom in this Queen's Reign, by her Gentleness and Favour, to commit the Popish Prelates, and such others in Orders that had been of Note, to the Houses and Custody of the Bishops.

Feckenham, late Abbot of St. Peters, Westminster, was retained with Cox, Bishop of Ely: with whom he had been now a Year or more: And the Bishop courteously suffered him to eat at his Table. The Queen had signified her Desire to that Bishop, to use his Endeavour to bring the Abbot, being a Man of Learning and Temper, to acknowledge her Supremacy, and to come to the Church. Now what the Bishop had done herein, he acquainted the Lord Treasurer by a Letter dated in the Month of August. First, giving this Character of him, 'That he was a gentle Person, but in Popish Religion too too obdurate. And that he had often Conference with him. And other learned Men at his Request had conferred with him also; touching going to Church, and

*Abbot Feckenham at the Bp. of Ely's House.*

*Conferences with him.*



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and touching taking the Oath to the Queen's Majesty. The Bishop added, that he had examined him, whether the Pope were not an Heretick : alledging to him the Saying of Christ, *Reges Gentium dominantur* ; [ i. e. *The Kings of the Gentiles exercise Lordship over them.* ] *Vos autem non sic* ; i. e. *But it shall not be so among you.* That the People in all his Government did contrary to this. And that they did maintain it by all means, by Fire and Sword, &c. That his Answer was, That that was the forest Place in all Scripture against him. And further added, ' That when he was in some hope of his Conformity, he [ the Abbot ] said unto him, All these Things that be laid against me, with leisure I could answer them. And further said, ' That he was fully persuaded in his Religion, which he will stand to. When I heard this, said the Bishop, I gave him over ; and received him no more to my Table. And in some Zeal subjoyning, ' Whether it be meet that the Enemies of God and the Queen should be fostered in our Houses, and not used according to the Laws of the Realm, I leave to the Judgment of others. What my poor Judgment is, I will express, being commanded. I think my House the worse, being pestred with such a Guest. Yet for Obedience sake I have tried him thus long.

' And finally, he wished that he and the rest of his Company were examined and tried in open Conference in the Universities : But not as good *Cranmer*, good *Latymer*, good *Ridley*, and others more : from Disputations to the Fire. In the mean Season, this my Guest might have some Imprisonment in the University, where learned Men might have access unto him.' This Letter the Bishop dated from *Ely*, stiling it, that unfavoury Isle with Turves and dried up Loads, the 29th of August, 1578.

Dean of Ely  
confers with  
him : and the  
Success thereof.

Dr. *Perne*, Dean of *Ely*, was one of those the said Bishop desired to have some Discourse with the said *Feckenham* : which he undertook some Months before. And what Success he had, take from his own Account thereof, given to the said Lord Treasurer : *Viz.* ' That he had divers Conferences with Mr. *Feckenham*, sometime Abbot of *Westminster*, ( and that in the Presence of divers learned Men ) at the Request of the Bishop of *Ely*, unto whose Custody he was then committed. And this, he said, he the rather wrote to his Lordship, for that in his Opinion it was very good and expedient to have those things known unto his Honour and unto others, which the said *Feckenham* had in his said Conferences, confessed and granted unto him and others, before Mr. *Nicoll's*, his Honour's Chaplain, and before Mr. *Stanton*, Chaplain to the Bishop of *Ely*. And at an other time he had granted and acknowledged unto him, in the Presence of Mr. *Holt*, a Preacher, and of one Mr. *Crowe*, Reader of the Divinity Lecture in the Cathedral Church of *Ely*.

Feckenham  
acknowledged  
the Q. Supre-  
macy Ecclesi-  
astical.

' First, He did confess, that he did acknowledge the Supremacy of the Queen's Majesty in Causes Ecclesiastical, in such manner as it is set forth and declared in her Majesties *Injunctions*, set forth by her Highness and her Clergy, for the true understanding of the Words of the Act of Parliament made for the same. Which Injunction I did read unto him, being printed. But that, as Dr. *Perne* added, he did mislike these Words in the Act of Parliament, that she should be



Supreme Governor, as well in Causes Ecclesiastical as Civil. Whereby, he said, she had Authority to preach and minister Sacraments, and consecrate Bishops, &c. Which was otherwise declared in her Majesties said *Injunctions*. The which he did very well allow.

*A N N O*  
*1578.*

*Secondarily*, He did very well allow to have the Common Service in the Church to be read in the Vulgar Tongue to all the People that should hear the same. And he did profess unto me, saith Dr. Perne, in his Conscience and before God, that he did take the xivth Chapter of the First Epistle to the *Corinthians*, to be as truly meant of publick Prayer in the Congregation, to the edifying of the People, as of publick Preaching, or Propheying. But he would have this allowed by the Authority of the Bishop of Rome.

*Allowed the*  
*Service in the*  
*vulgar Tongue.*

*Thirdly*, Where he, the said Dean of *Ely*, had made a Discourse, and a Comparison between the Book and Order of Common Prayer used in the Church of *England* this Day, with the Book and Order of Service used in the Church in the Time of Popery, he saying, that he [*Feckenham*] could find no fault with the Book of Common Service which was now, except he must condempne that which he used in the *Portas* and *Mafs* Book. For that we have those Psalms, the Epistles and the Gospels, those Collects and other Prayers, which be either taken out of the Word of God, or consonant to the same, and were taken out and chosen by godly, learned Men, out of those ordinary Prayers that were used in the time of Ignorance and Superstition: leaving out all other things brought in by the Inventions of Men, into the said *Portas* and *Mafs* Book, which had no warrant of the Word of God, or were repugnant to the same: He did answer, That he did find no fault with those Things which were in the Book; but he wished there should be more Things and Prayers added to the same. And that as he liked well of Prayers therein that were made to Almighty God in the Name of his Son Jesus Christ; so he would also have added the Invocation of our Blessed Lady, and other Saints, and the Prayers for the Dead.

*Found no fault*  
*with the Com-*  
*mon Prayer.*

*The Dean*  
*found no fault*  
*with the*  
*Book of*  
*Common*  
*Prayer.*

*But would*  
*have Prayer*  
*therein to our*  
*Lady and the*  
*Saints.*

All which his, the said Mr. *Feckenham's*, Confession, the Dean tells the Lord Treasurer, that he had declared unto my Lord of *Ely*: desiring him that he would make the same known unto her Majesty, or unto his Honour. The Bishop upon this Confession, had earnestly requested him [the Dean] that he would get his Hand and Subscription to the same. For that the said Mr. *Feckenham*, after the reasoning that had been with him, said to the said Bishop, when he, the Dean, was gone, that if he had Leisure, he would answer to all those Authorities and Reasons that were brought out against him in these Articles and others. Which thing when the Dean demanded of him, and he refused to set his Hand to it, he urged him as vehemently as he could; signifying, how great good he might do by the same, in the reducing of many from blind and obstinate Superstition, wherein they were led, rather by his and others Example, than by any Reason: Reducing also both them and others thereby from wilful Extremities to some better Order and godly Conformity, and some Pacification.

*But refuses to*  
*subscribe to this*  
*his Confession.*

The Dean said moreover, that he needed not be afraid to subscribe to that, which in his Conscience and before God, he did confess to be true. He did also move him, that if he would not give my Lord of *Ely* his Hand for these Matters, that he would write his Letters unto the Queen's Majesty,



ANNO 1578. Majesty, or to his Honour [ the Lord Treasurer ] acknowledging the same. The which thing the Dean further told him, that if he would do, he might procure unto himself great Favour, both at her Majesties Hands, and also at his Honour's.

And why.

To all which Arguments used by the Dean, he made this Answer :  
 ' That he was persuaded of a singular good Will, he said, both that her  
 ' Majesty, and his Honour bore unto him, if he should shew himself  
 ' any thing conformable. That he thought verily, that if it were not  
 ' for her Majesty, and his Honour, that it would have been worse with  
 ' him and others of his Sect, than it was at that Day. For the which,  
 ' he said, that he did daily, and was bound to pray, for the long Pre-  
 ' servation of her Majesty, and also for his Lordship's honourable Estate.  
 ' But yet to subscribe he did refuse: Saying, That if he should subscribe  
 ' and yield in one thing, he had as good to yield in all. ' The which,  
 ' the Dean then told him, was not well said, except he were well per-  
 ' suaded in all. For to yield to that, which he confessed plainly in his  
 ' Conscience, before God to be true, was the Duty of every Christian  
 ' Man. But to confess that which he was not so persuaded of, he would  
 ' not enforce him [ to do ] against his Conscience.

The Dean  
lends him the  
Bible with  
Annotations.

The Dean lent him a Bible of the Annotations of *Vatablus* and *Marlorate*, upon *Genesis*. Which were very good Books: and he did greatly commend them. Of this particular he thought fit to acquaint the Lord Treasurer in his Letter. Concluding, that Mr. *Nicolls*, his Lordship's Chaplain, attending upon him at the present, could more at large declare what he had writ. And thus referring the whole Matter unto his Lordship's best Consideration, he humbly took his Leave. From *Cambridge*, the 11th of *May*, 1578. Subscribing,

*His Honours daily Orator always to command,*

ANDREW PERNE.

The Bishop of  
Ely in a Let-  
ter to the Q.  
congratulates  
her Progress  
in those Parts.

The same aged good Bishop of *Ely*, in the same Month in which he wrote to the Treasurer about *Feckenham*, congratulated her Majesty, now in her Progress towards *Norwich*, in an elegant *Latin* Letter: Therein excusing his waiting upon her by reason of his Age: But that he was ready to creep upon his Knees to do her Service. He takes Occasion to repeat his Desire that he moved to her a few Years before, to resign his Bishoprick to her in consideration of his Age: When she was pleased graciously to answer him, Not yet. Now he moved it again by the Example of *Moses*; who growing old, appointed *Joshua* his Successor: and of *St. Augustin*, who being aged, procured *Alipius* to succeed him. Then like a Father of the Church, took the Liberty to put her in mind, ' That she was the Supreme Governor of the Church of *Eng-*  
 ' *land*; a great Trust committed to her by God: that she was the Nurse,  
 ' the Defender thereof. And therefore that she should cause that such  
 ' Priests as were idle, or ambitious, covetous, Symoniacs, to be driven  
 ' out of this her Church: and that with shame: As Christ whipped out  
 ' such Monsters out of the Temple: And that as for such that were pious  
 ' Pastors, and inflamed with a Zeal of true Religion, let them be cherished,  
 ' encouraged, and esteemed worthy of double Honour: Let them not be  
 ' despised, trampled upon and exposed. He told her, that was a weighty  
 ' Saying



‘ Saying of our Saviour, *He that despiseth you, despiseth me.* And that, A N N O  
 ‘ this contemptuous Dealing with her conscientious Clergy was the, 1578.  
 ‘ plain way to Papism, Turcism, and to all Wickedness and Iniquity.  
 ‘ But, as he subjoyned, her godly Zeal went another way: Who had  
 ‘ hitherto by the Grace of God, so constantly and successfully conserved  
 ‘ and defended the true Religion of Christ, now for this twenty Years  
 ‘ in spite of the Devil, and all her Majesties Enemies. He commended  
 ‘ her not only for her Care of her own Churches, but that she had a Con-  
 ‘ cern for the whole Catholick Church; and particularly for the neigh-  
 ‘ bouring Protestant reformed Churches, who had lately sent some learned  
 ‘ able Persons to appease the Differences, and promote an Union in the  
 ‘ Churches of *Germany*. Which caused him to compare her with the Em-  
 ‘ peror *Constantine*: O! Queen, O! Woman, truly godly, that comest  
 ‘ so near to the Example of *Constantine the Great*.

He proceeded by observing, how wonderfully God had blessed her En-  
 deavours, that her Kingdom lived in Godliness and Tranquility. And  
 when Wars and Rumours of Wars were round about, she in the mean  
 time by her Prudence preserved Peace at home, and likewise contributed  
 her Endeavour (as much as possible) to procure it abroad. And con-  
 cluding with his own private Affair, he thanked her Majesty, that she  
 had freed him from a tedious Law Suit, remitting it to her Chancery, that  
 Court of Equity: though not without much difficulty obtained. And  
 so praying the Lord *Jesus* to preserve her Highness, increasing from  
 Faith to Faith, safe for many Years, blessed in an happy Kingdom: And  
 that at last she might obtain eternal Life with Christ, in the Celestial  
 Paradise: Subscribing, *Episcopus tuus humillimus, Richardus Elien.* But  
 the whole Letter in the smooth *Latin* Stile, in Memory of the Man, and  
 in respect of the Royal Person to whom he address it, as also of the  
 Matter whereof it consists, deserves to be preserved. See the *Ap- N<sup>o</sup>. XIV.*  
*pendix* where it is recorded.

I have one Remark more to make of this useful, good Bishop: which is *The Bishop*  
 this, That for the publick Good of the Country, and especially of the *stops Vessels of*  
 Poor, to prevent the Advance of the Price of Corn, he appointed some *Corn going to*  
 of his Officers to seize upon certain Vessels, which passed through his *Lynn for*  
 Jurisdiction, laden with Corn, towards *Lynn*, where it was transported *Transportation*  
 in great Quantities. In the Month of *June*, one of these Vessels, pas-  
 sing through the Isle of *Ely*, was stopt: and the Mariners brought be-  
 fore the Bishop. Of this Matter, for the better Redress hereof, he  
 thought fit to acquaint the Lord Treasurer in a Letter, to this Purport:  
 ‘ That there were daily Complaints come unto him, that divers Per-  
 ‘ sons, that occupied Keels to *Lynn*, did engross in their Hands very  
 ‘ much Corn out of *Huntingtonshire* and other Places; and carried the  
 ‘ same by Water through his Liberties to *Lynn*: and there sold it to  
 ‘ Merchants, who transported it, he knew not whither. And that by  
 ‘ this means the Prices of Corn began to rise; and the Poverty of the  
 ‘ Country began to grudge very much at it. And that he [the Bi-  
 ‘ shop] therefore, seeking to redress this Fault within his Jurisdiction,  
 ‘ had given warning to his Officers, who dwelt near those Waters where  
 ‘ they passed, to stay them, and to bring them unto him; that he  
 ‘ might see what Licence they had so to do.



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And that even then his Officers of a Town in the Isle, called *March*, had stayed a Keel laden with an Hundred and Ten Comb of Pease, passing towards *Lynn*, without any Licence at all. That the Men that owed the Pease were Mariners, and had nothing to say for themselves, why they did so, but only that Poverty constrained them to seek their Living. And that this was the first time, as they said, that ever they had begun to do it. Great moan they made, and seemed very sorrowful for their Fact. And concluded, that he thought good to give his Honour knowledge of it; and craved his Advice, what he should do in this and the like Case hereafter, if it should come to his Hands. This he dated from his House in *Donnington*. And thus we leave this Bishop till the next Year, when we shall have him soliciting the Queen for his Resignation.

Matter between the Q's Almoner, and E of Shrewsbury about Deodands.

There happened some Controversy now between the Bishop of *Salisbury*, Dr. *Piers*, and the Earl of *Shrewsbury*, about *Deodands*: Which seemed to belong to him, as the Queen's Almoner, to bestow by his Discretion as her Majesties Alms. The Earl did not deny them, but was willing to compound with the Bishop for them for a Term of Years. And he appointed his Son L. *Gilbert*, then at Court, to discourse with him thereupon. The Sum of which Discourse he acquainted the Earl with in a Letter dated the beginning of *May*, which was, That he had spoken with that Bishop, who was *Amner*, touching the *Deodands*: and told him, that he could not compound with his Lordship, or any other. But that he would be contented to appoint a Gentleman, whom his Lordship should name to his Deputy, for the gathering of all the *Deodands*, which should happen within any of his Liberties: So that the Gentleman would render his Accounts to the Bishop once a Year. And thereupon he said, that he would command him to deal reasonably with his Lordship. And that for any Right that his Lordship should have to them within his Liberties, unless his Lordship had special Words of Limitation in his Charter, no general Words, were they never so large, would be sufficient. And therefore he said, that if his Lordship would shew his Charter, and that those special Words were found therein, he [the Lord Almoner] would not stand with his Lordship and others. And required that his Lordship would not mislike with him: Since otherwise he should be utterly condemned by all that should succeed him in that Office.

Dr. Young becomes Bp. of Rochester.

This Year *John Young*, D. D. Master of *Pembroke Hall* in *Cambridge*, entred upon the See of *Rochester*. Of whom Bishop *Elmer* gave this Character: 'Commending him for his Quickness in Government, and Readiness in Learning: fit to bridle Innovators, not by Authority only, but by Weight of Argument.' This Bishop wrote Notes upon *H. N's Book*, called *Evangelium Regni*. Which were published, Anno 1579. when *H. N.* was the Broacher of the Sect of the *Family of Love*.

His Arms assigned him. Sheld. N. 162.

The Arms granted him upon his becoming Bishop by Garter King of Arms, were, *Gyronne of four, Gules & Azure, a Lion per Fesse, passant, guardant between two Flower de Luce, Or.* The Patent dated, London, 12. April 1578.

This Bishop's Income.

I find in the 'Lord Treasurer's Books the Account of the yearly Value of the Income of the New Bishop of *Rochester*, thus set down: holding, it seems, some Preferments in *Commendam*.



*Imprimis*, The Bishoprick *valet clarè* ———— ii<sup>c</sup> and iii<sup>xx</sup> l. *ANNO*  
*Item*, The Benefices of S. Muge and Wouldan, *clarè*— CXV l. 1578.  
 Two Prebends at *Westminster* and *Southwel* ———— XLV l.  
 Sum ———— iii<sup>c</sup> XL.

*Item*, Perquisites of Corn. *Item*, *Parcas*, [ Parks ] and *Bosci*,  
 [ Woods. ]

The Bishop of *Bath* and *Wells* struggled this Year with the Lord *Thomas Powlet*: who attempted to make a perpetual Impropriation of *West Monkton*, a good Benefice in his Gift; but changing his mind, devised to make a Lease of it to the Queen for 500 Years; and to take it again of her, without Confirmation of the Bishop. Which he would not consent unto. Of this he fearing his own strength, made the Lord Treasurer acquainted, and begged his Assistance. This that Lord *Powlet* endeavoured to bring about, by making over the Patronage to the Queen, and by the present Incumbent: who was to make the Queen a Lease of 500 Years, and he to have 80 Pounds a Year for his Life, (though the Benefice was worth an 100 l. *per Annum*) and the Incumbent afterwards to have 30 l. a Year. But the good Bishop would not give his Hand to it, however earnestly by that Lord he was moved to do it: ' Considering the Example that was like to follow, to the ' great Decay ( as he writ ) of the Clergy, if this should be brought ' into a Custom. And then few Benefices of any Value, but would be ' brought to little enough. And besides, by such Alterations, as the ' Bishop added, the Queen would lose her Dues: and the Ministers ' brought to Poverty: and so the Gospel and Ministry brought at last to ' utter Contempt.' Thus that Lord's Course upon this Denial of impropriating it, was to give the Patronage unto the Queen: and the Incumbent to make a Lease to her, the better to bring it about. All this the Bishop shewed the Lord Treasurer: whose pains was required to put a stop to it. The Bishop's Letter may be read in the *Appendix*, for some Memorial of that conscientious Prelate.

*The Bp. of Bath and Wells stops the making an Impropriation.*

N<sup>o</sup>. XV.

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Yyy 2

CHAP.



A N N O

1578.

## C H A P. XIII.

*Secretaries. Their Principles, and dangerous Assertions. Coppin, a Prisoner in Bury. Wilsford: Makes it an high Crime in the Queen to be stiled Caput Ecclesiæ. Chark and Dering: Their Sayings. A Bookseller taken up for selling the Admonition to the Parliament. Mackworth holds the having two Wives lawful. Imprisoned in the Marshalsea. The Council's Order about him. Large Indulgences accompanying certain Crucifixes, given by the Pope to Stukely. Exeter College Popish. The State of the University of Cambridge. A Decree made against the disguised Apparel of Students. Peter House. The State thereof. Dr. Perne, Master thereof; his good Government. The Heads complain of Mandamus's to their Chancellor. Which he acquaints the Queen with.*

*Several disaffected Persons to the Religion established.*

*John Coppin a Sectary.*

**N**OW for the State of Religion. Divers there were that stirred this Year against the present Establishment of it: who met with trouble for their Attempts against its Government and Discipline.

One of these was *John Coppin*, now a Prisoner in the Goal at *Bury S. Edmund's*, having been committed thither two Years before by the Commissary of the Bishop of *Norwich*, for his Disobedience to the Ecclesiastical Laws of the Realm: whereunto he would not yet conform himself, although he had been sundry times exhorted thereto by many godly and learned Preachers, repairing publickly to him to bring him to Conformity: And so Mr. *Andrews*, a Justice of Peace, living in that Town, by Letter informed the Lord Treasurer. And his Wife, being delivered of a Child there, at *Bury*, in *August* last; and it being now *December*, the said Child remained yet unbaptized. For he said, none should baptize his Child, except he were a Preacher: and that then also it should be done without Godfathers and Godmothers. This Man held many fantastical Opinions, whereby he did very much hurt there, in *Bury*; by the common Opinion of the best, and the most Number of learned Preachers that had Conference with him in those Matters. Who wished him to be removed out of the said Prison, for preventing the doing more hurt: as the said Justice of Peace signified to the said Lord Treasurer.

*Depositions of Words spoken by him.*

And to understand more particularly what his Tenets were, there were divers Depositions made against him before the said *Thomas Andrews*, Esq; the 1st of *December*, 1578. *John Gill* of *Barly* in the County of *Essex*, Clerk, deposed, that he being Prisoner in the Goal of *Bury* aforesaid; and having said Morning Prayer to the Prisoners there, in the Morning of the Feast of *All Saints* last past, according to the



the Book of Common Prayer, one *John Coppin*, there, and yet Prisoner within the said Goal, rebuked this said Deponent for saying the said Common Prayer; and called this Deponent *Dumb Dog*. Saying further, that *Whosoever keepeth any Saints Day, appointed by the said Book of Common Prayer, is an Idolater*. And then also further said, that the *Queen* (meaning her Majesty that now is) *was sworn to keep God's Law. And she is perjured*. To which malicious, false and slanderous Speech, this Deponent desired certain Persons, standing then there by, to be Witnesses. Whereunto the said *Coppin* replied, and said, repeating it divers times, that *she was perjured; and that she would confess with her own Mouth that she was perjured*. To which *John Gill* set his Name. This was witnessed also by *John Harcock*, and *John Carew*.

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Which last mentioned Gentleman deposed, that *Coppin* said, 'Whatsoever Prince did take their corporal Oaths to set forth God's Glory directly as by the Scriptures are appointed, and did not; they were perjured. And this our Prince, if she have sworn so effectually, she will confess her self perjured.' Another deposed these Words spoke by *Coppin*, 'That the Queen was perjured by God; and so she would confess.'

That the Q.  
was perjured.  
And why.

One *John Wilsford*, a Lay Puritan, and of some Learning, denied the Queen to be *Supreme Head* of the Church. This Man having read somewhat in the Epistle to the *Hebrews*, about Christ being an everlasting Priest over his Church, took the Confidence to write to the Queen, That she was guilty of an high Crime, to take upon her the Title of *Caput Ecclesiae*. This Man for this Presumption was put into Prison. And afterwards upon Secretary *Wylson's* Discourse with him, and stating this Matter, viz. How the Queen's Supremacy respected the Civil Power of her Majesty over Ecclesiastical Persons; he was, or seemed to be, convinced of his Error. And soon after begged the Lord Treasurer, and other Counsellors of Estate, to intercede with the Queen for his Pardon. His Letter to them bore Date, *November the 25th, 1578*. 'Praying him and them with all Submission and humble Obedience, to whom his impudent Behaviour was made known, to be Mediators unto the Queen's Majesty to pardon and forgive, as she was a most merciful and clement Prince, this his temerarious Presumption, done of good Zeal towards her Majesty, although void of good Knowledge: thinking (before better Information) that it would follow, that none could take that Title upon him, except the same Person would be Christ's Adversary and Antichrist, as the Pope was. This Letter of this Man I leave in the Appendix, to be perused.'

Wilsford denies the Q. to be Supreme Head.

N<sup>o</sup>. XVI.

*Chark*, sometime of *Peter House*, and *Dering*, sometime of *Christ's College Cambridge*, were chief Men and Leaders among the Puritans in these times. A Minister of *London*, in a Journal of his under this Year, hath remarked these Sayings of theirs. *All your Spiritual Building is Babel. For lack of holy Reformation, your Church is Babel. The Canon Laws; give them to be burnt. The Episcopal Courts, to be rooted out, being contrary to God's Word. The French, Dutch, and Strangers Churches, all utterly refuse our Form, and condemn it.* [Though this Asseveration of these new Reformers, those Churches took amiss at their Hands, and denied the same in divers of their Letters sent over hither]

Chark and Dering some of their Sayings.  
Earl's Four.



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Barrow and  
Greenwood.

A Bookseller  
taken up for  
selling the Ad-  
monition to  
the Parlia-  
ment.

Life of Bishop  
Elmer.

One Mack-  
worth put into  
the Marshal-  
sea for having  
two Wives.

The Lords  
take care for  
Maintenance  
of Mrs.  
Mackworth  
and nine Chil-  
dren.

hither ] *The Church of Scotland far before it.* These were some Assertions of those Men's Writings.

Of this sort was *Barrow*, (the Author of the Sect of the *Barrowists*) and *Greenwood*. The Sentence of the former was, *The further from Romish Manners, the purer is our Church.* That of the latter was, *We must flee Doctrines; we must flee Rites. Theirs and yours seem Popish Toyes.*

And what Favour and Entertainment these Principles did still find among the common People, may appear from the quick Sale of the Book of the *Admonition to the Parliament*, set forth divers Years before. Against which a severe Proclamation had been issued out, forbidding it to be sold, or kept in any Persons Possession, upon Pain of Imprisonment. Notwithstanding divers of them were sold by one *Woodcock*, a Bookseller. Who therefore being discovered, was taken up and imprisoned by Order of the Bishop of *London*. Whose Delivery the said Bishop thought not fit to grant for such a Presumption, in vending a Book so much tending to Sedition, without some special Warrant from the Lord Treasurer. To whom he referred Mr. *Totbyl*, the Master of the *Stationers Company*, and the Wardens, who came and solicited for that Man. And accordingly they wrote their Letter to the said Lord: Dated *December* the 9th. As I have mentioned in that Bishop's Life, more at large.

To these I add, that about this time, as near as I can guess, notice was taken of one *Mackworth*, a Gentleman of *Rutlandshire*, for having two Wives, and holding it lawful to have them; of this Matter so exorbitant, and his maintaining the same unchristian Principle, information was brought to the Queen: And, as guilty of a great Disorder, he was committed to the *Marshalsea*, and there continued. 'Who having a lawful Wife, did not only marry another Woman, with whom he had Conversation as with his former Wife; but also maintained a most detestable Heresy (I do but transcribe out of a Letter of the Lords to certain Gentlemen) as that it was lawful for him so to do.' For the Lords of the Council had caused him to be brought before them, to answer the Premises. Who at the first persisted in his damnable Opinion. But afterwards being conferred with by the Deans of *Windsor* and *Lincoln*, became somewhat reformed touching that detestable Opinion, and seemed to revoke the same.

And yet nevertheless was committed to that Prison, as reason was, he should, for so heinous a Fact. At which Time it seemed good to their Lordships to take some Order for the Relief of the Gentlewoman his Wife, with some convenient Portion of Maintenance of her self and nine Children, which she had by him. Who for that Purpose wrote their Letters to certain Gentlemen in the Country, to view and certify the Extent and Value of the Lands and Goods of the said *Mackworth*; with their Opinions touching some competent Portion of his Lands to be assigned for that Use. Which they accordingly did, and returned.

Upon these Proceedings of the Lords, *Mackworth* made a Motion to them at that Time, that he might of himself yield a convenient Portion for her; and also that she might be sent for to come to him: pretending that he would reasonably satisfy her therein; accordingly it was permitted: and she came up with her Brother *Thomas Gresham*. But the Care of the Lords further extended; and thinking it not safe, that she



she should repair unto him privately, not knowing what ill Intentions he might have to do her bodily harm; for that cause they thought good to make choice of three Gentlemen: Praying them or two of them, as their leisure might best serve them, to resort to the Place where he remained committed: and to treat with him for yielding some competent Portion of his Lands and Goods for the Use abovesaid, during such time as he and his Wife should remain asunder: And to use the best Persuasions they could to draw him thereunto; and promising him that it might be the rather a Means to procure him Favour, if he should be content to do so. At which Time he might have knowledge of his Wife's Repair unto him, according to his Desire. And so she might have Access in their Presence the more safely: And they, as the Lords added, might the better discern with what Affection he had desired the same.

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And lastly, for their better Instruction in the Matter, they, the said Lords, sent them, (to be returned again,) as well the Copy of their Letter directed to certain Gentlemen in the Country, [mentioned above] as the Answer and Opinion returned: together with the yearly Extent of his Lands, and the Valuation of his Goods; as it was delivered to the said Lords. And so prayed these Gentlemen thus commissioned, to advertise them, the Lords, of their Proceedings with him: and of such Matters as they should think good to inform them of, touching either of the Parties, upon this access in their Presence. And so bidding them heartily Farewel.

This Letter was carried by Mr. Gresham, her Brother, to those Gentlemen, by Order of the Lords: I have transcribed the whole, being as it seems a *Star Chamber* Business: and shewing as well the Extent of their Care taken against loose Principles, as this of Bigamy was, calling it a *detestable* Heresy; as also their taking Cognizance of the ill Usage of loose Men towards their innocent Wives.

Those of the Church of *Rome* were not negligent this Year to bring to pass their long intended Purpose of overthrowing the Religion, and dethroning the Queen. *Steukely*, that bold *Bravo*, that was to conquer *Ireland* for the Pope, had obtained this Year from him a Number of Crucifixes, containing notable Indulgences; to incline weak People there to follow him in the Pope's Quarrel, either in Person, or in Purse; by giving Money for them: Containing very large Privileges of Pardon of their Sins, for no great Pains taking. And *Steukely* was to sell them, and to make his Gain of them, as it seems. A Copy of these *Indulgences* was communicated to some Person of Worship, a Friend of the Cause by way of Letter, that seems to have been intercepted: And was as followeth:

*Steukely  
brings Indul-  
gences from  
the Pope.*

*Indulgences granted by our Holy Father, Gregory XIII. unto certain Crucifixes of Sir Thomas Steukley's, the 13th of January, 1578.*

I. **W**Hoso beholdeth with Reverence and Devotion one of these Crosses, as oft as he doth it, getteth 50 Days of Indulgence. As oft as he prayeth upon, or before it, for the good and prosperous State of the Holy Catholick Church, and for the Encrease and Exaltation

*The pretended  
Benefits of  
them.*



*A N N O* tion of the Holy Catholick Faith, and for the Preservation and Delivery  
*1578.* of *Mary* Queen of *Scotland*, and for the reducing of the Realm of *Eng-*  
*land, Scotland and Ireland*, and for the Extirpation of Hereticks; he  
 shall obtain 50 Days of Indulgence. And upon Festival Days one  
 Hundred.

II. In going to any Conflict or Feat of Arms against the Enemies of our Holy Faith, he shall obtain seven Years, and seven Quarentines of Indulgence. And if he die there, at least being Confessed and Houseled at the Beginning of the War, with Contrition of his Sins, and calling upon the most blessed Name of *J E S U* with Mouth or Heart, he shall obtain full Indulgence, and Remission of all his Sins.

III. As oft as he shall be Confessed and Houseled, making his Prayers by Word or Mind before the most Holy Crucifix, and praying for the prosperous State of Holy Church, and for the chief Bishop, and for the Delivery and Preservation of the aforesaid *Mary* Queen of *Scots*, and for the reducing of the aforesaid Realm of *England* and *Scotland*; he shall obtain all the Indulgences that are granted for visiting all the Holy Places, that are both within and without the Gates of *Rome*.

IV. Any Night or Evening that he shall examine his own Conscience with Repentance of Sins; and intend to amend the same, saying the general Confession, and bowing or kneeling before the Holy Crucifix, saying three times *J E S U S*, obtains a Year and a Quarantine of Indulgence.

V. Whoso shall use and accustom to behold it, with Devotion to the Cross; saying Five *Pater Nosters*, Five *Aves*, and some other Prayers to our Saviour, or to our Lady, for the Exaltation of the Holy Church, for the Preservation of *Mary* Queen of *Scotland*, and for the reducing of the aforesaid Realms, he shall obtain once in his Life full Indulgence of all his Sins; besides the other Indulgence of 50 Days for each time that he prayeth.

VI. Moreover, in the Pain and Peril of Death, what Person soever, being confessed, and contrite, or giving signs of Contrition, and shall kiss the Feet of the most blessed Crucifix, saying *J E S U* with Heart, not able to say it with Mouth, shall obtain full Indulgence, and Remissions of all his Sins.

VII. *Item*, One Day in the Year, named and appointed by them that shall have one of the said Crucifixes, with the Licence of the Ordinary of the Place; it may be put in any Church or Chapel, or Oratory: And whosoever shall come to visit with Devotion the said Holy Crucifix in the said Church, Chapel or Oratory, saying Five *Pater Nosters*, and Five *Aves*, praying for the prosperous State of our Holy Mother the Church, and for the chief high Bishop, and for the Preservation and Delivery of the aforesaid *Mary* of *Scotland*, and for the reducing of the said Realm, shall obtain free Indulgence of all their Sins, being confessed, or having the Mind and Purpose to be confessed in due Time or Place, and to amend their former Lives and Sins.



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VIII. Item, That every Friday that Mass is said, or caused to be said upon any Altar, where one of these Holy Crucifixes is set, one Soul shall be released out of Purgatory.

Item, That those Indulgences and Graces cannot be revoked by any high Bishop, except expresse mention he made of the same.

Item, I did ask the Question, what a Quarantine was, of Master Dr. Sanders, I suppose. And he told me, It was to fast Forty Days: the same Fast we fast in Lent. The which in the old Primitive Church was wont and accustomed to be enjoined in Penance to certain Sinners for their Offences.

Thus being bold to molest your Worship with these rude Lines, partly by the Instruction of our Countrymen, lately come hither; [to Rome as it seems] who told me your Worship was desirous to know the Truth herein; and partly, also to shew my humble Duty in that I may or can, to your Worship, or any that belong unto you, so long as Life in Breast abides; desiring your Worship to accept them in good Part, with my humble Commendations unto your Worship, your most loving Bedfellow, and all your good and virtuous Children, your Family, with others my good Friends, near unto you. Subscribing only the two first Letters of his Name, J. L. See more Particulars of this in our Histories, and what formidable Preparations were making against England by the Pope and Spain, and Portugal, wherein Steukley was to be the chief Leader.

Camd. Eliz.  
sub ann.  
1578.

The Pope's great Champion in Ireland at this Time was James Earl of Desmond: Who declared himself to have taken upon him the Protection of the Catholick Faith in Ireland, by the Authority of the Bishop of Rome, and Direction of the Catholick King: though not long before he avowed to return to his Loyalty, and had protested Obedience and Fidelity before the Lord Deputy, and promised to serve her Majesty in Person against her Rebels. To him was the said Steukley to repair from Rome, whom the Pope had loaded with Irish Titles of Honour, even as high as Marquess. And also Saunders went from Spain: that was to transact the Pope's Business as his Legate in Ireland, and to assist the Earl. Ships were to be provided by the King of Portugal, with Soldiers to invade Ireland, and conquer it. Desmond dissembled all this while: while the Pope's Nuntio, (who managed all the Cause at Madrid, and dispatched Messengers and Messages thence) wrote Letters to him. Two whereof were seized, or by some other means were taken, and brought to Court. Which being somewhat curious, and shewing some Intriagues of this Conspiracy, I will relate from the very Originals. They were writ in Latin: The former dated from Madrid, the 15th of December, 1578. to this Tenor: Importing the sending over a Friar to be a Judge in Ireland.

The Earl of  
Desmond's  
Correspondence  
in Spain.

Magister Frater, &c. Master Friar, Matthew de Ovied, whom we have appointed, you being present, to that which your Lordship well knoweth, will be there with his Letter. He goeth with me judge of

The Nuntio's  
Letter to him  
from Madrid.



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every Matter with Diligence. And takes his Journey on purpose, as not in the least suffering his Duty to be wanting in any thing. I do the less commend the Man, and the Companions of his Faith, since such is his Honesty and Religion. For I am sure all will receive him with a willing Mind. I only pray God therefore, that he will perpetually favour the pious Attempts of your Lordship, and I pray you may long prosper, &c.

*In Christo Servus, &c.*

The other Letter to *Desmond*, was dated *March* the 10th 1579. Which was thus endorsed, The Pope's Nuntio to *James Desmond de Geraldis* from *Spain*, by a Messenger: In these Words.

Another Letter of the Nuntio to him.

*Illustrissime Domine. Hoc ipso die redditæ sunt nobis Literæ. D. V. 20 Febr. in ipso Portugaleti portu, &c. Ex quibus cum in spe simus D. V. ad locum, ubi conventum est, Galiciæ pervenisse, ibiq; nisi Sanderum offenderit, propediem tamen eum fuisse visurum; nuntii hujus opportunitatem nacti presentes istuc mittimus: salutem utriq; simul ac reliquis nuntiando. Lætorq; de navigatione, simodo rectè, ut spero, istuc usq; confecta est. Ex Sanderò poterit V. D. cognovisse, quæ Olyssipona in ipso discessu acciderunt.*

This that happened at *Lysbon*, which the Nuntio writes to the Earl, that he should understand by *Sanders*, was how the Fleet there bound for *Ireland*, was taking another Course, viz. towards *Africa*, by some Instigation of Advantage that way. And thither indeed they diverted, with their Fleet and Forces. Which was the Cause, (as he proceeded in his Letter thus *Englisbed*) that I presently travelled thither. And being certified of those things, I sent Letters to the King immediately very diligently. And I hope his Majesty considering what I wrote, will at last give Liberty to the Ships and Men: if not, to the Soldiers to depart thence. [viz. to pursue their Designs in *Ireland*.] Which I daily expect greedily to know. Here is at present *Sir Francis Englefield* [a Pensioner of the King of *Spain*] with whom I have discoursed at large of the Business. And it comes into my Mind, that it will not be amiss, that your Lordship speak with him, before he take his Journey thence. And with that Intent also, that he should go also with them. Nor do I see that this would be now expedient, but that he should talk with you concerning whatsoever belongs to this Cause. And in this Opinion I am; although I have not as yet maturely deliberated on it.

From the Letters which I shall next receive from *Lisbon*, I shall easily conjecture, whether your Lordship can there look for any fresher Letters; and if there be any thing which you ought to know, I shall take care that Letters be brought you as soon as may be. The elder Son of your Lordship came hither from *Lisbon* safe and sound. I am now thinking that they depart as soon as may be, to *Complutum* [Alcala an University] and that shall be sudden. Farewel. Let this be common with you to *Sanders*. To whom I wish all Happiness.

*Vester frater in Christo Phil. Ep. Placent.*

Madridi 10. March 1579.

*Nuntius Apostolicus.*

\* Barefooted

*Religiosos quoscunq; Franciscanos, quos Discalceatos \* vocant, commendatos habete.* This Postscript writ with his own Hand, the rest by his Secretaries.

By



By all this it appears, how deep this ingrateful Earl was in this Plot : *A N N O*  
Whom the Queen, under the Name of *James Fitz Gerald*, or *Fitz* 1578.  
*Morish*, had granted a full Pardon, and restored all his Mannors, when  
Sir *Henry Sydney* was Lord Lieutenant of *Ireland*. He was deservedly  
slain within two or three Years by the Hand of a common Soldier.  
And *Sanders* about the same time died miserably.

These Practices provoked the Queen at this Time against the Papists,  
and made her resolve to prosecute the Laws against them. Which the  
Favourers of the Gospel were glad of. The old Bishop of *Ely* exprest  
his Mind in these Words, to a great Counsellor : ' That he much re-  
' joyced, that her Majesty was somewhat severe against her Enemies, the  
' Papists. Would God, that all her Magistrates, high and low, would  
' follow diligently her godly Vein. I trust hereafter her Highness and  
' her Magistrates will prosecute severely the same Trade.

*The Q. prose-  
cutes the Law  
against Papists.*

If we look into our Universities, we shall find Papists there. The  
*Diarist* that I sometimes transcribe from, (who seems to have been a di-  
ligent Noter of Matters of Remark concerning Religion in his Time)  
notes, That in *Exeter College Oxon*, of Eighty were found but Four  
obedient Subjects. All the rest secret or open *Roman Affectionaries*.  
And particularly one *Savage* of that House, a most earnest Defender of  
the Pope's Bull and Excommunication [ of the Queen. ] These were  
chiefly such as came out of the *Western* Parts, where Popery greatly  
prevailed ; and the Gentry bred up in that Religion.

*Exeter Col-  
lege popishly  
affected.  
MSS. Joh.  
Ep. Elien.*

As for the other University, great Offence was taken at the Extrava-  
gance of the Apparel, which was now used there; so unsuitable to the  
Condition of Students, that came thither to improve in Learning and  
Virtue : the younger Sort following much the Fashions so expensive.  
Whereby was occasioned a great Decay and Defect in good Learning  
and Modesty. Infomuch that it was feared, that the University that  
formerly supplied the Realm with Men of Service, for their Learning  
and Piety, would now become only a Storehouse of loose, unlearned,  
and insufficient Persons ; to the Damage, and not the Service of the  
Kingdom. This Evil was apprehended so great, that the Lord *Burgh-  
ley*, High Chancellor of the University, set forth a Decree for the Refor-  
mation thereof. Which, from the Minutes of it, drawn up by himself, is  
worthy ( though somewhat long ) to be transcribed and preserved :  
Which I have therefore laid in the *Appendix*. It was intituled, *A De-  
cree for the Restraint of the Excess of Apparel, both for the unreasona-  
ble Costs, and the unseemly Fashions of the same, used by Scholars and  
Students in that University of Cambridge.*

*The Students  
in Cambridge  
affect gaudy  
Apparel.*

*No. XVII.  
A Decree  
made by the  
High Chan-  
cellor against  
it.*

This unseemly and *disguised Apparel*, and monstrous *Disuse* of it by  
the Students ( as it was termed ) consisted in excessive Ruffs in their  
Shirts, the Greatness of their Hose ; and in wearing Swords and Rapi-  
ers. These Extravagances were by this Decree to be prohibited by the  
Vicechancellor, and the Heads of the Colleges. Who were to meet and  
confer together about it, and to draw up particular Rules for directing  
the Habits to be worn of all Sorts and Degrees of Scholars : and Expul-  
sion to be executed upon any that should transgress.

Concerning one of the Colleges in this University, namely, *Peter-  
House*, I may have leave to mention the Advantage it had by a careful,  
discreet Master, viz. Dr. *Andrew Perne*, as well as an excellent Head  
of that University. Among the Improvements he made in that College,

*The good  
Estate of  
Peter-House.  
Dr. Perne  
Master.*



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a new Building was made there this Year at the College Charge, viz. a Baking-House: Which was for the principal Maintenance and Relief of the same: This upon a particular Reason he acquainted the High Chancellor with. And that without the Commodity thereof they were not able to maintain so many Fellows as they did, by two or three at the least. There were also more Buildings within that College the same Year, but nothing at the Colleges Charge. And more Chambers were wanting for the necessary Use of the Scholars and Students of the same at that time; but they were not of Ability to do it. This the said Master intimated to that Lord on occasion of his recommending to him, the Master, one *Egerton*, B. A. of that College, to be admitted Fellow there. Of whose towardliness in Learning, he and the Fellows had very good liking. Notwithstanding such was the present State of the College, that he could not comply with his Lordship's Request: Since, as he said, there were divers others of the same House of no less Learning, but of much less Ability to be maintained at Learning. Of the which some had no other Relief, but such poor Benevolence as they had within the College. Yet notwithstanding the Number of Fellows and Scholars which were at that Day maintained in the College, and the Charges of the ordinary Commons, were so great, that they could make no new Election of any new Fellow as yet; except they should suffer the College to run into greater Detriment, for the defraying of the Charge of their Commons, than the College should be well able to satisfy. In which as he judged, he was very well assured, that it was not his Honour's good Meaning: And then he proceeded to the mention of their Buildings. And in the End, assuring his Honour, that he would be as willing to do for the said *Egerton*, when the College should be able to make any new Election, as he might lawfully and conveniently do, as any in *Cambridge* should be, for his Lordship's sake: Unto whom under the Queen's Majesty he took himself greatliest bound, as he would, if he were of Hability, declare the same accordingly. Thus faithfully did this worthy Master govern the Affairs of that College, for the good and flourishing Estate thereof. And whose Letter I have here set down at the more Length, for the better retrieving and preserving the Character of him.

The Universities complain of Mandamus's and Letters sent them for Fellowships. Epist. Academ.

Their Letter to their Chancellor.

And indeed such a Multitude of *Mandamus's* and Letters from great Men were about this time procured from the Court for Fellowships, that it grew very burthensome to the University; and proved a great Uneasiness to the young Students: Who hoped to be preferred by their Merits: Whereas now the ordinary Application was to Courtiers for their Letters to the Heads of the Colleges, for *Mandamus's* from the Queen for a Preferment. So that free Suffrages for Elections were impeached; To the Discouragement of Ingenuity, and the Countenancing of Boldness and Importunacy. Whereby it came to pass, (according to a Letter the University wrote to their Chancellor on this Occasion) that the Scholars did neither follow their Studies in hope of Preferment for their Diligence and Proficiency; nor much regarded their Superiors, as hoping for Favour from them: but chiefly from Courtiers. Besides, hereby the University Liberty was infringed, and their Tranquility disturbed, and the Scholars Minds were dejected, and Industry languished. These were the Effects of taking away from them their free Votes, of disposing their Fellowships. Wherefore they, the Vicechancellor and Heads of Colleges



Colleges in a joynt Letter addrest to their Chancellor, earnestly beseeching him, by his Fidelity to them, and by his good Will towards them; and also by their Welfare and Dignity, which he dearly loved, *Aufer nobis istam Mandatorum frequentiam*: And that he would so far prevail with the Queen, when he should see occasion, that the Liberty which she had once granted, she would leave to them free and entire. This whole Supplicatory Letter may be read in the *Appendix*; as worthy the preserving, in order to the better understanding the State of the University in these Days.

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Numb.  
XVIII.

Let me add here the Success of this Application of the University to their loving Chancellors. He was moved, when he considered what they had urged now, and repeated to him the like again, how these Letters discouraged Learning; when the worse were preferred before the better deserving: and this dispensing with Statutes to the overthrow of good Laws and Customs, to the great hindring of Learning, and utter Discouragement of good Scholars and hard Students, that studied out of hope of Reward. This was prest upon their Chancellor; and he sufficiently sensible of. In this Dr. Perne had a great Hand, being a great Instrument in consulting for the Benefit of Learning there. This Lord therefore took his Opportunity to lay this Petition of the University before the Queen. And it had this Effect, that she promised her *Mandamus's* should be more sparing for the time to come: favouring that Lord's godly and necessary Suit, as the said Perne, in a Letter called it. And of this his Success he [their Chancellor] wrote most lovingly in his Answer to their former Letter. But however it was observed afterwards, that since that Time there were more *Mandamus's* sent down, and Dispensations with the Statute than were before. Which caused another from Cambridge to him, That his Lordship knowing the same, would they doubted not, help to redress.

Urge the Chancellor to petition the Q. against granting them.

There came a private Letter this Year to the Master and Fellows of Queen's College, Cambridge; containing a friendly Hint and Information concerning such as came to preach before the Queen: some of them she liked not, in using so much Freedom with her in their Sermons in respect of Dissensions in the Church, properly belonging to Matters of Government; judging they went beyond their Bounds. The Letter is without any Name subscribed, only dated in March, 1578. But I conjecture it was sent from the Earl of Leicester, Dr. Chaderton the Master of Queen's great Patron: or perhaps from Secretary Walsingham. The Letter itself I here transcribe, as followeth.

The Master of Q. College receives a Letter concerning Preachers before the Q. MSS. R.S. Knight, D. D.

' Master Dr. I perceive the Queen's Majesty doth mislike, that of late such as have preached afore her, in their Sermons entred into Dissensions of Matters properly appertaining to Matters of Government: rather by private Advice to be imparted to her self, or to her Council, than in Pulpits, to the hearing of vulgar People, which are not apt to hear such Things: Especially thereby to catch lightly Occasions, to think either sinisterly or doubtfully of the Head, and of her Government.

' If any allowed to preach, be moved to desire Amendment in Things properly belonging to her self, I do assure my self, she will willingly hear any that shall either desire by Speech or Writing to impart their charitable Concepts.

The Letter.

' And



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‘ And many times I find even Preachers as perverse Men, led, yea, carried with sinister Informations, especially against Government. Yet it may be doubted of good Men, that all Reports are not always true. I wish in my Heart, no jot of the Authority of Preachers to be diminished. And yet I wish them not to presume upon their Authority, to enter into Condemnation of others, without some Grounds.

## CHAP. XIV.

*The Queen's Progress. The University wait upon her at Audley End. Her splendid Entertainment at Norwich. A Sentence in the Star-Chamber. Magic practised to take away the Queen's Life. A Conjuror suddenly falls down dead. A Foreign Physician consulted for the Queen's Tooth-ach. Dr. Julio, the Italian Physician: the Queen's Servant: His Suite. Shews before the Queen, performed by certain of the young Nobility. Lord Rich assassinated: and another. Remarks of some Persons of Note; dying this Year. Sir Nicolas Bacon, Lord Keeper. The Lady Mary Grey. The Lord Henry Seymour. Books now set forth. The Holy Bible; The Geneva Edition. Bishop Jewel's Defence in Latin. Mr. Fox's Good-Friday Sermon at Paul's Cross. View of Antichrist. A Book against the outward Apparel and ministring Garments. A Display of Popish Practices. The Way of Life. Guicciardin's History. Books printed in Germany; in a Letter to the Bishop of Ely.*

*The Q. visits  
some of her  
Nobility at  
their Country  
Seats.*

**T**HIS Summer the Queen took her Progress into *Suffolk* and *Norfolk*. But first in the Month of *May* she took her Pleasure abroad to the Lord *Compton's* House at *Totenham*: And thence to the Lord Treasurer's at *Theobalds*. Where she tarried three or four Days. From thence she went to Mr. *Barret's* House. But where that was, I cannot assign: somewhat as it seems in the Way to *Wansted*, in *Waltham* Forest, which was the Earl of *Leicester's* Seat: Where she continued five or six Days. In *July* we find her at *Hunsdon*; and the Lord Treasurer now at his House at *Theobalds*, where he had entertained her Majesty a Month or two before. And thence he wrote to Mr. *Randolph*, Chamberlain of the *Exchequer*, and Master of the Posts, sometime Ambassador to *Russia* and *Scotland*, to signify to him, that she would have the Ambassador of *Scotland* to come to *Hunsdon* on the *Thursday*, and the next Day to Mr. *Sadleir's* House in *Hertfordshire*, where she would be. And that considering the high Way from *London* was by his House, there at *Theobalds*, and that they must have a resting Place for Dinner-time, he prayed *Randolph*, in his Name, to make that Ambassador an offer to dine with him there. Where also he [the Treasurer] should

*The Scots  
Ambassador in-  
vited to The-  
obalds.*



should be the gladder to see him, and he the Opportunity to see his House, according as he had said he had a Desire to see. [For a Fame went of my Lord's splendid Buildings here.] 'Though there were nothing, as that Lord modestly told him, worth his desire, considering his foreign Travails; although percase, added he, you may see as much to content you as in *Moscovia*, [that barbarous Country.] With no other I will offer any Comparison. He told him further, 'That my Lord of *Hunsdon* would also meet with him there at Dinner. And that the Queen's Majesty was privy, and well liking of this his Invitation. And as the Ambassador should assent, so to send him Word. This was dated at *Theobalds*, the 21st of *July*, at Night, 1578.

The Queen had been some Days before at *Havering* in *Essex*, one of the Royal Seats; and remained there several Days. And after one or two Removes she came to *Audely End*. Where the University of *Cambridge* waited upon her, with Speeches and Disputations made before her, as we shall hear by and by. Thence she intended to proceed in her Progress to *Suffolk*, to the House of the Master of the Rolls. And if she went not further, which was not presently concluded upon (as the Lord *Burghley* writ to the Vicechancellor) then she would return by *Cambridge*, by Mr. *Hyndes*, by *Somersham*, by Mr. *Crumwells*, and so by Justice *Dyers*, and the Lord *S. John's*: And so through *Buckinghamshire*, towards *Windsor*: As it was by the Lord *Burghley* signified to the Vicechancellor of *Cambridge*; that so the University might be prepared to receive her Majesty if she came that Way.

But now before we go further in this Progress, to relate something concerning the Universities waiting upon the Queen while she was at *Audely End*, which was in the latter End of *July*. Dr. *Howland*, Master of *S. John's*, and Vicechancellor, had sent his Letter to the Lord *Burghley* their Chancellor, with notice of their Purpose in that respect; and likewise to give them his Advice and Instructions therein. 'That they intended to wait upon her Majesty, with the Heads of the Colleges: and to have in readiness some Disputants upon two moral Questions. The one whereof was,

*An Clementia magis sit laudanda in Principe, quam Severitas.*

The Second, *De Fortuna & Fato.*

When they intended also to present the Queen with a Book well bound. But what that Book was, I find not: Perhaps some curious Edition of the Bible.

'In Answer, their high Chancellor heartily thanked them; and that he liked well of their Purpose of presenting themselves unto her Majesty at *Audley End*. And that of the two Questions he liked better the First. And that the Second might yield many Reasons impertinent for Christian Ears, if it were not circumspectly used. But yet he left the further Consideration thereof to themselves. That the Present to her Majesty he allowed of. But that they must have regard, that the Book had no savour of Spyke, which commonly Book-binders did seek to add, to make their Books savour well. But that her Majesty could not abide such a strong Scent. That they should do well to provide for the Earl of *Leicester*, the Lord Chamberlain, and the Earl of *Oxford*, some Gloves, with a few Verses in a Paper joyned

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The Q. at  
Audely End.

The University  
intends to  
wait upon the  
Q. there.

L. Burghley's  
Instructions to  
the Vicechan-  
cellor. Rev.  
T.B. Th. B.

to



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~~~~~

His Orders for
their waiting
upon the Q.

in Q. the
and ylobuA

The Q. at
Norwich.
The Dutch
Congregation
there wait
upon her.

The Q. at
Norwich.
The Dutch
Congregation
there wait
upon her.

to them, proper to every of their Degrees : So that in number they exceeded not above eight Verses. That for himself he could spare them : So that others might have them. And that if Mr. Vicechamberlain might have a Pair with some Verses, it should do well, to conciliate his Goodwil, being a Lover of learned Men. This was dated from the Court at *Havering*, July 15.

It was not before the 25th of July, that the Lord *Burgbley* could inform the Vicechancellor, when the Queen was certainly to come to *Audely End*, viz. the next Day. And forthwith ordering him, that his Servans should bring a Letter from him, as Vicechancellor, and from some of the Heads of the Colleges; joyntly directed to the Earl of *Leicester*, as their Steward, and to him [Lord *Burgbley*] as their Chancellor: Therein requiring those said Lords to direct them [the Heads] at what Time, and in what Order they should think meet, that they of the University should come. And that his particular Opinion was, that he thought fittest for them all, to present themselves in their long black Gownes. And as for the Matter of the Oration to be uttered by their Orator, he knew it must be *Demonstrativo genere*, mingled with Thanks and Praise to Almighty God, for his long Blessings, delivered to the whole Realm by her Majesties Government; and particularly to the two Universities; which were kept by her, as by a Nurse, in Quietness to be nourished in Piety, and all other Learning; free from all outward Troubles, as Rebellions, and such other innumerable Calamities, as other Countries were then subject unto. And so to the End, with Thanks to her Majesty, and Request to continue her Favour. This Entertainment of the Queen by Speeches, &c. was soon after set forth in Print, in a Book by *Gabr. Harvey*.

The Queen in her Progress, being come in the Month of *August*, as far as the City of *Norwich*, among the Welcomes that were there given her, the Dutch Congregation there waited upon her: and one of their Ministers, (whose Name was *Herman Modet*) made a *Latin* Speech to her, in grateful Acknowledgment of the Favours shewed them, and the Freedom of their Religion, and Profession of the Gospel they enjoyed by her. And in the Speech he presented her with a Representation of *Josepb*, shewing his Affliction and Imprisonment: and afterwards his great Preferment. And then he aptly applied *Josepb's* History to Queen *Elizabeth's* Sufferings and Advancement.

This History was artfully engraven on a Cup, which he, in the Name of that Church, humbly presented her, being Silver, and gilt, and a Case, having the Picture of *Josepb* upon it; and this Tetraëtic:

Innocuum Pietas ad Regia Sceptra Josephum,

Ex manibus fratrum, Carnificisq; rapit.

Carcere & insidiis sic te, Regina, tuorum

Ereptum duxit culmina ad ista Deus.

Round the Cup (worth 50 l.) was this Inscription, *Serenissima Angliæ Regina, ELIZABETHÆ, Ecclesiæ Belgicæ Nordovici, ob religionem exulantes, hoc Monumentum, & Pietatis & Posteritatis ergo, Consecrabant, Ann. salut Humanæ, 1578.* Within the Cup was the Figure of a Ser-

a Serpent in a round Posture, and a Dove in the middle; and these Words, *Prudens ut Serpens, simplex ut Columba.* A N N O
1578.

When the Minister that made the Speech gave the Cup to the Queen, she said, *Grato recipio animo, sed quid ita estis obliti vestrū, ut mihi aliquid de vestra Paupertate offeratis, quæ nullius indigeo.* She then received from the foreign Churches here 30 l. Sterling, viz. 10 l. from the *Walsche* [Waloons] and 20 l. from the *Dutch*.

There was written at that time, and published a large and particular Account of the Queen's splendid Entertainment there, with the Speeches, Verses, Shews and Triumphs accompanying it: Which is transcribed in the Additions to *Hollingshed's Chronicle*; as likewise the rest of her Progress, through *Suffolk* and *Norfolk*.

The Queen had been grossly wronged by some of her Servants. Which now being found out, a good Piece of Justice was done upon them in the Month of *February* at the sitting of the Lords in the *Star-Chamber*. Where four Messengers were examined, namely, such as were daily sent on Errands from the Court; who were found, by counterfeiting the Hands of the Lord Chamberlain and the Secretary, to have deceived the Queen of above 3000 l. within six Years, they and their Confederates. Whereupon their Sentence was to stand on the Pillory at *Westminster*, at the Court Gates, and in *Cheapside*, on certain Days appointed. And then to have their Ears cut off.

Some Messengers cheat the Q. They are Sentenced in the Star-Chamber.

Certain wickedly disposed Persons this Year practised Magic against her Majesty Queen *Elizabeth*, to take away her Life. This I take from *Meric Casaubon*, D.D. (the Son of the great *Isaac* of that Name) in his Book of *Credulity and Incredulity*: Which he had from the Credit of *Bodin*, in the Preface to his *Demonology*. Who relateth there, that three Waxen Images were framed; whereof one was of the Queen, and the two other of two Persons, nearest her, (perhaps the Lord Treasurer *Burgley*, and the Lord High Steward, the Earl of *Leicester*) which were found in the House of a Priest near *Islington*, (who was a Magician, and so reputed) in order to take away their Lives. Which he repeateth again in his Second Book: and more particularly, that it was in the Year 1578. And that the *English* Ambassador, and many *Frenchmen* did divulge it, and report it. And that the Business was then under trial, and not yet perfectly known.

Magic practised against the Queen. Casaub. Credul. p. 93. Bodin. Demon.

Chap. 8.

Divers such Dealers in Magic and Conjuration seem to have been about these times. Such another was this Year discovered in *Southwark*, as *Stow* hath recorded. Who, being vehemently suspected for a Conjuror, was convented before the ordinary Judge there, in *St. Saviour's Church*: and being accordingly present, leaning his Head on a Pew, suddenly fell down dead, with some little rattling in his Throat. There were found about him, under his Cloaths, five Books of Conjuration, and, among other Things, the Resemblance of a Man in Tin, having three Dice in his Hand, and this Writing, *Chance Dice fortunately*: besides divers Papers of such like Matters. When the Judge declared this as a most remarkable Judgment of God before them all that were present, upon this Practicer of that wicked Art.

A Conjuror falls down dead suddenly. Stow's Ann.

Whether it were the Effect of this Magic, or proceeded from some natural Cause, but the Queen was in some part of this Year under excessive Anguish by pains of her Teeth: Insomuch, that she took no rest for divers Nights, and endured very great torment Night and Day.

The Q. vexed with the Pain of her Teeth.

ANNO
1578.

An Outland-
ish Physician's
Advice. MSS.
Cecilian.

There was now in *England* an Outlandish Physician, called *Fenot*, that happened to be then at Court. To whom some Lords of the Council applied themselves; requiring and commanding him to give his Advice in this Extremity for the Queen's Ease. In obedience whereunto that learned Physician wrote a long Letter in *Latin* unto them, dated the Calends of *December*. Wherein first, he shewed, 'How dangerous a Thing it was for him to give his Judgment,' *Cum tot clarissimi doctissimiq; viri, qui continuo Regiæ Majestati Servitio adstant, de hoc affectu ambigant, & plenè instructi non sunt: imò inter se dissentiant; quomodo ego, qui pusillo sum ingenio, qui Regiam Majestatem nunquam allocutus sum, &c.* But at length he gives his Advice to use several Things. But after all, if they proved ineffectual, and the Tooth was hollow and decayed, then he advised that it might be drawn out. Proceeding in these Words: *Sin minus, cogitet sua Majestas, an expediat dentem etiam cum aliquanto dolore extrahere, quam tot noctes insomnes agere, & tot tantaq; tormenta & incommoda noctu dieq; pati* ——— *Quod si ferrum exhorrescat, optimum esse remedium novi, si in dentis cavitate succus Chelidoniî majoris indatur, & cerâ obturetur, ne in partes sanas elabi possit. Parvo in tempore efficit, ut Dens citra dolorem digitis extrahi possit. Idem facit & radix ejus, si Denti sæpius affricetur.*

Life of Arch-
bp. Grindal.

Dr. Julio the
Italian Physi-
cian endeavours
to obtain a
Parsonage
Lease of the Q.

There was now belonging to the Court another Physician of Fame, that was an *Italian*, named *Dr. Julio Borgarucei*, of whom mention hath been made elsewhere: a great Favourite of the Earl of *Leicester*, (and of whom Stories go, that he made great Use of for Feats of poisoning.) This *Italian* Doctor had some Persons, (whether the Queen's Wards or Henchmen, I know not) committed to his Charge, for instructing them in Learning and in the Language. This Man was a Suitor to the Queen now for some Advantage and Benefit in regard of his Pains and Labour, and for his further Encouragement therein. That which he desired of the Queen was, the Reversion of the Parsonage of *Middlewich*. Concerning the State whereof she had referred the Declaration to her Treasurer; and bad him speak to him; that she, having the Particulars, and understanding the true Value reported by him [the Lord Treasurer] unto her, she might accordingly dispose of it to him. This caused him to betake himself to his Lordship by way of Letter: 'Most humbly beseeching his Honour for convenient Expedition, as should seem best to his Wisdom: and that his Lordship would favourably use him, as well in favouring his Suit, as in rating of the Lease, which he demanded in Reversion for so many Years as should seem to her Majesties Goodness and Favour to bestow on him. And in consideration, that in all that Time he had served her Majesty, he had not had any kind of Recompence: albeit he was, he said, well satisfied only with her Highness good and gracious Countenance; and was contented to give over another Suit, wherein *Mr. Robert Bowes* was concerned. And also, for that it had pleased her Highness to grant the same Parsonage before now, unto one of the Guard, called *Kell*. And there was still fourteen Years to come. And to which Pleas he added, for that he had often been at great Charges to fulfill her Highness Commandments, and never asked any Reward. And therefore hoped in this small Suit her Majesty would of her Goodness, in granting him the same, encourage him to take the more Pains in his Studies; and to be the more careful and diligent for such as were committed to his Charge.

Charge. Concluding, 'That he should think himself from time to ANNO
'time, most beholden to his Lordship, and be bound to pray for him, 1578.
'and ready to serve him with a faithful Heart.' Writ from his Cham-
ber the 21st of February, 1579. [*anno inneunte.*]

At *Shrovetide*, according as it seemed customary at that Season, were *Shews* presented at Court before her Majesty at Night. The chiefest was a Device presented by the Persons of the Earl of Oxford, the Earl of Surrey, the Lords *Thomas Hayworth*, [*Howard*] and *Windsour*. But the Device (as the Lord *Talbot* wrote to the Earl his Father) was prettier than it had hap to be performed. [The young Noblemen, it seems, did not so well acquit their Parts.] But the best of it, added that Lord, and I think the best liked, was two rich Jewels, which were presented to her Majesty by the two Earls.

*Shews at
Shrovetide
before the Q.*

Assassinations were not unheard of in these Days. One or two such base Acts of Malice and Violence were attempted against Persons of Quality, in one Day, as the Lord *Talbot* in his Court-News writ to the Earl his Father in February. That as the Lord *Rich* was riding in the Streets, one *Windham* that stood at a Door, shot a Dagg [or Pistol] at him. Which was like to have slain him. But that God so provided for that Lord, that this *Windham*, having appointed his Servant that Morning to Charge the Dagg with two Bullets, the Fellow doubting he meant some mischief with it, charged it only with Powder and Paper, and no Bullet. And so his Lordship's Life was thereby saved. *Windham* was presently seized by that Lord's Men: and being brought before the Council, confessed his Intent. But the Cause of this Quarrel, he that wrote the News knew not. He was committed to the Tower.

*Violence offered
in the Street
to the L.
Rich.*

The same Day also, as Sir *John Conwey* was going in the Streets, Mr. *Lodowic Grevil* came suddenly upon him, and struck him on the Head with a great Cudgel, and felled him; and being down, struck at him with a Sword; and, but for one of Sir *John Conwey's* Men, who warded the Blow, he had cut off his Legs. Yet did he hurt him on both his Shins. The Council also sent for the said *Grevil*, and committed him to the *Marshalsea*.

*And to Sir
J. Conwey.*

I shall take notice in the next Place, of some Persons of Quality that died this Year.

This Year put an End to the Life of Sir *Nicolas Bacon*, Kt. Lord-Keeper. A Man that merited singularly well of this Kingdom, and of the Religion: Having continued the Space of twenty Years Keeper of the Great Seal, and one of her Majesties Privy Council. He departed at his House near *Charing Cross*, on Friday the 20th of February. And was buried in the Cathedral Church of *St. Paul's*, on Monday the 9th of March. He married to his first Wife *Jane*, Daughter of — *Fernely*, Esq; And by her had Issue, Sir *Nicolas Bacon*, his eldest Son, *Nathaniel* 2d Son, *Edward* 3d. Daughters, *Elizabeth*, married to Sir *Robert Doyle*; and afterwards to Sir *Henry Nevil*, Kt. And *Anne*, married to Sir *Henry Woodhouse*. To his Second Wife he married *Anne*, Daughter to Sir *Anthony Cook*, Kt. and by her had Issue *Anthony*, 4th Son, and *Francis* his 5th Son, the great learned Viscount *St. Albans*. His Executors were Sir *Nicolas Bacon*, and *Nathaniel Bacon*, his Sons. His sole Overseer was, Sir *William Cecyl*, Kt. Lord *Burghley*. The

*Sir Nicolas
Bacon dies.
His Posterity.*

Off. Herald.

ANNO 1578. Inscription upon his Tomb, as it is set down by *Abraham Fleming*, began thus:

*Hic NICOLAUM me BACONUM conditum,
Existima illum, tamdiu Britannici
Regni secundum Columen, Exitium malis,
Bonis Asylum. Ceca quem non extulit
Ad hunc Honorem Sors; sed Aequitas, Fides,
Doctrina, Pietas, unica & Prudentia, &c.*

The whole may be read in *Stow's Survey*, among the Monumental Inscriptions in *St. Paul's Church*.

Lady Mary
Gray dies.

Her last Will.

This Year died I suppose (for this Year her Will is dated) the Lady *Mary Gray*, one of the Daughters of *Henry Duke of Suffolk*, and Sister to *Jane*, sometime unfortunate Queen of *England*, married (somewhat inferior to her Blood) to *Keyes*, Sergeant Porter. By her Will she is said to be of the Parish of *St. Botolph without Aldersgate*, Widow; of whole Mind, and of good and perfect Remembrance. These were some of the Contents of her said Will and Legacies. 'Touching my Soul I commit the same to the Mercy of God Almighty, my Saviour and Redeemer: By whose Death and Passion only, without any other ways or means, I trust to be saved; under whose true Church I profess myself unto the whole World, to die an humble and true repentant Person, for my Sins committed. And as for my Body, I commit the same to be buried where the Queen's Majesty shall think most meet and convenient — I give and bequeath unto my very good Lady and Grandmother, the Dutchess of *Suffolk* her Grace, one pair of Bracelets of Gold, with a Jankstone in each Bracelet: which Bracelet were my Ladies Grace my late Mothers: Or else my Jewel of Unicorns Horn: whichsoever liketh her Grace best to take. And which she refuseth, to my Lady *Susan*, Countess of *Kent*. To the Countess of *Lincoln*, a Girdle of Goldsmith's Work, set with Pearles, and Buttons of Gold. To my very good Lady and Sister, my Lady of *Bartie*, and to *Mr. Peregrine Bartie*, her Husband, my best gilt Cup and best Saltfeller. She gave Legacies also to my Lady *Stafford*, my Lady *Arundel*, Lady *Margaret Nevil*, Lady *Throgmorton*, Mrs. *Blanch a Parr*, her Cousin; Mrs. *Duport*, her Gossip; Mrs. *Morrison*, *Mary Merrick*, her God-daughters. Her Cousin *Edm. Hill*, and *Tho. Deport*, Esquires; her Executors. *Sir Henry Seymer*, Kt. died at his House in *Winchester*, the 5th of April, this Year. And the Lady *Barbara* his Wife, Daughter to *Morgan Wolfe*, died also there, in the same House the 11th of the same Month. He had Issue by her *Elizabeth* and *Jane*. *Edward Seymour*, Earl of *Hertford*, was his Executor.

Sir Hen. Sey-
mer dies.

The Holy Bi-
ble printed.

Now to take notice of some of the Books that came forth this Year, such chiefly relating to Religion.

First of all, the Holy Bible, printed by *Barker*, the Queen's Printer. This sacred Book in the great Volume having been but sparingly printed before, was now rarely to be met with. Which Edition may deserve some particular Account to be given of it. It seems to have been a new Edition of that Bible; which was translated and set forth by the *English Divines*,

Divines, Exiles at Geneva. It hath many Notes in the Margin. I saw *ANNO*
 it in Holborn House, Anno 1711. among the Books of the late learned *1578.*
 Dr. John Moor, Lord Bishop of Ely. And then took these Notes of it.
 It is intituled, *The Bible translated according to the Hebrew and Greek;
 and conferred with the best Translations in divers Languages: With most
 profitable Annotations upon all the hard Places. And other things of
 great Importance, as may appear in the Epistle to the Reader.* Whereto
 is added the Psalter of the common Translation, agreeing with the Book
 of Common Prayer. And then is this suitable Text of Scripture added,
*Jos. i. 8. Let not this Book of the Lord depart out of thy Mouth, but
 meditate therein Day and Night, &c.* In the next Leaf is the Epistle:
*To the diligent and Christian Reader, Grace, Mercy, and Peace, through
 Christ Jesus.* Beginning with a pious and thankful Remembrance of
 the late Miseries here under a Popish Government, [*viz.* that of Queen
 Mary] and of the happy Deliverance of the People of the Land, and
 the present free Profession of the Gospel: In these Words. ‘ Besides the
 ‘ manifold and continual Benefits which Almighty God bestoweth upon
 ‘ us, both Corporal and Spiritual, we are especially bound, dear Bre-
 ‘ thren, to give him Thanks without ceasing, for his great Grace, and
 ‘ Mercies: in that it hath pleased him to call us unto this marvellous
 ‘ Light of his Gospel, and mercifully to regard us after so horrible
 ‘ Backsliding and falling away from Christ to Antichrist, from Light to
 ‘ Darkness, from the living God to dumb and dead Idols; and after
 ‘ that so cruel Murther of God’s Saints, as, alas! hath been amongst
 ‘ us; we are not altogether cast off, as most evident Signs and Tokens
 ‘ of God’s special Love and Favour, &c.

The Preface

And then these Divines proceed to give some Account of their Un-
 dertaking: ‘ We thought we could not bestow our Labour and Study in
 ‘ nothing which could be more acceptable to God, and comfortable to
 ‘ his Church, than in the translating of the Holy Scripture into our na-
 ‘ tive Tongue. The which thing, albeit that divers heretofore have en-
 ‘ deavoured to atchieve, yet considering the Infancy of those times, and
 ‘ imperfect Knowledge of the Tongues, in respect of this ripe Age and
 ‘ clear Light which God hath now revealed; the Translations required
 ‘ greatly to be perused and reformed. Not that we vindicate any
 ‘ thing to our selves above the least of our Brethren. For God knows
 ‘ with what fear and trembling we have been for the space of two Years
 ‘ and more, Day and Night occupied therein: but being earnestly desired,
 ‘ and by divers, whose Learning and Godliness we reverence, exhorted,
 ‘ and also encouraged by the ready Wills of such, whose Hearts God
 ‘ likewise touched, not to spare any Charge, for the Furtherance of such
 ‘ a Benefit and Favour of God towards his Church, &c. We undertook
 ‘ this great and wonderful Work with all Reverence as in the Presence
 ‘ of God—— Which now God, according to his Divine Providence
 ‘ and Mercy hath directed to a happy and most prosperous End. And
 ‘ this we may with good Conscience protest, that we have in every
 ‘ Point and Word, according to the Measure of the Knowledge, which
 ‘ it hath pleased God to give us, faithfully rendred the Text: and in
 ‘ all hard Places most sincerely expounded the same. For God is our
 ‘ Witness that we have, by all means endeavoured to set forth the Purity
 ‘ of the Word, and right Sense of the Holy Ghost, for the edifying of
 ‘ the Brethren in Faith and Charity.

ANNO
1578.

This is the Protestation, and this is the Account those reverend and learned Professors of Religion make for this Translation, which we call the *Geneva Bible*; and of the Marginal Notes added to it, where Difficulties occurred in the Text. There is also added in this Edition Archbishop *Cranmer's* Prologue to the *English* Translation of the Bible in his Time.

Bp. Jewel's
Vindication set
forth in Latin;
By W. Whitaker.

Now came forth in *Quarto*, Bishop *Jewel's* Vindication of his *Apology of the Church of England*, against the Cavils of *Harding* and other Papists: Translated into *Latin* by *William Whitaker*, afterwards the Queen's Professor of Divinity in the University of *Cambridge*. It bore this Title: JOANNIS JUELLI Sarisburien. in Anglia nuper Episcopi, adversus Tho. Hardingum, Volumen alterum. In quo viginti septem quaestiones, & scripturis, & omnium Conciliorum ac Patrum monumentis, quaecunq; sexcentis a nato Christo annis antiquiora sunt, disceantur atq; explicantur. Ex Anglicano conversum in Latinum à Gulielmo Whitakero, Coll. Stæ Trinitatis apud Cantabrigienses Socio. It was by the said *Whitaker* dedicated to *Grindal* Archbishop of *Canterbury*, *Sandes* Archbishop of *York*, *Elmer* Bishop of *London*, *Whitgift* Bishop of *Worcester*, *Freke* Bishop of *Norwich*, and *Alexander Nowel* Dean of *St. Paul's*. For the Reason of his Dedication, he addressed himself to them in these Words:

JUELLUM omnes, &c. 'You all loved JEWEL dearly, while he was alive, and you will not cease as long as you live to remember him with a most dear Remembrance, now he is dead. He added, 'That he would not insist to shew for what Causes, to them especially he dedicated these his Labours. That would require a long Narration, and not necessary. Nor would he tell, for what Causes, (and those great) he was bound to every one of them. But that he should look upon it as a great Favour, if he should understand, that his Work were approved by such as they. Nor did he desire any greater Reward for his Labour, than that he might seem to them, not to have ill deserved of the Church.

Against Harding's Book.

Harding's Book against *Jewel* came forth 1568. being a thick *Quarto*, with a Title scurrilous enough: viz. A Detection of sundry foul Errors, Lyes, Slaunders, Corruptions, and other false Dealings touching Doctrine, and other Matters; Uttered and practised by M. Jewel; in a Book lately by him set forth, Intituled, A Defence of the Apology, &c. By Thomas Harding, D. D. Lovanii apud Johann. Foulerum, 1568.

Mr. Fox
preaches at
Paul's Cross on
Good-Friday.

John Fox, the Martyrologist, preached a Sermon at *St. Paul's Cross* this Year on Good-Friday. It was printed divers Years after, viz. 1585. (unless reprinted that Year.) But appears to have been about this Year preached by a Passage in the Prayer. Wherein speaking of Queen *Elizabeth*, he saith, that she had then doubled the Reigns of her Brother and Sister. So that she had reigned twenty Years or upwards, which fell in with this Year, 1578. It was printed in *Twelves*, Intituled, A Sermon of Christ crucified; preached at Paul's Cross on Good-Friday, by John Fox: Written and Dedicated to all such as labour and are heavy laden in Conscience: To be read for their spiritual Comfort. It hath a long Preface, To such as are laden in Conscience. The Text was 2 Cor. 5. [ver. 20.] Which he thus read, or rather paraphrased: First therefore, or, in Christ's Name, we come to you, as Messengers, even as God himself, desiring

firing you; we pray you for Christ sake, that ye will be reconciled unto God. For him which knew no Sin God hath made to be Sin, that we might be made the Righteousness of God by him. This Tract consisteth of two Sermons, or two Parts of a Sermon, enlarged by him more than was spoken, to make it a Book the more useful to the Readers. In the Conclusion of the first, he made a Recapitulation. And then proceeded to Prayer, in these Words, 'And now let us pray as we began, making our earnest Invocation to Almighty God for the universal State of Christs Church, and all other Estates and Degrees in Order particularly, as Custom and also Duty requireth, &c.' And then the Lords Prayer concludes all: like as at the End of the second Sermon, or Part, he concludeth with a Prayer. Which was long and excellently worded, and somewhat historical of the State of the Church, Which will be found in the *Appendix*. Whereby we may observe something of the Method of Prayer in those Times, and of the Custom of it after Sermon.

ANNO
1578.

Nº. XIX.

About this Year came forth a bitter Book against the present Establishment of the Church of *England*, charging it with grievous Errors and Superstitions, and making it Antichristian: Wrote by *Anthony Gilbie*, and stiled, *A View of Antichrist, his Laws and Ceremonies in our English Church, unreformed. A clear Glass, wherein may be seen the dangerous and desperate Diseases of our English Church, being ready utterly to perish, unless she may speedily have a Corrosive of the wholesome Herbs of Gods Word, laid very whet to her Heart, to expulse those Colds and deadly Infections of Popery: which the attainted Potecaries of Antichrist have corrupted her withal: else long she cannot endure, &c.* Wherefore she [the Church of *England*] pitifully complaineth unto her loving Nurse Mother, who hath next under God nourished and preserved Life among us these twenty Years; that she would of her motherly Pity once more take View of those perillous Drugs, which these unskilful Potecaries yet compel her to keep, &c.

View of Anti-
christ, his
Laws, &c.

This Book is fancifully divided into Three or Four Tables.

The first Table, intituled, *The Book of the Generation of Antichrist, the Pope, the revealed Child of Perdition, and his Successors, &c.* Then the Generation begins, viz.

'The Devil begot Darkness, *Eph. 6.* Darkness begot Ignorance, *Acts 17.* Ignorance begot Error and his Brethren, *1 Tim. 4.* Error begot Free-will and Self-love, *Esay 10.* Free-will begot Merits, *Es. 58.* Merits, Forgetfulness of the Grace of God, *Rom. 10.* Forgetfulness of the Grace of God begot Transgression, *Rom. 2.* Transgression begot Mistrust, *Gen. 5.* Mistrust begot Satisfaction, *Matth. 17.* Satisfaction begot the Sacrifice of the Mass, *Dan. 12.* &c. And so after divers Generations, 'Ambition was begot, *Ezek. 34.* And Ambition begot Simony. And Simony begot the P O P E, and his Brethren the Cardinals, with all their Successors, Abbots, Priors, Archbishops, Lord Bishops, Archdeacons, Deans, Bishops, Chancellors, Commissaries, Officials, spiritual Doctors and Proctors, with the rest of that viperous Brood.' And thus the Author is even with the Bishops and their Officers.

The

ANNO
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The Second Table, Of the displaying of the Pope and Popery in our Church of England.

' The Pope of Rome writeth himself *Father of Fathers*, and the *Head of the Church*.

' The Pope of *Lambeth* writeth, *Reverend Father, MATTHEW* of *Canterbury*, by the Sufferance of God METROPOLITAN and PRIMATE of all *England*: as much to say, as chief Head of the Church of *England*.

[By the mention of this Archbishop, it appeareth, that though this Tract was published but this Year (in the 20th of the Queen) yet that it was compiled some Years before, while Archbishop *Matthew Parker* was alive. And very likely handed about by the Party more obscurely, till now at length it got out of the Press.]

2. ' The Pope of Rome doth sell Sin for Mony; as Whoredom, or such like.

' The Pope of *Lambeth* doth the same. And that can his Officials and Summoners tell, if they list.

1 Tim. 4.

' 3. The Pope of Rome forbiddeth Marriage and Meats. Which St. *Paul* calleth the *Doctrine of Devils*.

John 10.

' The Pope of *Lambeth* doth the same. A false Prophet, and a Stranger: which teacheth the *Doctrine of Devils*.

Exod. 20.

' 4. The Pope of Rome doth command superstitious Holydays to be kept contrary to the Commandment of God.

' The Pope of *Lambeth* doth the same; and compelleth Men to break the Commandment of God, to observe Popish Traditions.

And so in this Tract the Parallel is drawn at good length in divers other Particulars, under Fourteen Articles, between the Pope of *Rome*, and the Pope of *Lambeth*.

The Third Table, Containing an Hundred Points of Popery remaining: Which deform the English Reformation.

' 1. The Popish Names and Offices. The Archbishop or Primate of *England*: Whose Office standeth not so much in Preaching, as in granting of Licences and Dispensations, according to the Canon Law.

' 2. That he is called *Lords Grace*, or *Gracious Lord*; contrary to the Commandment of Christ, *Luke 22. 25.*

' 3. That the other Bishops are called *Lords*: have Domination, and exercise Authority over their Brethren; contrary to the Commandment of our Saviour Christ, *Matth. 20. 25. 1 Pet. 5. 4.* And so the Writer goes on with many other pretended Points of Popery under the Titles of the Court of *Faculties*, and the *Commissaries Court*. This is signed by *A. Gilbie*.

The Fourth Table, Of the bringing in of divers of the Popish Corruptions, yet remaining in our English Church. Under this Table are brought the Conjured Font; Godfathers and Godmothers; Women to baptize Children; Confirmation, or Bishoping of Children; standing at the Gospel; the dividing of the Chancel, Bells, Organs, Surplices, Prick-song, and many more: assigning under what Popes they were brought in, and in what Year. And this Fourth Table is subscribed by *T. W.* [*Wilcocks* perhaps] as the Author. This calumnious Pamphlet was

thought fit to have a Place among the Collections in the Book called, *ANNO*
Part of a Register.

The Second Edition of a Book of the same Strain came forth this Year in *Twelves*. It was first set forth in the Year 1565. by such Ministers as refused wearing the Apparel, prescribed to be used in divine Service; intitled, *A brief Discourse against the outward Apparel and ministring Garments of the Popish Church*. It is said to be printed in 1578. but no Place where, or Person by whom: It seems, by the Form of the Letter, to have been printed in *Holland*. In this Edition is an Address of the Book, speaking thus to the Reader.

1578.

*A Discourse
against the
outward Ap-
parel and mi-
nistring Gar-
ments.*

*The Pope's Attire, whereof to talk, I know to be but vain:
Wherefore some Men that witty are, to read me will disdain.
But I would wish that such Men should with Judgment read me twice,
And mark how great an Evil 'tis, God's Preachers to disguise, &c.*

Of this Book I have given some Account elsewhere. Yet it will not be amiss to add some other Passages, for brevity sake omitted there.

*Hist. of the
Reformation,
Vol. I. p. 447.
Some Account
of that Book.*

Whereas it was said in favour of the Apparel, that it was enjoined for Order and Decency, and for Distinction sake, it was shewed, 'How unnecessary a thing it was, for the Ministers to be known from other Men. Which might easily appear by that which we read of *Samuel* and other Prophets: of *Peter* and *Paul*, and other holy Men. *Saul* met *Samuel*, and did not know him by his Apparel; but said unto him, *I pray thee tell me, where is the Seers House*. And when the Messengers of *Abaziah* met *Elijah*, they did not by his Apparel know that he was a Prophet. But when they declared to their Master, that he was a hairy Man, and one that was girded with a Leathern Girdle, the King knew by that Sign of Austerity, that it was *Elijah* the *Thesbite*. And that *John Baptist* wore not any kind of Garment, whereby he might be known to be a Prophet, but his Apparel was such as was commonly worn in the Wilderness, or Forest, where his abode was. *Peter* when he followed Christ into the High Priests House, was not known by his Apparel to be one of Christs Disciples; but by his Speech. That *St. Hierom* did advise *Eustochium* a Virgin; a Garment must be neither too cleanly, nor too sluttish; neither notable by any Diversity. — That the whole Clergy of *Ravenna*, in the Days of the Emperor *Carolus Calvus*, about the Year 876. writ an Epistle to the Emperor, wherein are these Words, *Discernendi a plebe vel ceteris sumus, Doctrinā, non Veste, Conversatione, non Habitu, &c.* In the *Decrees* also, xxi. *Caut.* & 4. *Quest.* we read thus, *In priscis enim temporibus omnis Sacratu Vir, cum mediocri aut vili veste, conversabatur*. By these Places it is manifest, that it is nothing necessary, neither according to the Example of the first Church, that there should be in the outward Apparel of the Ministers such Difference.

That at first ministring Garments were *Jewish*. For the *Jews*, because they were a People given to have a sensible God's Service, had many goodly glittering things prescribed them, to stay them from receiving of those Things, that the Heathen Nations, from among whom they came, and that dwelt round about them, had, and did use. But none of these Garments that *Aaron's* Priests wore, did lack their lively Significations, to be fulfilled in Christ and his Church. When

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Christ therefore was come and had fulfilled all these things that were by those Garments figured, then was there no more use of them. But it remained, that the People that should serve God under Grace, should not serve him in Figures and Shadows, but in Spirit and Truth. Such Parts therefore of the Popes ministring Garments, as have been borrowed of the *Jews*, ought not to be received of us.

Again, That some parts of the ministring Garments were *Heathenish*: As the Surplice, the Tunicles, the Chasuble and Cope; and some mixed of both: as is the *Albe*, or white Linnen Garment, wherein the Priest useth to say his Mass. That it appeared by *Glossa ordinaria* upon *Ezekiel*, that the *Egyptian* Priests used a white Linnen Garment in their Sacrifices. The like Matter writeth *St. Hierom* upon the same Place. The *Jews* also had *Ephod Lineum*, i. e. a Linnen Ephod, or Garment, much like to the Popes holy *Albe*. *Platina* in his Book *De Vestimentis Pontific.* writeth, that *Sylvester* the first, about 320 Years after Christ, ordained the Sacrament of Christ's Body, should be ministring in a white Linnen Garment only; because Christ's Body was buried in white Linnen Cloth. Of this Linnen Garment *Durandus*, in his Book, intitled, *Rationale Divinorum*, saith, That of necessity it must be had in all holy Ministration: And noteth in the same Place the Signification of it. And *Polydore Virgil*, They came from the Egyptians by the Hebrews.

Again, How these Garments have been abused, is manifest to as many as have considered the Doings of Idolaters, Sorcerers and Conjurers. For all these did nothing without them. The Conjurers and Sorcerers can neither have the Instruments that they work with, nor use them, when they have them; but they must have some help of some of these things. Their *Aaron's Rod* wherewith they work wonders, cannot be had without much help of these things. Their *Aqua Lustralis*, the conjured Water, (without which no Circle can be made to keep out the Devil) can in no wise be made without a Surplice or *Albe*. The Devils can neither be called up, nor bound when they be called up, nor yet conjured down again, without a *hallowed Stole*. If there were no more in us therefore, but a Desire not to seem to be Idolaters, Sorcerers or Conjurers, it were enough to move us to refuse to admit the ministring Garments of the Popes Church. But there is more to move us.

The Judgment
of M. Bucer.

Afterwards some of our learned Reformers are alledged. First, *Martin Bucer*: Who, being required to write his Judgment what he thought meet to be done in this Case; answered, That he could be content to suffer some great Pain in his own Body, upon Condition that these Things were utterly taken away. And in such case as we are now, he willeth, that in no Case they should be received. As did most plainly appear in that which he writ upon the 18th Chapter of *St. Matthew*, *Woe to the World because of Offences*. Where he saith, That no Man will earnestly strive to maintain these superstitious Ceremonies, but such as be, either open Enemies to Christ, or else Backsliders from Christ. And from *Cambridge* he writ to a most dear Friend of his beyond the Seas, writ the 12. January 1550. *Quod me mones de puritate Rituum, Scito, hic neminem extraneum de his Rebus rogari. Tamen ex nobis, ubi possumus, officio nostro non desumus, scriptis, & coram. Ac imprimis, ut plebibus Christi, de veris Pastoribus consulatur: Deinde etiam, de puritate purissimâ, & Doctrinâ & Rituum.* Which Words are cited

by

by Theodore Beza, in his Answer to the Calumniation of Francis Baldwin. And in the same Epistle he saith, *Sunt qui humanissimā Sapientia, & evanescentibus Cogitationibus velint fermento Antichristi conglutinare Deum & Belial.* A N N O 1578.

Here is, as the Writer of this Tract proceeds, the Judgment of Bucer, concerning the retaining of Ceremonies, plainly set forth, speaking expressly of this Church of England. And this he [this Author] saith, he mentioneth the rather, because it was said by some, that this Father is against us.

[What that very Reverend and Learned publick Professor of Divinity in Cambridge, thought indeed, and held of this Controversy, may be fully seen in that Argument between him and A. Lasco in the Time of King Edward VI. set down at large in the Annals of the Reformation, under the Year 1564. Wherein he hath these Words, *Ecclesie in quibus viget Christi purissima & prædicatio & Fides, &c.* Those Churches, wherein the most pure Preaching and Faith of Christ obtains, and a manifest and most earnest Detestation of all Antichrists appeareth, &c. may piously, holily, and truly to the Glory of Christ, use Garments, however like to those of Aaron, and the same in Matter, Shape and Colour, with the Papistical. And again, *Antichristus non potest, &c.* i. e. Antichrist cannot, by any Abuse of his Party, so defile, either these Garments, or any work of God, that the godly, casting off all Abuse thereof, may not also use them to pious Significations and Admonitions; and so serve to set forth the Glory of God.]

Bucer's Controversy with Lasco about the Habits, Annal. p. 172.

He proceedeth then to shew the Mind of Peter Martyr, the learned Professor of the other University. Whose Judgment, he saith, was often asked, 'Who did more than once in his Writings, call them *Reliquias Amorrhæorum.*' And although he did in some Case think, that they might be born with for a Season, yet in our Case he would not have them suffered to remain in the Church of Christ.

P. Martyr.

Further, 'That Dr. Ridley, when at his degrading, Dr. Brookes persuaded him to put on the Surplice with the rest of the Massing Garments, he utterly refused to do so, saying, *Truly if it came on me, (meaning the Surplice) it shall be against my Will.* And when they were put on him, he did vehemently inveigh against the Bishop of Rome, calling him *Antichrist*; and all that Apparel, foolish and abominable. Hereby it appeared what Estimation that worthy Martyr had of the Popish Garments at the time of his Death: albeit in the Days of King Edward he did stoutly maintain them against Bishop Hooper.

Bp. Ridley.

Bishop Jewel in his Reply to Harding, p. 442. hath these Words: *Verily in the House of God, that thing is hurtful that doth no good. All the Ceremonies of the Church ought to be clear and lively, and able to edify.* But in case they want all these Properties, as undoubtedly they do, then by this Mans Judgment we may well reject them.

Bp. Jewel.

At the Conclusion of this Tract, there is a Prayer composed for the Occasion: wherein are these Words. 'Are not the Relicks of Romish Idolatry stoutly retained? Are we not bereaved of some of our Pastors; who by Word and Example sought to free thy Flock from those Offences? Ah! good Lord, these are now by Power put down from Pastoral Care. They are forbid to feed us: their Voice we cannot hear. This is our great Discomfort: this is the Joy and Triumph of Antichrist his Limbs, our Enemies. Yea, and that is more heavy, Encrease

A Prayer at the End of this Tract.

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of this Misery is of some threatned, of the wicked hoped for, and of us feared, as thy just Judgments against us for our Sins. In the End of this Prayer is brought in the Lord's Prayer, and the Creed, after this Manner: 'In thy Name, O Christ, our Captain, we ask these things, and pray unto thee, O Heavenly Father, saying, *Our Father, &c.* And then, 'O Lord, increase our Faith, whereof we make Confession, *I believe in God, &c.* And then, this Sentence, *Arise, O Lord, and let thine Enemies be confounded.*

And this is the Sum of that Book, which I have been the larger in setting down, to supply what was omitted before in my *Annals*: being a Book drawn up by a joint Combination and Assistance, Study and Pains of the learnedest of that sort of incomplicant Ministers, chiefly of London.

Display of
Popish Pra-
ctices.

Other Books of Religious Subjects printed this Year, being thought useful Books for *English* Readers, were translated out of other Languages, as many were in these Days. One of these was intituled, *A Display of Popish Practices*; published in *Quarto*, in a black Letter: being a Piece of *Theodore Beza*, in Vindication of *Calvin's* Doctrine of *Predestination*. Which some Person nameless had writ against, and endeavoured to confute. It was translated out of *Latin* into *English*, by *William Hopkinson*, Preacher of the Gospel. Which Translator gave it this Title, *An evident Display of Popish Practices, or patched Pelagianism: wherein is mightily cleared the sovereign Truth of Gods eternal Predestination; the stayed Ground-work of our assured Safety.* He dedicated it to *Elmer* Bishop of *London*: humbly recommending it to his Honours Protection: 'Whose Zeal for the Lord's Family he had oftentimes experienced to his great Comfort, in the time of his being within his Jurisdiction in *Lincolnshire*.

Answering a
Book against
Calvin's Do-
ctrine of Pre-
destination.

The Preface of that Writer against *Calvin's* Doctrine began thus, according to this Translation. 'Thy Doctrine, *John Calvin* (a Man much renowned in all the World) hath many Favourers; but therewithal the same in like manner hath many Adversaries. But I, who wish there may be one Doctrine, as there is one Truth, and all to consent thereunto, if it may be, have thought convenient to admonish thee familiarly of those things, which are usually boasted against this Doctrine; that if they be false, thou wouldest refute them: and send thy Refutation to us, that we may the rather withstand them; and do it with such Proof, as the People may understand. There be many things wherein many dissent from thee. But for the present he said, he would deal with him, of the Argument of *Destiny*, or *Predestination*. Because both this Article moved much Controversy in the Church, which they wished might be suppressed; and also that his [*Calvin*] Reason in this Argument, seemed to be such as could not be refuted by those Books which hitherto he had published.

The Articles which this Writer had gathered out of *Calvin's* Books, (which *Beza* calleth *Slanders*, and answereth distinctly) were such as these.

I. The first Article, that is the first Slander. God in the bare and alone Determination of his Will, hath created the greatest Part of the World to Perdition.

II. The

‘ II. The Second Slander : God hath not only predestinate *Adam* *A N N O*
 ‘ to Damnation, but to the Causes of Damnation. Whose Fall he did 1578.
 ‘ not only foresee, but would it with an eternal and secret Decree; and
 ‘ ordained, that he should fall. Which that it might come to pass in his
 ‘ Time, he appointed an Apple the Cause of his Fall.

‘ III. The Sins that are committed are done, not only by his Sufferance, but also by his Will. For it is frivolous to assign a Difference
 ‘ between the Sufferance and Will of God.

‘ IV. All the wicked Acts that Man committeth are the good and
 ‘ just Works of God.

‘ V. No Adultery, Theft or Murther is committed, but the Will of
 ‘ God cometh in betwixt. *Institut. chap. 24. Distinct. 44.*

‘ VI. That the Scripture manifestly witnesseth, that wicked Acts are
 ‘ assigned to God; not only willing, but the Author thereof.

‘ VII. Whatsoever Men do, when they Sin, they do it by the Will
 ‘ of God. For because the Will of God oft times striveth with his
 ‘ Commandment.

‘ VIII. The hardning of *Pharao*, and moreover his frowardness of
 ‘ Mind and Rebellion, was the Work of God. And that by the Te-
 ‘ stimony of *Moses*, who ascribeth to God the whole Rebellion of
 ‘ *Pharao*.

‘ IX. The Will of God is the chief Cause of the hardning of
 ‘ Men.

Other Articles attributed by this Writer to *Calvin* were, ‘ That Satan
 ‘ was a Lyar by the Power of God. That God giveth Will to them
 ‘ that work Wickedness: yea, he ministreth wicked and dishonest Affe-
 ‘ ctions, not only by Sufferance, but effectually: And that for his own
 ‘ Glory. The wicked in their Wickedness do rather God’s Work than
 ‘ their own. We Sin of Necessity by the Sense of God, when we Sin
 ‘ of our own, or at adventure. Lastly, Those things which Men com-
 ‘ mit by their own wicked Inclination, the same also proceedeth of the
 ‘ Will of God.

These uncharitable Consequences, and odious Insinuations from the
 Doctrine of *Predestination* and the Will of Man, as stated by *Calvin*,
 highly provoked the Church of *Geneva*. Insomuch that *Beza*, the
 chief Minister there, answered every one of those Articles with some
 Sharpness: calling them all downright Slanders, Calumnies and Lies:
 and him Sycophant, and in one place, Devil. *Wilt thou, Devil, never
 leave thy Slander?* And by his Learning confuting the Adversaries Ar-
 guments: and appealing frequently to *Calvin*’s own Writings: wherein
 these dangerous Doctrines were utterly disallowed and discovered by him.
 And finally, concludes that this Man’s Doctrine is patched together of the
 Doctrines of *Papists*, *Anabaptists*, *Servetus* and *Pelagius*. The Tran-
 slation of this Book, he that employed himself in the doing of it, did
 think would be of great Use to *English* Readers, his Countrymen; ef-
 specially those that wandred in the Way of Ignorance, and took part with
 the wicked Cause, for lack of helps.

Now came forth likewise a Book of Practical Religion in *Quarto*, *The Way of*
 translated also out of *Latin* into *English*, called *The Way of Life*:
 Written by a Divine of Fame in the Kingdom of *Denmark*: Being a
Christian

*Calvin and
 his Doctrine
 wronged and
 misrepresented*

*The Way of
 Life*

1578. Christian and Catholick Institution ; comprizing principal Points of Christian Religion ; which are necessary to be known of all Men.

Gratulatio
Waldenensis.

Gratulatio Waldenensis was set forth this Year by *Gabriel Harvey*. It was a Description of the Queen's Reception of the University of Cambridge at *Audley End*, in the Precincts of the Town of *Walden* in *Essex*. Printed in Latin by *Henry Binneman* : in four Books. The Title of the first Book, *Gabrielis Harveii Xaîpe : Vel Gratulationis Valdinenfis Liber primus. Ad magnificentissimam Principem, & Augustissimam Reginam ELIZABETHAM Audleianis Aedibus regicè exceptam.* The Second Book, to the Earl of *Leicester*. The Third, to Lord *Burghley*. The Fourth, to the Earl of *Oxford*, Sir *Christopher Hatton*, and Sir *Philip Sydney*.

The History of
the Wars in
Italy in English,
writ by
Guicciardin.

And to conclude, This Year also was printed in a fair Folio the History of the excellent Italian Historian, *Guicciardine* ; translated into English by *Geffrey Fenton* : Containing the Wars of Italy and other Parts, continued for many Years under sundry Kings and Princes : Wherein much History of Religion is interspersed ; and of Stirs occasioned by the Pope. The Editor dedicated this his Translation to *Q. Elizabeth*. In his Epistle he took notice, ' Of her great Skill in History : wherein she far, above all other Princes, had a most singular Insight and Judgment. And concerning State and Government, [which that Book chiefly treated of] God had expressed in the Person of her Majesty, a most rare and divine Example to all other Kings of the Earth, for Matter of Policy and sound Administration. All Law of Reason, of Equity, and of other Impression whatsoever, did challenge to appropriate the Address of the Work to her. In whom, for her inspired Science and Spirit to judge of Monuments and Events of things ; and for the Felicity of her Government in Seasons so perillous and conspiring, all Kings and Kingdoms and Nations round about her, rose up to reverence, in her Form of governing, that Property of Wisdom and Virtue ; which, it seems, God had restrained to her Majesty only, without participation to any of them. And in that regard they held her, as he added, the sacred and fixed Star. Which Light God would not have put out ; though the Devices of Men on all Sides were busy to draw Clouds and dark Vails to obscure it, &c. And again, ' That God had raised and established her Majesty a Sovereign Prince of several Nations and Languages : and with the Fruits of a firm and continued Peace, had plentifully enriched the People of her Dominions ; restored Religion and the Church of Christ, to dwell anew among us ; made her Strength awful to all her Neighbours ; and lastly, had erected her Seat upon a high Hill or Sanctuary, and put into her Hands the Ballance of Power and Justice, to peaze and counterpeaze at her Will the Actions and Counsels of all the Christian Kingdoms of her Time. This I thought worthy the extracting from the grave Writer ; who lived in, and was an Observer of these very Times : To shew what Honour and Reputation she had by this time of her Reign attained to among her Subjects, and through the Christian World, for her great Wisdom, Learning, Favour and Protection of true Religion, and Abilities in Government, and awful Respect among the Princes of the Earth.

Books of Religion
set forth
abroad in Germany.

For what Books of Note of religious Subjects were published abroad, I transcribe a Paragraph of the famous *Helvetian* Divine, *Rodolphus Gualtar*, in an Epistle to *Cox* Bishop of *Ely* : *Ego his Nundinis* [Franco furtenfisibus]

furtenfibus] *nihil in lucem dedi præter Sermones Germanicos X. de Pane A N N O*
vita, Jefu Chrifti, & ejus verâ manducatione ; ex Joannis Sexto Cap. 1578.
Quos fi aliquando Latinos fecero, ad te mittam. Julius fe mittere dixit
Benedicti Talmanni Libellum, quo novum illud & portentofum de Ubiqui-
tate Corporis Chrifti dogma, egregiè confutatur. Sub prelo eft Liber
doctiffimus de orthodoxo confenfu Ecclefie veteris in negotio cœnæ Do-
mini.

The Sum of which Words was, his mention of Three Books: One was, Ten Sermons of his concerning the *Bread of Life, Jefus Chrift,* and *the true eating of him ;* from St. *John,* Chap. vi. Another, *A Confutation of the new and monftrous Doctrine of the Ubiquity of the Body of Chrift:* By *Benedict Talman.* A Third, *Of the Orthodox Conſent of the antient Church in the Buſineſs of the Lord's Supper:* being a very learned Book.

C H A P. XV.

The Queen's Match with the French King's Brother ; Concerted. A N N O
Provoked by a Seditious Book againſt it. Iſſueth out a Pro-
clamation : The Sum thereof. Stubbs the Author puniſhed ; Re-
mains Priſoner in the Tower. His Petition. A Nobleman (thought
to be Sir Philip Sydney) writes to the Queen, upon the Par-
liament's Suits to her to marry. The Earl of Leiceſter under
Diſlike with the Queen about this French Match. His Pro-
teſtation, and offer of Exile.
1579.

THIS Year 1579. the *French Match* with *Q. Elizabeth* was earneſtly concerted. Which ſome of her wiſe Stateſmen thought neceſſary, for the Security of the Kingdom : that there might be an Heir of the Queen's Body to inherit the Crown : Though the Difference of Religion, (*Monſieur* being a Papiſt) did create a great Fear and Diſturbance in moſt Men's Minds. So that both Biſhops and Preachers, as well as the Generality of her Subjects, diſlike it utterly.

The French Match concerted earneſtly.

The Queen thought fit to caſt forth ſome Expreſſions to *Sandys,* Archbiſhop of *York,* about this Affair. And he in his Correſpondence with the Earl of *Shrewsbury,* thus wrote from *London,* March 5. how Matters then went: *viz,* ' That things were very uncertain : And that ' he had omitted writing to him ; becauſe theſe uncertain Times could ' bring forth no Certainties. That the *French Matter* had been long on ' ſleep, and ſeemed as dead, but was now revived again. That *Mon-* ' *ſieur* of late had writ moſt kind Letters, claiming Promise, and ' yielding to all Conditions. That the King had ſent a treating Meſſage ' by his Legyard Ambaſſador here. That the E. of *Leiceſter, Hatton* and ' *Walsingham* had very earneſtly moved her Maſteſty to go forward with ' this Marriage, as her moſt Safety. That hereupon Letters were ſent ' by

The Archbp. of York's Advice of it to the Earl of Shrewsbury.

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by Post, as well to *Monſieur*, as to *Semyer*. [Who was here laſt Year courting the Queen.] And the Answer was given to the Ambaſſador here to his Satisfaction. So that, as the Archbiſhop proceeded, it was looked for that both *Semyer* and other *French* Commiſſioners ſhould be here before *Eaſter*, to make up a Concluſion. But what would be the End, added the Archbiſhop, or to what Effect this will come, God knew, and not Man. Yet, as he ſubjoyned, it was but a few Days paſt, her Maſteſty caſt out Speeches to him tending that way. But that if theſe Commiſſioners came, the Parliament would hold; if they came not, it was like they would be prorogued until *Michaelmas*.

The French
Ambaſſador
arrived.

But before he concluded his Letter, he writ the News. That at that very time he underſtood the *French* Ambaſſador, and the reſt of the *French* Gentlemen were arrived, to ſolicit this great Affair: who were courted by the chief Men of the Court. And the Earl of *Leiceſter* treated them at his Houſe at *Wanſted*: he and his Company dining with him there. And it being now reſolved, that *Monſieur D' Anjou*, the King's Brother, ſhould come over to wait upon the Queen in way of Courtſhip, the Council was exceeding buſy, in preparing and ordering Matters for his reception, in order to carry on the Treaty. This was the Archbiſhop's News.

The Couſel-
lors earneſt in
Council upon
his coming.

The Lord *Gilbert Talbot* wrote to the ſaid Earl, his Father, That the Earl of *Leiceſter* and the Lord Treasuſer, though ſcarcely free of a Fit of the Gout, (which, as the ſaid Lord *Gilbert* merrily wrote, the Lord Treasuſer was not then at Leiſure to entertain) for five Days together, in the Beginning of *April*, had ſat in Privy Council, from eight of the Clock in the Morning, till Dinner time: and preſently after Dinner, and an Hour's Conference with her Maſteſty, to Council again: and ſo till Supper time. And all this, as far as he could learn, was about the Matter of *Monſieurs* coming, his Entertainment here, and what Demands were to be made unto him in the Treaty of Marriage, and ſuch like. And laſtly, he aſſured the Earl, That it was verily thought by a great Sort of wiſe Men, that the Marriage would come to paſs. Yet that nevertheless there were divers others, like *S. Thomas of Inde*, who would not believe till he had ſeen and felt. That is was ſaid, that *Monſieur* would certainly be here in *May* next: and that he was with the King his Brother in the Beginning of the laſt Week, and concluded with him of all his Determinations of this Matter, with his good Conſent; and great Commendations to her Maſteſty on his Brothers Part. Further, that it was ſaid he would be accompanied with two or three Dukes, and ſome Earles, and an hundred other Gentlemen beſides, of great and honourable Account.

The Preachers
preach againſt
this Marriage.

But the Preachers were not ſparing to ſhew their Diſlike thereof: taking occaſion in their Sermons from their Texts to vent what Dangers were like to enſue, if this Match ſhould take effect. The Preachers, as that Lord *Talbot* added in his Letter, are ſomewhat too buſy to apply their Sermons to tend covertly againſt this Marriage: many of them inveighing greatly thereat. So that but the Week before this Letter was writ, her Maſteſty hearing thereof, her expreſs Command was, that none ſhould hereafter preach upon any ſuch Text as the like

'like might be inferred.' This above was writ by the said Lord *ANNO*
Talbot, April the 4th. 1579.

Yet it was but the Month after, the Matter grew cooler: and, as the said Lord wrote in another Letter, dated *May* the 15th, the secret Opinion then was, that *Monsieur's* coming, and especially his Marriage, was grown very cold. And that *Semyer* was like shortly to go over again. He added, that he knew a Man that would take a Thousand Pounds in *London*, to be bound to pay double so much, when he [that *Frenchman*] married the Queen's Majesty. This was then the Court Talk. And thus this weighty Matter wavered. Yet soon after *Monsieur* came privately over; and visited the Queen at *Greenwich*.

*This Marriage
Matter cools.*

I have met with an Original Paper, containing the *Articles* propounded on the Part of *Monsieur*, when he was here, in order to his Marriage; to be granted by the Queen and the Lords of her Council: With their Answers to each Article. It is digested into two Columns: the Articles in the one, and the Answers on the other. Which, because I do not find them mentioned at all by any of our Historians, I shall communicate and preserve in the *Appendix*; especially being such a considerable Part of Queen *Elizabeth's* History: and of such Remark, to shew the prudent Wariness with which her Statesmen proceeded in so weighty a Matter; on which the Queen's and whole Kingdom's future Welfare so much depended: and Religion chiefly; with a Deference of all to the Parliament. These Articles were presented, *June* 16. and the Answers to each the very next Day after. The Articles bore this Title: *Articuli propositi pro parte & nomine Illustriss. Ducis Andegavensis, &c.* That is, *Articles propounded on the Part and in the Name of the most Illustrious Duke of Anjou, only Brother of the King of France; To the most serene Queen of England: Concerning, and upon a Marriage between her Majesty, and the foresaid Dukes Highness.*

*Monsieur's
Articles for the
Marriage.*

Numb.
XVIII.

The First Article was concerning the Rites and Ceremonies to be used at the Celebration of the Marriage: that they might be such as from all Antiquity were wont to be used in the Marriage of Kings and Princes. The Second, That all the Dukes Attendants and Domesticks might have the free Use of the Catholick *Roman* Religion in the Kingdom of *England*. The Third, That after the Consummation of the Marriage, the said Duke should be crowned King of *England* with all the usual Ceremonies. The Fourth, That all Donations and Grants of Offices, Rewards, &c. should go mutually in both their Names. Further, That Letters Patents should go as well in his Name, as in the Queen's: Also, to have for the maintaining of his Royal Family yearly, 60000 *l.* Sterling: And for Assurance thereof, to have the Dutchies of *Lancaster* and *York*, during his Life. Further, That the said Duke shall give and assign to her Majesty 50000 Crowns, *de soliel Pro Dote*; to be taken from his Dutchy of *Anjou*: That in case of the Queen's Death, he should have the Education of the Children. These are some of the Articles. The Answer generally given set on the other Column opposite, was, to refer the Consideration and Determination of these Proposals to a Colloquy, and to her Parliament. But I refer the Reader to the whole in the *Appendix*, as far as legible, the Rats having impaired several Words in the Paper, where the Blanks are.

ANN O
1579.

*A Proclamation
occasioned
by Slanders
published
against Mon-
sieur.*

Annal. Eliz.
p. 269.

But how the Nation generally stood affected to this Marriage, may appear from a bold Book printed, the Author whereof was *John Stubbs* of *Lincolns-Inn*. Which gave an ill and rude Character of the Brother of a great Prince; with whom the Queen was not minded to break. Which Book came forth, while he was here in his Courtship. This with other offensive Matters, caused her to set forth a long Proclamation in the Month of *September*, against the slanderous Speeches and Books about the Duke of *Anjou*, and the Queen's Marriage with him. Which though it be somewhat long, yet having so much of the History of that Juncture, and of the State of Religion, and the Transactions in that Match, may deserve (the Sum of it) to be here inserted: especially the Contents thereof being but briefly and imperfectly mentioned in *Camden's History*.

She began with the Acknowledgment of God's wonderful Goodness to her: 'That she had so good Proof of God's singular Goodness in the continual Preservation of her, from his first setting her in the Throne, as his chosen Servant, to reign as she had done from the Beginning, in restoring and maintaining the Truth of Christian Religion, and of a long and universal Peace in her Dominions, against all Attempts of foreign Enemies and Conspiracies of Rebels: Governing her Estate in that sort, as her Realm was, and had been always free from outward Hostility and War, made and denounced by any foreign Prince: Being oftner sued unto by the greater Sort for Friendship and Alliance, than ever irritated by any Messages of War, or Unkindness; A rare thing to be found in the Reign of any of her Progenitors. And therewith also having proof of the universal Love, Liking and Favour of her People. As for all these she daily acknowledged her Debt, greater to Almighty God than she was able in Thankfulness to express; and yet had no cause, through her stedfast Hopes in God, to mistrust the continuance of these his Graces towards her: Of which Benefits, so largely bestowed upon her, she would have been loth to have on her behalf made any mention, but that she would not have the Malice of some leud, disordered Persons, by Sufferance thereof, to work any evil Effect, either to irritate unjustly any foreign Prince, being in good Amity with her, to think themselves for honourable Dealing, to be unhonourably used, by Word or Deed, in her Dominions; or to alienate the Love and Estimation which her People have of her, for her godly, christian and peaceable Government.

A leud Seditious Book.

And that therefore being lately informed of a leud Seditious Book, of late rashly compiled, and secretly printed, and after seditiously dispersed into sundry Corners of the Realm: and that considering it manifestly contained, under a Pretence of dissuading her away from Marriage with the Duke of *Anjou*, the *French King's* Brother, a heap of Slanders and Reproaches of the said Prince, bolstered up with manifest Lies, and deceitful Speeches of him; and therewith also maliciously and rebelliously stirring up all Estates of her Majesties Subjects, to fear their own utter Ruin, and a Change of Government: But especially, to imprint a present Fear in the zealous Sort [the *Puritans*] of the Alteration of Christian Religion by her Majesties Marriage; with many other false Suggestions, to move a general Murmuring and Disliking in her loving People concerning her Majesties Actions in this

‘ this behalf. Wherein though the wiser Sort, being acquainted by long
 ‘ proof with her Majesties honourable and direct Proceedings, both in
 ‘ Government Politick, and in constant Maintenance of Christian true
 ‘ Religion, in Times of no small dangerous Storms, rising from Rome
 ‘ and their Adherents, (from which her own Person had not been free)
 ‘ and that for no other Cause, but for the Maintenance of the true
 ‘ Christian Religion : Yet lest the simpler Sort and Multitude, being na-
 ‘ turally affected towards her Majesty and her Safety, might be abused
 ‘ by the fair Title of the Book, and the Hypocrisy of the Author, as
 ‘ as well in abusing Texts and Examples of Scripture, perverted from
 ‘ their true Sense ; and interlacing of flattering Glosses towards her, to
 ‘ cover the rest of the manifest Depraving of her Majesty, and her
 ‘ Actions to her People:

‘ Therefore her Majesty, continuing her Intention in the good Govern-
 ‘ ment of her Subjects in their due Obedience, most earnestly willet
 ‘ them, and every of them, to understand, that first, she cannot but
 ‘ detest greatly, and condemn such a seditious Author, with his Fardle
 ‘ of false Reports, Suggestions and manifest Lies, forged against a
 ‘ Prince of a Royal Blood, as *Monfieur*, the *French* King’s Brother is ;
 ‘ and such one as was well known to her Majesty even by the Confession
 ‘ of the *French* Protestants, (who cannot but attribute all the good they
 ‘ have got to be by his means) to have of long time entirely loved
 ‘ and honoured her ; and as ne’er could be challenged to have had any
 ‘ ill meaning to her Majesties godly and peaceable Government : Neither
 ‘ yet to have deserved in his Behaviour at home the Malice of any of
 ‘ the Subjects of *France* in any part, dissenting in Religion, by any his
 ‘ Cruelty, Deceit, or other unhonourable Act or Attempt. Which De-
 ‘ vices be full strange to his Disposition. Yea, such a Prince, as against
 ‘ whose courteous Nature and liberal Heart, no Man, after this envious
 ‘ Wretch, had once the Face to avouch a Gainfay ; as in whom she never
 ‘ could hear the wise and earnest Protestants to have noted a Vice ; and
 ‘ such a one also, as never in any Demand required any jot to be changed
 ‘ in the Laws, neither in Religion, or other Matter whatsoever : Of
 ‘ which her Majesty assured all her Subjects of her Word ; which yet
 ‘ was never spotted.

‘ And therefore whatsoever the seditious Libeller had sought by these
 ‘ malicious Reports of Hear-says uncertain, of vain Gueffings and Sup-
 ‘ posals, to persuade others, her Majesty, who ought best to understand
 ‘ by the true Information of her own faithful Ministers ; and had just
 ‘ Cause of long time, by many good Means, to try and examine the
 ‘ Actions and Intentions of the said Prince ; did of her own Knowledge
 ‘ declare the said Reports to be false and malicious, forged against ma-
 ‘ nifest Troth. Whereby her Majesty is to be highly touched in Honour,
 ‘ in that a Prince of such Estate and Degree, having born towards her
 ‘ of long time a faithful and honourable Good-will, should in this de-
 ‘ spightful Sort upon his Adventure to come so private as he did, to see
 ‘ her Majesty, not without his own peril by Seas, and otherwise, im-
 ‘ mediately, by their Printing and Libelling be reproved, taxed, and so
 ‘ falsely his Actions condemned, without special Fact, truly or probably
 ‘ uttered against him.

ANNO
1579.

Duke of Anjou
vindicated.

The Q. looks
upon her self
as touched in
Honour by this
Libeller.

ANNO
1579.

*Vindication and
Commendation
of the French
Minister.*

‘ And having not spared the Prince, and the Master, yet could not these Libellers imagine their Lust in their Malice fully supplied, without dispersing vile, dishonest, railing Speeches and Taunts against his principal Minister and Ambassador, attending here for his Masters honourable Affairs. In whom there hath not been found at any time, in all his Negotiations here with her Majesty, or her Council in publick, or in any other familiar Behaviour with Noblemen or Gentlemen, any just Argument or manifest Token of any evil Condition, as wherewith he is charged. But contrariwise in this Gentleman, (being also born of good Parentage) there hath appeared singular Wisdom, Modesty and great Temperance in all his Embassy ; to the Allowance of the Wisdom of his Lord and Master, in making choice of such a Servant. Who also hath so discreetly governed all his Company and Train, (which was a great Number of Gentlemen, and of good Calling) as it hath never been seen in this Realm, that half such a Number of Strangers have been so orderly kept so long a time together, from common Mishaps that fall out full oft among our own Nation. Which wise Government hath justly given more Cause of Honour than Spot of any Disgrace. So as if these kind of barbarous Depravings of all Men’s Actions (though they be never so good, honourable and kind, and not without their own Peril testified) should be permitted, it might be doubted, that it should breed a common Loathing of the *English* Nation to all other Nations of *Christendom*.

*The pretended
Dangers by her
Majesties
Marriage
answered.*

‘ And as for the rest of the Contents of the said leud Book, tending to open to her Subjects such fearful Dangers to her Majesties Person, to the Cause of Religion, to the whole Estate of the Realm, and so forth ; and all, only by her Majesties Marriage ; her Majesty cannot but greatly mislike : Yea, and mervail, that when she hath had so many Solicitations, Requests, yea, Prayers of her People in common continually, of her Estates in every Parliament assembled almost, importunately ; to dispose her self to Marriage ; as the only Remedy to avoid all the Perils now threatned by this seditious Writing ; and namely, to avoid all our greater Civil Wars and Bloodsheds, as between the Houses of *York* and *Lancaster* are lamentably recorded, for the Crown : Now nevertheless all the same Calamities and Mischiefs, thought meet by publick Advices to be avoided only by her Marriage, are by these malicious Gueffings, and as it were fanatical Divination, threatned to fall upon the Realm contrariwise, by her Majesties Marriage. A strange and a contrary Effect propounded out of one self Cause.

*Some secret
monstrous In-
novation in-
tended by the
Libels.*

‘ And yet it was to be especially noted, that nothing was once touched in all these seditious Libels, (though they pretended great Care for the Church, the Crown and Commonwealth) how by any other good Provision, (if her Majesty should not marry) these so great Perils might be avoided, when God should call her from hence. A Matter that might in some part have qualified the rest of the rash Discourfers, by shewing thereby some sincerity of good Meaning to her Majesty and the Realm. For lack whereof it did manifestly appear, that the only Scope whereof was, under plausible Shew to distinguish her Majesties Credit with her good People, and set all at Liberty, for some monstrous secret Innovation, without any Care or Memory of Provision of Surety for her Majesties Person, or for peaceable Succession, either with her Marriage, or without her Marriage.

‘ Neither

Neither was there once, in any one Sentence of this Libel, any so much as a Supposal touched of any motherly or princely Care to be in her Majesty, to provide, that if God should move her Majesty to marry, in what sort the same might be honourable to her Majesty, profitable to the State of the Realm, and not hurtful to the Continuance of the peaceable Government of the same, both in State of Religion and Policy.

Of all which Matters, especially concerning the State of Religion, and Continuance of common Peace in her Dominions, she needed not by Words to express her princely Care in her publick Actions. For that the Effects thereof did plentifully give Testimony. And so she found her good Subjects thankful to her for the same. And yet however the crooked Nature of the seditious Libeller would not imagine any such princely Care in her Majesty, nor of any Duty in any Counsellor as he pretendeth to be in himself. Yet was there never any Treaty or Colloquy in her Majesties Time, wherein there was not special Care and Provision, with her Majesties good liking, propounded by her Counsellors to withstand and avoid by God's Permission and Favour, the Perils so often repeated in the foresaid Book. Neither was there any thing of moment, that might concern the Crown, or the Nation, or the Realm, that was ever demanded by this Prince, or is otherwise, than should be found meet to be confirmed in Parliament, as in former Treaties of like Marriage have been.

*The Queen's
Appeal for her
Care of Reli-
gion and
Peace.*

So that her Majesty had no small Cause to be in this sort grievously offended with such a leud Denuntiation to the People, by so common a false Libel, like as by a Trump of Sedition, secretly sounding in every Subject's Ear, both of the manifest Lack of her Majesties princely Care, if she should mind to marry: and also of the undutiful Offices, and unnatural Intentions of her Counsellors, both against God, Queen, Realm and People.

*The Q. why
so offended
against this
Libel.*

And therefore upon these Considerations, and especially to arreign between her and her Subjects, that Devotion of Love which hitherto by God's Goodness she hath possesst; her Pleasure and Commandment was, that no Person, which had regard to her Honour, should esteem of the said seditious Book, or the Maintainers or Spreaders thereof, otherwise than of a traiterous Device, to discredit her Majesty, both with other Princes, and with her good Subjects; and to prepare their Minds to Sedition: Offering to every most meanest Person of Judgment, by these kind of popular Libels, Authority to argue and determine in every blind Corner, at their several Wills, and of the Affairs of publick Estate: A Thing most pernicious in any State.

*The Book to
be esteemed as a
traiterous De-
vice to discre-
dit the Q.*

And therefore her Majesty willed and straitly charged, that both the foresaid Book or Libel, wheresoever they, or any the like might be found, should be destroyed in open Sight of some publick Officer: and the Favourers or With-holders thereof, to be attached to answer according to their Demerits. Given at Giddie-Hall in Essex, the 27th of September, in the 21st Year of her Majesties Reign.

*The Book
wheresoever
found to be de-
stroyed.*

This notable Proclamation, (which might be called her Majesties Declaration to all her Subjects) I have set down at Length, because our Historians, neither *Stow* nor *Hollingshed*, have taken any notice of it: and *Camden* but briefly, as I said before. And the rather, it ap-
pearing

ANN O
1579.

pearing hereby, that her Majesty might openly declare, how much she tendred an Esteem and good Opinion of her self among her Subjects; and how cautious of giving any Offence to her neighbouring Princes, in order to the preserving Peace and a good Understanding with them. And in sum, that her People might confide in her Wisdom, and Care of the true Religion established, and good Government over them.

The Council
writeth to the
Archbp. and
Bishops concern-
ing this Book.

It must be added, that she caused her Privy Council the next Month to write a large Letter to the Archbishop and Bishops, concerning this Book: wherein she together with that Prince was so defamed: and to provide that her said Proclamation might be known to all their Clergy: that they might the better know this whole Affair, and vindicate her Majesty. This Letter of the Council may be read in the Life of Archbishop Grindal, in the *Appendix*, Numb. XIII. I refer the Reader to other Historians to relate, how soon after the Author, Printer and Publisher of this offensive Book were found. The first, namely, *Stubbs*; and the last, namely, *Page*, having their Right Hands chopt off, according to a former Statute.

Stubbs in the
Tower peti-
tions for his
Liberty.

Nor was all his Punishment over; for after this dreadful Execution done upon the Author, he remained in the *Tower*. Whence his next Care was for his Liberty. Here he was in *August*, 1580. Thence soliciting the Lord Treasurer for the Queen's Favour for his Enlargement, and that in regard of his Wife's Sickness, and promising all faithful Obedience to her for the future. 'That it would please him to testify, that
' as formerly to her Highness, so hereby now to his Honour, he professed,
' and lay forth a sore and sorrowful Heart, thus to have incurred her
' Majesties great Offence, and judicial Sentence of transgressing the
' Law. Henceforth vowing that short Remainder of his Life, and that
' small of his poor Service, wholly to her Honour. At least, to pray
' for her long Life, and blessed Reign over us.

His Wife's
Supplication to
the Q. for him.

To which I may add his Wife's humble Supplication to the Queen for his Liberty: Avowing his great Loyalty to her, and how far his Thoughts were of stirring any Sedition or Rebellion, when he compiled his Book, frequently recommending her to God in his Prayers, together with his own Endeavour to promote Religion: In these Words: 'In
' most humble and lamentable wise, &c. That whereas your said Sub-
' ject [*J. S.*] by reason of the compiling of a certain Pamphlet lately
' printed and dispersed, hath not only procured unto himself the ill Opi-
' nion of your Majesties most honourable Council, but also hath incur-
' red your Highness most grievous and fearful Displeasure; notwithstand-
' ing your poor Subjects said Wife standeth in good Hope, and most
' earnestly beseecheth and beggeth of your most excellent Majesty, to
' be good and gracious Lady unto him. And so much the rather, be-
' cause, that albeit as it seemeth to your Majesties wise Judgment, and
' in the grave Consideration of your most honourable Council, that the
' said Book should contain Matter not only to withdraw the good Will
' and Opinion of your loving Subjects from your Majesty, but also to
' move and stir them to Sedition and Rebellion: Yet from the approved
' Knowledge that your poor Subject's said Wife hath by many Argu-
' ments, since their intermarrying, of her Husbands loyal Heart to-
' wards your Majesty, by his daily and earnest mentioning of your
' Majesty to God in his Prayers, and by his diligent and constant Care
' for the promoting of Religion and the Church of God: She dared
' avouch

‘ avouch upon her Life, Conscience and Soul, that her said Husband’s
 ‘ Meaning and Intention was therein the Glory and Honour of God;
 ‘ next, the Preservation and Safety of your Royal Person, and the pub-
 ‘ lick Weal and Benefit of his Country.

ANNO
 1579.

Among the rest that liked not this intended Royal Match, and feared the ill Consequences of it, was a very remarkable Person in these Days, even the brave Sir Philip Sydney. Who exprest it more prudently in addressing a secret Letter to the Queen her self; whether by her Command, to shew his Judgment; or rather proceeding from his own Zeal for hers, and the whole Kingdoms Happiness. Which Letter falling into the Hands of the Lord Treasurer’s Secretary, Mich. Hikes, Esq; he took an Epitome of it in writing. Which I transcribed from that Secretaries own Pen. And gladly retrieve these Remains, as a curious Piece of that extraordinary Man, in the Appendix. It contains many brief, but bright Sentences, shewing his mature Judgment, his Wisdom in Counsil, his Skill in Politicks, his Acquaintance with the Roman History, his Knowledge of foreign States and Kingdoms, and Observations thence; his Apprehension of the great Danger from Papists; his Concern for the Protestant Interest abroad, (of whom she was the only Protectress) as well as the Religion at home: the little or no Advantage she was like to receive from France: her Personal Danger in case of a Conclusion of this Marriage with Monsieur: and how dear she was to her own People. So that in short, this Letter abounding with such close Application of Arguments, seemed to have swayed the Queen to decline this Motion.

Sir Philip
 Sydney’s Letter to the Q.
 concerning her Marriage.

[Numb.
 XIX.]

To give a Specimen of some of these Sentences.

‘ Too vehement a Refuge for so small Cause of Fear.
 ‘ Nothing can be added to your Estate, being already an absolute
 ‘ born, and accordingly respected, Princess.
 ‘ What Hope to recompence so hazardous an Adventure, as to alter
 ‘ so well a maintained and approved Trade.
 ‘ As the Irish are wont to say, what need have they to die, that are
 ‘ rich and fair? So what need have you to change the Course of your
 ‘ Estate, settled in such a Calm?
 ‘ Such change in Bodies natural, dangerous, much more in Politick.
 ‘ To so healthful a Body to apply so unfavoury a Medicine.
 ‘ I will not shew so much Malice, as to object the Doubts of the
 ‘ Unhealthfulness of the whole Race.
 ‘ The Protestants your chief, if not your sole Strength.
 ‘ You marry a Frenchman, and a Papist; the Son of the very Jezebel
 ‘ of our Age: although some fine Wits excuse it.’ But I leave this and
 a great deal more to be read in the Appendix. But for the whole Letter,
 to those that are minded to read it, recourse may be had to the Cabala,
 five Scrinia sacra, where I find it.

Cabal
 p. 363.

It is certain the Popish Party here in England were very jolly at this Time: and probably on the fair Prospect of this Match. Insomuch that the Earl of Leicester, now at Kenelworth, his Seat, wrote to the Lord Treasurer, in the Month of October, in these Words: ‘ I do assure your
 ‘ Lordship, since Queen Mary’s Time, the Papists were never in that
 ‘ Jollity they be at this present in this Country. I have had some Proof

The Papists at
 this Time very
 jolly.

upon

ANNO
1579.

The Q. will
not allow
Monsieur the
Exercise of
the Roman
Religion.

Malvesier's
Letter.
Titus B. 2.

A Letter to the
Q. about her
Marriage.

The Contents
thereof. Cott.
Library.

upon a Case somewhat notorious, even at my coming hither. Which I will more largely acquaint you with at my Return. God of his Mercy and Goodness defend her Majesty from all their Devices. But, my Lord, they be here, and in more Places here, upon their Tiptoes. I protest afore God, I write this simply and plainly to your Lordship, as manifest Cause doth enforce. Therefore they were in time to be lookt unto.' To which I may add, that *Fitz Morice* and the Earl of *Desmond* also in *Ireland* broke out into Rebellion there this Year. The former had been with the Pope, and obtained a consecrated Banner from him; and Letters of Recommendation to the *Spaniard*. And also Authority of a Legate was granted to *Saunders*, the Jesuit.

Yet the Queen in these Transactions with that *French* Prince, took care for the Security of Religion in her Realm; absolutely refusing to allow to that Prince the Exercise of the *Roman* Religion here; the Laws of the Kingdom not permitting it, and the Dangers otherwise likely to ensue to the peaceable State of her Subjects, considered. Take some short Account of this Matter from a Letter of *Malvesier*, the *French* Ambassador, among the Papers of the *Cotton* Library: Giving this Account of his Communication with the Queen. He wrote, 'That she had told him, that she would maintain the Religion that she was Crowned in; and that she was baptized in: and would suppress the Papistical Religion, that it should not grow. But that she would root out *Puritanism*, and the Favourers thereof. And that she had rather be the last of her Line without Marriage, than *Monsieur* should innovate or alter any thing in her Reformed Church. Which might suffice in her Resolution to content her Subjects without further Disputation of that which appertained; and to them [the Ambassadors] to be Carriers of [to *France*.]

I meet with a notable Paper, being a private Letter of some Noblemen, giving his Advice to the Queen concerning Mariage; when it was propounded by way of humble Address to her divers Years past. And though it were so long ago, yet being a Letter to her Majesty, and having so many remarkable Passages in it of this Argument, let me have Leave to preserve a Memorial of it here. It was thus only endorsed by Secretary *Cecyll's* Hand, *The Queen's Marriage*, February 10. 1562. It was writ in or soon after Parliament-time by some antient Personage of Eminency, Wisdom and Experience; and that had lately both written to her, and discoursed with her of this Affair by word of Mouth. The main Drift whereof was to persuade her, for the Peace and Quiet, and safe State of her Kingdoms, to marry. That there might be an Heir to succeed her, thereby to stop the Parliaments urging for an Entail to the Crown. For the Letter was occasioned by a Suit in that Parliament moved to the Queen for her Marriage; and also for an Entail by Heir to be nominated of the Succession to the Crown, in case of her leaving the World without Heir. 'That the Matter he should write to her Majesty about, did import to the Contentation and Quiet of her own Mind, and to the perpetual Tranquility and Peace of the Realm, being perfected in a right Course; or to the contrary, if by private Affection managed, it were otherwise finished than it ought. That the greatest Matter that he or any Man alive at that Day could remember, was now brought into Deliberation. And that therefore as well the Parliaments Motion, as her Majesties Answer, required a serious Consideration.

‘ fideration. That concerning the Succession he himſelf had heard King *A N N O*
 ‘ Henry the Eighth ſay, that the greateſt Ancorhold to this Crown after *1579.*
 ‘ Henry I. took root in a Female, *Mawde*, that King’s Heir.’ And then
 proceeding in a long Diſcourſe of the Pedigree of the Kings of *England*,
 he ſpoke againſt entailing of the Crown to be done by the Queen,
 (which ſome then propounded) and that ſhe ſhould name her Succeſſor :
 To which he ſaid, ‘ That ſtill the Succession to this Crown was to their
 ‘ own Children, or Brethren, or Sisters Children : and ſo left it to the
 ‘ next right Heir.

He took occaſion to mention the Government of the Realm of *Fraunce*
 that appointed the Crown to the Heir Male only, excluding the Fe-
 males. And ſo it ſeems ſome liked to be done here. Whereupon he
 ſhewed, ‘ How after by Diſheriſon of a Female never Realm had ſuffered
 ‘ more Calamity.

‘ That if her Maſteſty would know wherein the Right of Succession
 ‘ was by the Law of the Land, he adviſed her to call together her
 ‘ Judges, Barons of the *Exchequer*, her Serjeants, Attorneys General
 ‘ of the *Dutchy* and of the *Wards* : and in her own Perſon to adjure
 ‘ them to declare it unto her under their Hands, in whom by the Laws of
 ‘ the Land the Right reſted. And to keep ſecret to themſelves their
 ‘ Opinion therein, but only reveal it to her Maſteſty. And that then ſhe
 ‘ might cloſe or diſcover the ſame, as Time ſhould require.

In fine, ‘ He perſuaded her to be a ſort of Chriſt, a Redeemer and
 ‘ a Saviour unto us : And to take upon her Marriage : to bring forth
 ‘ Princely Children. And then ſhe ſhould not need to fear the Entail.
 ‘ Then ſhould her Maſteſty be quiet, and we happy.’ But I refer the Reader
 to the whole Letter, (whereof this is but a very imperfect Scantling)
 recommending it ſelf to us, both in reſpect of the Dignity of the
 Writer, and the Curioſneſs of the Subject. It will be found in the
Appendix.

No. XX.

And here for a Concluſion of this Subject, I ſhall relate a Paſſage of
 the Earl of *Leiceſter*. Who, however he carried it at this Juncture,
 and aſſiſted at the Council in this weighty Affair, and entertained the
French Ambaſſador, yet fell at this Time in great Diſlike with the Queen.
 Probably the Cauſe was (what *Camden* writes) his Carriage towards
Simier the *French* Ambaſſador, and his Endeavour to bring him in diſguſt
 with her. Which Diſpleaſure of her Maſteſty (whether this, or any
 thing elſe was the Cauſe) gave occaſion to theſe Words in a private
 Letter of his to the Lord Treasuſer, ‘ That it grieved him the more,
 ‘ having ſo faithfully, carefully and chargeably ſerved her Maſteſty this
 ‘ twenty Years. And then called him, [the Lord Treasuſer] to witneſs,
 ‘ that in all his Services, he had been a direct Servant unto her, her
 ‘ Eſtate and Crown. And that he had not more ſought his own parti-
 ‘ cular Profit, than her Honour.

*The Earl of
 Leiceſter in
 Diſlike with
 the Q. about
 the French
 Match.*

And whereas he had lain under great Blame in the Thoughts and Opi-
 nion of divers in the Nation for his ſuppoſed Oppoſition of the Queen’s
 Marriage, now for his clearing in this Matter, or to atone for his Judg-
 ment, that went contrary to the Judgment of all the reſt, ‘ He offered
 ‘ as he writ, for the avoiding of ſuch Blame as he bare generally then
 ‘ in the Realm, his own Exile ; that he might not be ſuſpected a Hin-
 ‘ derer of that Matter, which all the World deſired, and were Suitors for.

*His Offer of
 Exile.*

A N N O

1579.

C H A P. XVI.

Sandys, Archbishop of York, troubled for Dilapidations by the Bishop of London. The Archbishop's Letter to the Secretary hereupon. The Bishop of London moves for a Commission for Enquiry into the Dilapidations. And why? Reasons offered by the Archbishop for qualifying the Sentence. Difference between this Archbishop, and the Earl of Huntington, and the Dean of York. Motions for Reconcilement with the Earl, and the Dean. The Archbishop's Letter about it. The Dean's Vindication of himself. The Archbishop's Sermon at York, on the 17th of November.

The Bp. of London contends with the Archbp. of York about Dilapidations.

Life of Bp. Aylm. p. 27. and 73.

The Archbp. writes to the Secretary hereupon.

NOW to come nearer to the Ecclesiastical Affairs. And first, I shall remark a few things concerning some of our Bishops.

Sandys late Bishop of London, translated to the See of York, was succeeded by Elmer, Archdeacon of Lincoln. Between whom, (learned, worthy and excellent Men both, and Exiles for Religion) grew unhappily a Contest about Dilapidations, which continued hot to this Year. In the Paper-Office there is a whole Packet concerning this Law-Suit between Bishop Elmer, and the two Archbishops, viz. Sandys and his Predecessor Grindal. Which continued till the Year 1584. Of these Dilapidations two Views were taken, one in the Year 1577. and the other in 1580. The Charges brought in for Repairs at both Views, and something of this Controversy, hath been shewn elsewhere. But what related to the Archbishop further, I proceed to shew. Understanding, that the Bishop of London had applyed to Secretary Walsingham, to assist and befriend him to the Queen, for granting out a Commission for the Dilapidations, the Archbishop addressed a Letter, April 20. to the said Secretary; importing:

‘ That he had learned, that the said Bishop laboured to make him a Means unto her Majesty for procuring a Commission against him for Dilapidations at London. ‘ Truly, as he began, he offereth me great wrong, and requiteth my Friendship toward him with great Ingratitude: Asserting, that he found those Houses in marvellous great Ruin: and no shew of any Reparation done therein in his Predecessors Time. ‘ That he neither required, neither received one Farthing for Dilapidations of him. And that in the six Years he lived there, he bestowed in Reparation a sufficient Portion of Mony for his Time; he verily thought, more than in twenty Years before. And that if his Successor did his Part as well, there would be no Cause for those that came after to complain.

He added, ‘ How he forwarded what he could his new Successor to that Living; commending him to her Majesty, while he lay in London, ‘ he [the Archbishop] gave him all friendly Entertainment. That he ‘ tasted

‘tasted so much of his Good-will, that he promised him to require no
‘Dilapidations of him. Which thing he told his Brother, *Miles San-*
‘*des.* Who counselled him to get his [*Elmers*] Promise in writing.
‘Which thing, he said, he omitted, not suspecting his Word. Further,
‘That when he left *London-House*, he gave him many things. He
‘helped to Consecrate him, when he wanted others of that Province.
‘And that as soon as he was made Bishop, he set himself against him;
‘laboured to discredit him: gave further Notes, not only to the Lord
‘Treasurer, but also to her Majesty against him: and by his Means, as
‘he added, hindred him one 1000*l.* without gaining himself one
‘Groat. And, that before his [the Archbishops] departing out of
‘*London*, he asked of him one 100*l.* for Dilapidations; but now he
‘laboured for a great Commission, minding thereby a greater Gain.

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And then applying himself to the Secretary, used these Words: ‘Sir,
‘I trust, you will not be the Means to satisfy his insatiable Desire, but
‘rather stay his unfriendly Dealing with me. I have ever born you
‘heartly Good-will, and would be glad if I might stand you in any stead.
‘And as I have at no time given you just Offence, so I hope to find
‘you my good Friend. As in this Matter, so in all other, I will not
‘deserve your disliking. For whatsoever shall be reported, when I shall
‘come to Trial, my Dealings shall not be discredited.’ He writ this
from *Bisphorthorp* by his Servant. To whom he had taken Order to
enter into reasonable Conditions with the Bishop of *London*, if he
would not stay for his coming.

And because there would also arise Matter of Dispute on the same Ac-
count between him and the Archbishop of *Canterbury*, translated from
York, he took this Opportunity heartily to pray the Secretary to be a
Mean for him, that the Archbishop of *Canterbury* might enter into like
with him for Dilapidations, as well at *London*, as at *York*: Saying,
that there was just Cause why that Archbishop should answer him; tho
no Cause why he [the Archbishop of *York*] should the Bishop of *Lon-*
don. And so concluded, ‘Hoping he would friend him in his reasonable
‘Causes.’ The two Archbishops concluded their Difference by mutu-
ally agreeing to put it to the Arbitration of the Lord Treasurer *Burghley*.
But the Bishop of *London* did not think fit to submit his Matter with
the Archbishop of *York* to any Reference; his Reason will follow.

The Archbp. of
Canterbury
and York
about Dilapi-
dations.

The Secretary, according to the Archbishop’s Request, kindly inter-
posed his good Office between both: and, it seems, had acquainted the
Queen with it; and, according to her Advice, propounded a Reference
to the Bishop of *London*. He acknowledged himself marvellously be-
holden unto the Secretary for his readiness in this Matter. But that he
found it not safe either for himself or his Executors, to end it any other
way than by a Commission: Which was the Reason he moved for it;
that it might be ended by Law.

Bp. of Lon-
don desires a
Commission for
Delapidations.
And why?

The Archbishop the next Month (*viz. June*) heartily thanked the
Secretary for his travelling with the Bishop of *London*: ‘And that he
‘should think himself much bound unto him to rid him from such un-
‘reasonable Dealing, as he stiled it: and that he had Cause to complain.
‘Yet he respected the Considerations by him remembred, and desired a
‘quiet End, fit for Men of his Calling. He added, that he heard the
‘Bishop was minded to attempt the Matter himself to her Majesty. And

The Archbp. to
the Secretary to
acquaint the
Q. with this
Matter.

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so purposed to wrong him [the Archbishop] unwarranted, by telling first his own Case. For the Prevention of this, he prayed *Walsingham* to acquaint her Majesty with the Matter, that she might be the more impartially informed by a Friend to them both. He put the Secretary again in mind, that after he was consecrated, in the Presence of the Lord Chief Justice, he asked him 100 l. in full Satisfaction. And now I hear, faith he, that he gapeth after Thousands.

I can add no more of this Controversy, (which lasted some Years after,) but that after a Sentence was given, the Archbishop offered these Reasons for qualifying it.

Reasons for
qualifying the
Sentence a-
gainst the
Archbishop.

I. That the Archbishop of *York* did not receive one Penny for Dilapidations of his Predecessor in *London*.

II. He was so far from wilful spoiling, or from being in any fault, for any Decays in the Cathedral Church, that it was proved that those Decays had happened by Fire from Heaven. A Casualty and Misfortune not to charge him, not any way to be imputed to him.

III. He will justify by his Oath, that the new Bishop of *London* a little before his Consecration, did by express Words deliberately discharge him from any Charge of Dilapidations, by promising him faithfully, that he would never demand any.

IV. It was proved, that he did bestow such a convenient Portion upon the Repair of his Houses and Church, as the Law required. Which he was informed to be, that a Bishop doth satisfy, if he shall bestow so much upon the Reparations, as he may conveniently spare; and decently maintain and support his Estate, according to his Dignity and Calling.

V. That the Proof made by the Bishop of *London* of the Decays is utterly insufficient: for that it reacheth only the State of the Houses and Church, as it was in the Month of *August*, 1580. being four Years after the Translation of the Archbishop from *London* to *York*. Which was in the Month of *March*, 1576.

VI. And where the Bishop of *London* did rely, by his Counsil, upon certain Canons; whereby they did pretend, that a Bishop is bound to employ the 4th Part of his Revenue upon the Repair of the Fabric of the Church; the Archbishop is so well informed in that Point, that these Canons be no Laws in *England*. That he is contented to refer the Solution of that Point to any indifferent Man learned in the Law, both in *England*, and in any other Place in *Christendom*.

VII. That the Inequality is great, that the Archbishop of *York*, having been Bishop of *London* but six Yerrs, is allotted 800 l. And the Archbishop of *Canterbury*, having been Bishop ten Years, to 300 l.

VIII. The Commission for the Proceeding is thought to be warranted by Law, wherein Authority of Imprisonment is given, the Matter being particular, between Party and Party, and meer Ecclesiastical.

IX. The Sentence unusual and void; for that it awardeth a kind of Execution in the Body thereof. Where, in all other the Party is called to shew Cause. And if none be shewed, then put in Execution.

X. The Statute *An. 1. Eliz. cap. 1.* Whereupon the Commission of Delegates is only grounded, uniteth to the Crown no other Jurisdiction, Spiritual or Ecclesiastical, than by a Spiritual or Ecclesiastical Power hath heretofore been lawfully exercised, for the Visitation of Ecclesiastical States

States or Persons. But the Pope by his usurped Authority had no Jurisdiction to incarcerate *ad instantiam Partis*: neither to excommunicate an Archbishop; but by himself in Person, by a General Council or Syuod. Neither had he Authority to appoint Lay Persons Judges in Ecclesiastical Causes.

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These Objections were made to the Form of the Commission from the Queen for enquiry into Delapidations. For so it ran in one two Years before, granted to Bishop *Freak*, who succeeded *Parkhurst* in the See of *Norwich*, (wherein this Bishop of *London* was nominated one of the Commissioners.) The Words are these; *Potestatem & Auctoritatem nostras, ad omnia & singula præmissa exequenda, &c. impartimus & concedimus; cum cujuslibet congruæ & legitimæ Coercionis Ecclesiasticæ seu secularis, etiam incarcerationis si opus fuerit, exequenda ea quæ in hac parte decreveritis, Potestate.*

The Form of
the Commission
Convention.
Rymer.

This good and peaceable Archbishop, as far as I can trace him, had the unhappiness to fall into other Contests. *Whittingham*, the Dean of *Durham* (of whom we have related several things before) still continued there. Who was befriended by the Earl of *Huntington*, and by the Dean of *York*, two of the Commissioners appointed for the Visitation of the Cathedral. This created the Archbishop great Disquietment, by means of their Opposition of him in proceeding with the Dean.

Difference be-
tween the
Archbp. of
York, and the
E. of Hun-
tington, and
Dean of York.

This Business stuck exceedingly upon his Mind. Insomuch that he wanted a wise Friend at Court to disclose his troubled Thoughts to: And reckoned none so proper to break them to, as the Lord Treasurer. As he abruptly, in the Postscript of a Letter to the said Lord, writ in the Summer at *Bischoptorp*, signified in these Words: 'My Heart greatly desireth to speak with your Lordship. I have Matter of great Importance, and that toucheth me near, to pray your Lordship's Advice in. I must hang upon your Help.' And this 'tis very probable brought him to *London*. Where we find him this Winter.

His Resent-
ment.

Concerning the Earl, (a Man of Virtue and Religion) he earnestly desired a Reconciliation might be made between them. And for the Dean of *York*, that he might be removed to some other Preferment; with whom he saw there could be no true Accommodation. Nor could he on his Account, bring his Mind to come to *York* with any comfort. This caused him to Pen a Letter to the Lord Treasurer in the Month of *December*, being then at *London*, and laid up with the Gout, which hindred his coming to him, and from disclosing his uneasy Mind by Word of Mouth.

As for the Earl of *Huntingdon*, the Lord Treasurer had a Purpose to make them both Friends: and the same good Intention had the Earl of *Leicester*. And for that Purpose the Earl moved this Matter at the Court, and offered to make the Queen acquainted with it. And said further, that he would come and dine with the Archbishop at his Chamber alone; as it seemed, for the same good End. But there lay some snare under this pretended Friendship. For the good Archbishop had no manner of ill Will against that Earl, or Purpose or Ability, as he said, to do him any ill Office. So that in his said Letter to his Friend in whom he most confided (*viz.* the Lord Treasurer) he used these Words: 'That he marvelled what it meant. That there was some Mystery in it. That he had not a mind, nay, that he could not be hurtful to the

Endeavour of
a Reconcilia-
tion between
the Archbp.
and the E. of
Huntington.

Earl

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‘ Earl of *Huntington*. I friend him, (as he went on) as becomes me :
‘ but my Friendship can do him no good. And for my part, I utterly
‘ dislike these counterfeited Reconciliations ; which come from the Lips,
‘ and not from the Heart. And thus to enter into a sudden blind Re-
‘ conciliation, with making her Majesty acquainted with it, (being ac-
‘ quainted, although not by him, with the Earls manifold Wrongs done
‘ unto him) he feared her Majesty would not take it in good Part.
‘ He knew, he said, the Earl was in great Disgrace. By these Means
‘ perhaps, he added, I might bring my self into like Disgrace : which
‘ I would be loth to do.’ And then he proceeded to shew, what he
‘ thought convenient in this Immergence, ‘ That to open this Matter to
‘ her Majesty, he dared to trust none, [no, not *Leicester*] except it
‘ were his Lordship : whose hearty and constant Favour towards him he
‘ knew ; rejoyced in, and gave God Thanks for it. Yet adding, that
‘ he dared not to trouble his Lordship with such his trifling Matters.
‘ Thus telling him his Thinking in this Matter : Notwithstanding
‘ [ready] to alter, and to be advised in this Thing, and all others by
‘ his Lordship’s better Wisdom.

The Archbishop had learned by the Earl of *Huntington*’s Man, that
the Earl feared, he went about to get him removed from his Office [of
Lord President of the *North* ;] Concerning which the Archbishop
makes this Protestation in his said Letter : ‘ Truly, my Lord, that
‘ Thing never entred into my Heart : neither ever heard I any Speech of
‘ it. But Suspensions go for Truths with him.

His Suit for
the Removal
of the Dean
of York.
And why ?

And then concerning his other Adversary, the Dean of *York*, he ap-
plied to his Lordship, ‘ That he might still be a Suitor to him, to be a
‘ Means unto her Majesty, that that Dean might be removed and pre-
‘ ferred. Giving this Reason for it, That as long as two banded to-
‘ gether, he should never do good there : neither ever minded he [with
‘ any Inclination] to go thither, [to *York*. And therefore when he
‘ was in the *North*, always abiding at *Bisbopthorp* or *Southwel*.’] He
had not long before spoke with her Majesty at *Greenwich* : when he
moved her Highness in that Matter. Who answered, That at her
coming to *London* she would give him Answer : And, as he understood
it, to his Contentation. Then she asked him, Whom he would have
Dean there. Whereupon he named Three, but especially D. *Toby Mat-
thew*, as the fittest in his Opinion. Of whom her Majesty liked well.
This Relation he made to the Lord Treasurer. And prayed him to stand
his good Friend in this Matter. ‘ In nothing, said he, can you more
‘ pleasure me. For I cannot live with that Man.’ And then mention-
ed the Bishoprick of *Litchfield*, that would serve his Turn. But the
Dean, as it seems, chose to stick where he was, expecting some better
Bishoprick in due Time. And continued Dean there all the Time of
the Archbishop.

In fine, he concluded his Letter, ‘ That he had more Matters to
‘ move his Lordship in : but as he had already tired himself with scrib-
‘ ling, lying in his Bed in miserable pain, so feared he should too much
‘ trouble his Lordship with the Reading.’ It was dated the 28th of
December, 1579.

This Favour then the Archbishop never obtained ; but was fain to
live uneasy, near such an one with whom there was such a Misunder-
standing.

standing. The Dean's next Remove being to the Bishoprick of *Durham*, *A N N O* 1589. In which Year the Archbishop dyed.

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But that we may not be silent concerning the Dean, a very worthy Man, and that well deserved of the Church; and the Plea that he made for himself: in the next Month after the Archbishop had thus bemoaned himself to the Lord Treasurer, in respect of the Dean's Carriage towards him, the said Dean appealeth to the same Lord in his own Defence. Wherein he declared, what Care he always had to behave himself with due Respect to the Archbishop: and how desirous to live in Peace and a good Understanding with him. And yet he could not conceal his secret Displeasure against the Archbishop, by informing his Lordship underhand, of the little Regard he had of his Clergy; and hinting what the Archbishop had said against him [the said Lord] by way of Blame, that he had put him, the Dean, into the Commission for the Visitation of the Church of *Durham*.

*The Dean of
York's Plea
for himself.*

The Purport of the Dean's Letter was this: ' That he was informed, that my Lords Grace of *York* had complained of him: That his Lordship, [the Treasurer] had shewed himself his very good Lord, as always heretofore: for which he gave his most hearty Thanks: Being fully persuaded that his Honour would not easily give Credit to ill Reports, without proof. For truly he did not know, that his Grace had any just Cause against him. And therefore did marvel much, when he heard he had complained of him. That he trusted, he feared God, and walked within the Compass of Laws; serving God and her Majesty in his Calling in dutiful Manner, without any great Mislike of the better and greater Part of the Country where he dwelt.' And then proceeding to his Behaviour towards the Archbishop, he useth these Words: ' Truly, my Lord, (I speak it before God) I have been, and am, and will be, as desirous and as careful to please his Grace, even for the common Cause sake of Religion, as any Clergyman in this Province: And will be content to do any thing, *usq; ad aras*, to have his Graces Favour. Would to God his Grace made more account of his Clergy, and of the Preachers of the Gospel, than he doth; and sought indeed the Peace of *Jerusalem*. *Ob! how good and joyful a Thing were it, Brethren, to dwell together in Unity!* But God hath a Work in Hand: His Will be fulfilled; and his Name be blessed for ever.

*His Letter to
the L. Treas-
urer.*

Then he went on to relate his Life and Conversation in times past, *viz.* ' That he was in *Cambridge* xxi Years; and was never sued, never complained upon unto any Magistrate. That he had been in *Yorkshire* then almost xiii Years; and never sued, never complained upon for any Fact. And that if his Honour had not put him in the Commission to visit the Church of *Durham* (for which doing you [meaning the Lord Treasurer] were blamed openly at *Durham* by my Lord's Grace) he believed he had not been complained upon at this Time. Yet truly, as he added, he dealt as uprightly in that Commission, as ever he did in any thing in his Life. God is my Judge, and they that were present. That there was now no Dean left in the *North* Parts, but himself. [For the Dean of *Durham* died this Year.] Would to God I might not after a Sort say with the Prophet, *Derelictus sum ego solus, & querunt animam meam*. That his Lordship had been his special good Lord

ANNO 1579. Lord always; nay, *Receptus ab imbre, & Latibulum a Vento*, for all injured Persons to fly unto.

And therefore he came to him as to a Sanctuary, under her Majesty, beseeching his Lordship to be a Mean that he might be not discredited, nor condemned without hearing. But that if his Grace would needs seek his defacing, (which he hoped he would not *) yet that he would do it charitably, openly, orderly, and in writing; that he might answer, and have his lawful Defence. He beseeched his Lordship to pardon him, if he were somewhat earnest; because he had not been acquainted with this kind of Dealing. And so praying God to continue his Lordship in good Health to the Comfort of many, he took his Leave. Dated from *York* the 10th of *January*, 1579. But this ill Will of the Dean still continued divers Years after, secretly informing against the Archbishop.

* No, he only sought his Advancement from a Deanry to a Bishoprick.

The Archbp. preaches at York the 17th of November.

All that I can add more of Archbishop *Sandys* under this Year, is what follows. On the 17th Day of *November*, the Day of the Queen's Access to the Throne, the Archbishop preached at *York* a Sermon on that Occasion. Where he set forth the Praise of the Queen, and the Happiness of her Subjects under her Government. Some Part whereof was after this Manner delivered by him, (which may deserve a Place in this History.)

The Abilities and Virtues of the Q. set forth by him.

As this Day now Twenty Years fully finished, the Lord in his Mercy remembering us, when we little hoped, and less deserved; delivered us from the State of miserable Servitude, and gave us our Gracious Sovereign, his own Elect *ELIZABETH* by his Grace, our Gracious Sovereign, the Restorer of our Religion and Liberty.

If *Learning* and Wisdom be so necessarily requisite in a Governor, how great is the Goodness of Almighty God to usward, who hath so plentifully bestowed this Gift of Knowledge and Wisdom upon our Sovereign, not far inferior to *Mithridates* for diversity of Languages: but far surmounting all *English* Princes in Learning, Knowledge and Understanding: Which rare and excellent Gift dwelleth not in her Royal Breast alone; but it is beautified and accompanied with fundry other most singular Graces. She is the very Patroness of true Religion; rightly termed *The Defender of the Faith*: One, that before all other things seeketh the Kingdom of God. If the Threatnings of Men could have terrified her, or their Allurement enticed her, or any crafty Persuasions had prevailed; she had revolted long e'er this: So fiercely by great Potentates her Constancy had been assaulted. But God hath strengthened his Royal Handmaid. The Fear of God hath put to flight the Fear of Men. Her religious Heart is accepted of the Lord: And glorious also is it in the Eyes of Men.

A Prince so zealous for God's House: so firmly settled in his Truth, that she hath constantly determined, and oftentimes vowed, rather to suffer all Torments, than one jot in Matter of Religion. She is not fraudulent, nor treacherous, but dealeth justly and truly, in Word and Deed, with all Men: Promiseth and performeth. Herein her Majesty passeth all Princes. And therefore in Credit she is far before others. And her great Desire is, that all Men placed in Authority under her should deal truly, judge righteously, and give to every Man his own according to Justice. Matching always with Justice Mercy.

Merciful.

Which two are so linked and coupled together, that they may not be severed. — No Prince of this Realm, inclining so much to Mercy, did ever less hinder the Course of Justice than her Highness hath done. Such as are placed in judicial Rooms must needs confess. Of Nature a Prince most merciful: in Judgment upright and just. A Prince void of all Corruption: a hater of Bribes: Free in bestowing; in taking close-handed. One, that hath learned, and doth practise our Saviour's Lesson, *It is more blessed to give than to receive.* A right *Samuel*, that cannot be charged with indirect Dealing. A Prince mild as *Moses*, just as *Samuel*, peaceful as *Solomon*, zealous as *David*.

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Neither speak I this in Flattery, (which thing be far from me) but in an upright Conscience: Not of Guess, but of Knowledge: Not seeking my self, but the Glory of God. That being put in mind of your Happiness, you may praise God for his Mercy, and glorify him in his gracious Gifts. This Character of that excellent Queen may the rather be depended upon, both because of the Preacher's Protestation against Flattery, and speaking from his own personal Knowledge and Experience: having long known the Queen, and well acquainted with the Court, and her Proceedings.

To the which I may add the Account he gave his Auditors of the Queen, in another Sermon in *York*, preached on the same Anniversary Day: in these Words, 'If any Church, any People, any Nation in the World have cause to praise the Lord for their Prince, this Land hath more than any, in respect of the wonderful Blessings, wherewith God by the Ministry of his Handmaid [Queen *ELIZABETH*] hath enriched us, far beyond all that we are possibly able to conceive, &c. Look upon other Princes at this Day. Some are drawn with the poisoned Cup of that Harlot, whose venom her Highness doth abhor. Some have embrued themselves in Blood: wherewith her Majesty did never yet stain the Tip of her Finger. When they tumble in Wars, she sitteth in Peace. When they break Oaths and Covenants, she keepeth Promise. Therefore God hath blessed the Work of her Hands. She found this Realm in War; she hath established it in Peace. She found it in Debt; which she hath discharged. She hath changed Dross into Silver and Gold. She hath by living within Compass, and sparing wastful Expences, without pressing the People, or seeking more than ordinary and useful Tribute, furnished this Land with so great a Navy, with store of Armour and warlike Munition, both for Defence and Offence, as *England* never had in former Times. This I speak, not of Flattery, (it was never my Fault) but rather in Sincerity, testifying the Truth. That seeing your Happiness, you may be thankful.

The happy
Government of
the Queen.

This Archbishop shewed his conscientious Discharge of his Episcopal Office, and how immoveable he was in his Resolution for the well Governing of his Church; by this one Instance that happened this Year, while he was in such a Dependence upon the said Lord Treasurer his Friend. That Lord had moved him to grant the Promise of the next Advowson of a Prebend in *Southwel*, upon his Chaplain Mr. *Mountford*. Which Request he modestly refused to grant, that he might keep a good Purpose that he had made, in order to the preferring none but worthy Men; and that none might obtain Preferment under him by any sinister

This Archbp.
gave no Advowson, nor admitted any
Resignation.

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fter Ways and Means. Which Purpose was, never to grant an Advou-
son before it actually fell void; nor ever to take a Resignation. Ac-
cording to which Resolution, when that Lord had sent to him (as
abovesaid) for the Favour of such a Grant, he returned him this honest
Answer, 'That he might command him in what he could. But the
' Truth was, he had never in his Life given any Advouson of any Pre-
' bend. That he had given his Word to the contrary: which he might
' not, he said, recede from. Neither had he at any Time admitted of
' Resignation. For that they proceeded of unlawful Pactions. Again,
' he added in further Excuse to his Lordship, that he had many
' learned Chaplains, which wholly depended upon him: and as yet it
' had not been his hap to reward them with any Living. And that
' when an Ecclesiastical Living fell in his Gift, he should be thought un-
' thankful, if he should not prefer them before others. Neither did
' they serve him, but in hope of some Requital. And then apply-
ing further to that Lord, 'I know, said he, that in Honour and Wis-
' dom your Lordship will consider thereof.

But that it might not fare the worse with his Lordship's Chaplain,
whom he had minded to gratify, the Archbishop subjoyned, That he
learned, that Dr. Chaderton should be made Bishop of Chester, who had
a Prebend in the Church of York. And that upon his Preferment it was
in her Majesties Donation: Which, if it were not granted, his Lord-
ship might for a Word obtain it.

The happy
Government of
the Queen.

This Archbishop shewed his conscientious Discharge of his Episcopal
Office, and how immovable he was in his Resolution for the well Go-
verning of his Church: by this one Instance, that happened this Year,
while he was in such a Dependence upon the said Lord Treasurer his
Advouson of a Prebend in *Sentebury*, upon his Chaplain Mr. *Montford*.
Which Request he modestly refused to grant, that he might keep a good
Parpole that he had made, in order to the preserving none but worthy
Men: and that he might obtain Preferment under him by any fair
Way.

CHAP.

ANNO

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CHAP. XVII.

Cox Bishop of Ely defends the See against a Lease for Hatton-Garden. The Lord North's Actions against him. Labours to resign his Bishoprick. His Letters thereupon; and Requests. The Bishop of Norwich declines a Remove to Ely. His honest Letter on that Occasion. By the Lord Treasurer's Intercession, the Queen grants the Bishop of Ely Leave to resign Sectaries of the Family of Love in Norwich Diocese. The Bishop of Norwich prevents a Change of some Lands belonging to his Church. The Bishop of Peterborough endeavours to ease a heavy Tax laid upon the poorer Sort there, for draining a Common. The Bishop of London takes a Seditious Printer, named Carter. Chattham Hospital in danger by pretence of Concealment. The Bishop of Rochester stirs in its behalf. His Notes upon the Book, called, The Gospel of the Kingdom. The Bishop of Lincoln's Letter upon the Queen's Thoughts of removing him to Norwich. The Vicar of Cuckfield, vitious: The Bishop of Chichester required to deprive him.

COX the learned, well deserving, and now very antient Bishop of Ely, was Fellow Bishop and Fellow Confessor with the former: and his Life mixed with continual Troubles and Cares, as the others was, as hath been shewn in the former Chapter.

This Bishop was now in *Chancery*, for the preserving the Revenues of his See, about the Lease made by *Goodrick* his Predecessor, of *Hatton Garden*. It was a long and chargeable Suit, (as himself exprest it to the Lord Treasurer) that the See of *Ely* should not be spoiled by Bishop *Goodrick's* Lease. By which Lease, as Bishop *Cox* added, he meant nothing less than the Spoil of the Bishoprick. Her Majesty being moved diversely by the Lord Treasurer, by Mr. *Hatton*, and by him, the present Bishop, had sent to the late Lord Keeper, that the Matter should be heard only in her honourable Court of *Chancery*. And thus far he [the Lord Keeper] had proceeded, viz. he heard the Complaint: He sent forth Commissioners. The Witnesses had been examined and certified: Publication was orderly made; and the Day of Hearing was appointed that Term. And hereupon it was his Request to the Lord Treasurer, (and the rather because her Majesty was a Party therein) that if need required, he would vouchsafe to move the Lord Keeper in the Matter: That (whereof he doubted not) Equity and Justice might prevail. And so like a Father of the Church he concluded with his Prayer: 'That the Lord *Jesus* would send him long Life, that he

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might

The Bp. of
Ely's Law
Suit about
Hatton-Gar-
den.

ANN O
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A Decree for
Bp. Good-
rick's Lease.

L. North's
Action against
the Bp. for
felling Wood.

Desires Leave
of the Q. to
resign his Bi-
shoprick.

A Pursevant
comes to the
Bp. of Nor-
wich to come
up to Court.

The Bp. of
Ely's Letter
thereupon.

' might be able to prevail especially on God's Cause, and in faithful
' Travel towards her Majesty, and fruitful Dealing towards the whole
' Realm.' This was dated from his House at *Doddington*, April the
26. 1579.

A pretty while after, in the Month of *October*, the Business of *Good-
rick's* Lease wanted nothing, but the Lord Chancellor's Decree to be fi-
nished. The good Bishop moves his said Friend, the Lord *Burghley*, to
put the Chancellor in mind to do it. Which now hung only upon a
Decree to be made by him: who, he knew, was well bent, he said, to
the Justice of the Cause.

Still this grave Bishop of *Ely* was vexed with the old Contest of the
Lord *North* with him. Which he called, *The cruel and malicious Deal-
ing of* Lawrence Johnson, *and the Lord North*. Which last had entred
two or three Actions against him for felling of Wood; and charged him
with 1800 l. which if it should take Place, said the Bishop, would
make me not worth 18 d. This he also opened in a Letter to his Friend,
the abovesaid Lord: and that Mr. *Gouldwel* had the doing of the Mat-
ter, and could inform his Lordship at large. That that Lord was upon
him last Summer, and prevailed nothing; and that the Lord Chief
Justice understood the Cause at full. And yet the Lord *North*, as the
Bishop added, pretended great Friendship. But what his dealing was, by
reason of some of the honourable Council's Letters, he [the Bishop] had
rather the Bearer should open the whole Matter unto his Lordship,
than himself. Because there had been, as he said, some mystical De-
vices therein. Which Bearer he desired his Lordship to hear, and to
give Credit to, and his best Advice therein.

In the midst of these his Troubles, too heavy for his Years, and all
underwent for the preserving of the Revenues of his Bishoprick, he
earnestly begged of the Queen her Liberty to be granted to him to re-
sign; and hoped her Majesty would also give him a reasonable Time to
depart, and a fit Pension for his Life, and *Doddington* House, the worst
of five belonging to his See.

This Request he made in the latter Part of the Year: but had many
Months before signified his Inclination to resign. When on a sudden he
was surprized with the News of a Pursevant sent down to the Bishop of
Norwich, requiring him to come up to Court, in Order to be made
Bishop of *Ely*. The whole Matters, and what the Bishop's Thoughts
and Desires were upon this Occasion, take from himself in his own
Words, imparted in his Letter to the Lord Treasurer.

' Right Honourable, such News as I suddenly heard of late, I must
' needs impart unto you: That a Pursevant came by my Lord *North's*,
' and told him, that he was going to the Bishop of *Norwich* to require
' him to repair to the Court; for that he was appointed to be Bishop of
' *Ely*. Sir, no Man is better acquainted with this Matter than your
' Lordship. I was, and yet am very desirous to be delivered from my
' Charge; for that my Age and Weakness and Imbecillity of Senses
' move me thereunto. And not otherwise than it shall stand with her
' Majesties Pleasure and Discretion: I doubt not but her Majesty will
' have very good Consideration of me; to appoint such a Time as
' shall seem most meet to her gracious Wisdom. And then that I may
' resign with such a Pension out of the Bishoprick, as her Honourable
' Judgment

‘ Judgment shall think convenient for the little Time that I have to *ANNO*
 ‘ live. And that her Majesty will cause that I may enjoy the least House *1579*
 ‘ that the Bishop hath here in these Parts, of five Houses. Which is
 ‘ *Dodington House*: which I have preserved from great Ruin. And
 ‘ Thirdly, for that Bishop *Thirlby*, being Bishop six Years, never came
 ‘ into his Diocese; whom, notwithstanding I could not move to grant
 ‘ me one Penny of Dilapidations; though the Suit thereof, and the
 ‘ Implements of the See, cost me much Money in Suit. Which was a
 ‘ Thousand Marks: But all in vain. And I constrained to repair all
 ‘ Decays of all his Houses, after I came to them. I am therefore to
 ‘ become humble Suitor to her Majesty, that whereas my Successor
 ‘ shall find his Houses in good Repair; and I content notwithstanding
 ‘ to yield unto him an 100*l.* or the Value thereof, she would vouch-
 ‘ safe to move my Successor in this reasonable Request. *Hac tibi,*
 ‘ *quasi anchoræ firmissimæ.*’ This was dated from *Dodington*, the 29th
 of April, 1579.

But this came to nothing, the Uprightness of *Freak*, the Bishop of *The Bp. of*
Norwich, not suffering him to comply with Terms that he suspected *Norwich re-*
 (not without Ground) would be put upon him, in giving his Consent, *fuses the Bi-*
 for the withdrawing certain of the Benefits and Revenues of that rich *shoprick of*
 Bishoprick from it. For thus in a Month or two after, he intimated his *Ely, And*
 Mind and Resolution to the Lord Treasurer. ‘ That whereas he heard *why.*
 ‘ there was Speech in Court of his being translated to *Ely*, if the present
 ‘ Bishop did resign, he doubted, that there would be a Curtailing that
 ‘ good Bishoprick. And that therefore he writ to his Lordship, that if
 ‘ he were removed thither, he requested that he might have the Bene-
 ‘ fice with such Conditions, as neither the Commodity of the same,
 ‘ nor his good Name might be impeached thereby. Of which two things,
 ‘ he said, he had special Regard. And the rather (using these Words)
 ‘ because I have hitherto come freely unto my Promotions: and would
 ‘ be loth now in mine old Age to become infamous, and condemned
 ‘ of the World, as some of my Friends are at this present.’ This was
 writ in the Month of *June*.

Again, in the latter End of the Year, in the Month of *December*, the *The Q. gives*
 Lord Treasurer had obtained Leave of the Queen for the foresaid Bishop *Leave to the*
 of *Ely* to resign, with Consideration of his other Requests to be granted *Bp. of Ely to*
 him. Whereupon he humbly thanked her Majesty for her great Bene- *resign.*
 volence towards him: And withal sent up his Petitions to the said Lord
 to peruse. He mentioned on this Occasion, ‘ How well his Lordship
 ‘ understood, how he had been handled in the Bishoprick almost for
 ‘ Twenty Years. That the keeping of *Somersham*, one Part of the
 ‘ Lands of the Bishoprick, created him some Trouble. That the **Hawk-*
 ‘ ing after his Mannors were a Pleasure to some, [meaning as it seems ** Manerio-*
 ‘ the Lord *North* and others.] That his Lordship knew how great a Sum *rum Aucu-*
 ‘ of Money it cost him, the troublesome bringing of that Business before *pationes.*
 ‘ the Queen. Other less Matters he past over. Then he came to Bi-
 ‘ shop *Goodrick’s* Lease, which one, with the Countenance of a great
 ‘ many of the Court, endeavoured to invert. That it scarcely had yet
 ‘ come to an End in the *Chancery*: Nor that it was like ever to obtain,
 ‘ unless her Majesty, as she had formerly commanded to bring it into
 ‘ the *Chancery*, so now according to her Equity and Clemency, would
 ‘ command

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command the said Lease to be altogether annulled and cancelled : since Equity and Goodness required it : and that the Lord Chancellor knew it well enough.

That the Queen's Majesty did so candidly receive his Letters, such as they were, being the Signification of his own dutiful Mind, he confessed, he owed much to her Majesty : Yea, for innumerable other of her Benefits. But especially for her great Good-will to him, in consideration of his Age and Weakness, to deliver him from the Burthen of the Bishoprick ; and to bestow it upon another. And that if it pleased her Majesty, he refused not the Bishop of *Norwich* for his Successor. This Letter was written by the Bishop in his elegant *Latin* Stile : and having divers Mattets in it, relating to himself and this Business, (whereof this above is but an imperfect Account) I have preserved it in the *Appendix*.

Nº. XXI.

And then he set down his Requests upon his Resignation, with his own Hand subscribed : *Viz.*

The Bishop's
Petitions, to
be granted,
when he should
resign.

Imprimis, He required a Pension during his Life, (in respect of the Three noble Princes whom he had served) out of the Bishoprick of *Ely*, as it shall please her Majesty to set down.

Secondly, Because he hath never a House of his own, he desireth for the Time of his Life to have the Manour of *Donnington* for the Rent in the Queen's Books, with the Manor-House and the Parks ; with all Fruits and Commodities thereunto belonging, during his Life, and one Year after, to him and his Assignes.

Thirdly, The Bishop that now is, had no Dilapidations of Bishop *Thirleby* : although *Thirleby* received 500*l.* of Bishop *Goodrick's* Executors : And yet he left his Houses, Bridges, Loads, Rivers, Causeys and Banks in great Ruin and Decay. And also he spoiled the See of the Implements of a Thousand Marks, which King *Edward III.* left unto it. And yet the said *Thirleby* was bound by Oath to leave it to the See. For the Recovery whereof, the Bishop that now is, spent a Thousand Marks in Suit, and obtained nothing ; by reason Bishop *Thirleby* died in Prison.

Fourthly, And because he never had any Penny for Dilapidations of Bishop *Thirleby*, his Predecessor ; who in all that time of his Bishoprick, never bestowed any thing upon his Houses, Banks, Bridges, Drains or Causeys ; so that he was forced at his first Entry to bestow fourteen Score Pounds upon *Waldersley* Bank, for the Preservation of the whole Country : Besides other things left in great Decay, to his great Cost. Yet nevertheless he is content to allow his Successor one Hundred Pounds in Implements which he hath made needful for every House.

Item, That the Pension may be paid quarterly, in the Mansion-House at *Donnington*. Subscribed,

Richard Ely.

There was another Paper of Requests sent up by the Bishop in *February*, that is, two Months after, of the same Substance, only with some Additions : As mentioning his great Expences lately in the Suit of *Brakin* for the great Lease of all the Demaines, for his Maintenance of the

the Suit. On these Reasons he desired to be set free from all kind of Dilapidations. He required to have his half Years Rent, due to him at Lady-day next: and all other Rents and Debts whatsoever that were due to him before his Resignation. That a Pension of 200 l. may be paid him quarterly by even Parcels, at the Manor-House at Donnington, out of the Soken of Somersham, and the Manor of Haddenham. And that in his old Days he might be freed from all Taxes and Subsidies, and setting forth of Men in time of War, and all Incumbrances that the Country might lay upon him. And also to have the Use of his Parks and Grounds unto May-day; and to have free Egress and Regress unto all the Houses of the Bishoprick, and Pastures belonging thereto, for the avoiding of his Stuff and Cattel. And finally, desires that his Successor would allow, and think well of all his Grants, as he would his Successor should do by him. Wherein he hopeth he hath done nothing prejudicial to the State of the See.

In this Month of February, I find an Address of his immediately to the Queen for his Licence of Resignation. Which ran in these Words from his elegant Pen: Which she seemed to expect, viz.

Diu Patri tuo magnificentissimo obsequium præbui, & Fratri tuo pietissimo, aliquamdiu operam dedi. Deniq; tuæ Majestati multis jam annis Episcopali officio sedulo inservivi, Augustissima Regina. Tandem verò hujus muneris pertæsus Libertatem aliquam mihi vindicari, & quasi rude donari, meo jure postulo. Idq; ob justissimas causas: nimirum propter memoriam imbecillitatem & virium labefactionem, & ætatem octagenariam jam incumbentem. Deniq; quod hinc sacro officio conscientia mea satis respondere non valet. Hujus infirmitatis indulgentissimè miserta pro eximia tua Clementia ab ista Functione me liberum fieri a tua Majestate spero: aliumq; & pietiozem, & omnibus modis ad id aptiorem sufficiens: qui huic Functioni omnibus modis piè, conscientiaq; puritate, respondere possit & velit: juxta Divi Pauli regulam, Finis præcepti est Charitas, in corde puro, & Conscientia bona, & fide non ficta.

Atq; hæc est prima, & maxima Majestatis tuæ Cura, ut quicunq; in regno tuo officia gerunt, sive Ecclesiastica sive secularia, hanc D. Pauli regulam accuratè atq; sollicitè servant. Hanc Libertatis meæ procuracionem humiliter peto; non ut prudentiæ tuæ præjudicare velim, sed quod prudentiæ tuæ optimum esse judicabitur, id mihi optimum esse judicabo. Libentius tamen missionem a tuâ Clementiâ ex animo contenderem. Dominus noster Jesus Christus, pro solitâ suâ Clementiâ Majestatem tuam multis annis & corporis sanitate & animi pietate, beare; & ab hostium dolositate tueri dignetur. Ex Insula Eliensi vicesimo quarto Februarii.

It proceeded now so far, that two Forms were ready drawn, February, 1579. Pro Resignatione Epatus. Eliens. I. Scedula Resignationis: to be none before a Publick Notary. II. Tenor Instrumenti conficiendi super Resignationem Epatus. Yet I find in June following, 1580. the Business was not fully compleated, though in effect, and to all appearance it seems to have been, by a Letter the Bishop then writ to his Correspondent and Friend, the Lord Burghley: at the Conclusion thereof subscribing himself Richardus Coxus. But whatever was the Impediment, (whether it were that Freak, or any other the Queen intended to put into his Place, liked not of the Terms of the Resignation, and perhaps other Terms propounded to the diminishing of the Revenues) but the

Cox still remains Bp. to his Death.

old

ANNO old Bishop held this Bishoprick to his Death; which was in the
1579. Year, 1581.

The Family
of Love in
the Diocese of
Norwich.

The Bishop's
Diligence to
suppress it.

A Minister
one of this
Family.

The Bp. of
Norwich his
Care for his
Church.

Concerning *Freak*, Bishop of *Norwich*, besides what I have observed of him before, this also that follows may be remarked. The Sect, called the *Family of Love*, appeared much in this Bishop's Diocese. The Bishop had been diligent in searching after them, and endeavouring by Punishments, as well as other gentler Methods, to reclaim them. Some of them were by his Order imprisoned. But the Reports of divers of these Sectaries appearing in *Suffolk*, came to Court: Insomuch that the Lords of the Council sent Letters to the Bishop to take Care for the suppressing of them: and to certify what he had done therein. But though this Information came to the Lords, the Bishop had not yet heard of their spreading there. But some of them in *Norwich* and *Bury* were put into Prison. And therefore, as he writ to the Lord *Burghley*, he thought the Information given was but *Officiosa quaedam sedulitas*, of some, cunningly to accuse him of Negligence in his Function. Yet, it was well known on the other Hand, that he had been thought to have dealt very severely and hardly with those of that Sect, for detaining them so long in Prison. And therefore as well towards them as any other that should be suspected to be of that *Family*, he promised effectually to execute the said Letters in his Visitation approaching: and to certify accordingly. This he writ to the Lord Treasurer from *Ludham*, the 4th of *June*, 1579.

Some of these were of the Clergy, and had Livings. One of them vehemently so suspected, was Incumbent of *Sprowton*; and deprivable in many other respects. The Bishop craved it of the Queen for Mr. *Maplesden*, his Son in Law, Archdeacon of *Suffolk*; the Right of Presentation being in one *Felton*, her Majesties Ward.

This Year happened another Instance of the Paternal Care of this Bishop, in respect of his Church of *Norwich*. One Mr. *Pooley* had brought the Dean and Chapter of that Cathedral to be willing to make a Change of certain of his Lands with that Church for some of theirs: And thereunto they had consented. Which would have been the Spoil of that Church. But the Bishop seasonably stopt it from proceeding any further: having dissuaded them from it. Some time after the same Gentleman attempted to procure the same Lands (being One Hundred Pounds of old Rent yearly) for her Majesty in Fee-farm: having by secret Reward (as the Bishop had learned) obtained the Good-will of the Dean and the greater Part of the Prebends. *Who being poor* (as the Bishop writ to the Lord Treasurer, whom he acquainted with the Matter) *would easily bite at so sweet a Bait.* Wherefore he [the Bishop] for his own Part, as he added, being the Head of that Church, and moved, in respect of his Pastoral Charge thereof, to prevent the Danger of so great and utter Decay of the same, like to ensue the compassing of the Suit in hand; his only refuge, he said, in this Case, was unto his Lordship, (*Whom this Age and Time did acknowledge to be the chief Patron and Stay, next under her Majesty, unto the Church of England*) most humbly beseeching his good Lordship, (if this Practice in hand were not so far past, as it was irrecoverable) that his Honour would put to his helping Hand to hold up this particular Church, like to fall down, if it were not supported by his Assistance. Adding further, that this Matter might be stayed by his Lordship Me-

diation

‘ diation unto her Majesty, in the behalf of the poor Church. Wherein
 ‘ no doubt, he should do God good Service in preserving his Temple;
 ‘ and deserve worthy Commendation of Posterity in that Place by this
 ‘ Deed; himself being lastly, to be most bound unto his Honour for
 ‘ the same, as in many other respects he was.’ This was dated from
 Ludham, the 7th of August, 1579.

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There was one *Lawrence*, a Preacher, Incumbent of some Parish in
Suffolk, whom this Bishop of *Norwich* had suspended. The Reason
 whereof was his Refusal to comply in his Ministration with the Rites
 and Usages of the Church required. And this he did, not only in dis-
 charge of his Paternal Care, but also in obedience to certain Letters sent
 to him from the Court, to suffer none to preach and officiate in the
 Church, but such as should conform themselves to the Rules and
 Practice prescribed in the Church of *England*. These Letters seem to
 have been sent to him, and other Bishops, in whose Dioceses especially
 the *Puritan* Preachers most abounded. But one Mr. *Calthorp*, a Gentle-
 man of some Quality in the County, a Favourer of *Lawrence*, endea-
 voured to get him restored by a Command to the said Bishop from Court;
 and especially by a Letter to him from the Lord Treasurer; who, he
 knew, had a great Influence with all the Bishops. Upon his Solicitation
 therefore, to satisfy the Importunity of that Gentleman, backed with
 the good Character he gave of him, he wrote to the Bishop in the be-
 half of *Lawrence*. But how the Case more particularly now stood be-
 tween the Bishop and this Preacher, take from the Pen of the Bishop
 himself to *Calthorp*, upon his receiving the said Letter of that Lord.

The Bishop
 sequesters one
 Lawrence a
 Preacher.

‘ That whereas he had writ to him [the Bishop] in behalf of *Lawrence*,
 ‘ and had also procured the Lord Treasurer’s Letters to the same Effect;
 ‘ he let him understand, that he had not sequestered Mr. *Lawrence* from
 ‘ preaching by vertue of Letters of the Lords of her Majesties Privy
 ‘ Council only; but also by vertue of certain Letters from her Majesty;
 ‘ wherein he was strictly charged to suffer none, but such only to preach,
 ‘ as were allowed of into the Ministry; and conformable in all manner
 ‘ of Rites and Ceremonies established in the Church of *England*. And
 ‘ therefore that he dared not attempt to do it. And that whereas it had
 ‘ pleased his very good Lord, the Lord Treasurer, to write unto him for
 ‘ the same Purpose, he required to give him Leave first, before he granted
 ‘ his Request, to make Answer unto the Lord Treasurer’s Letter; and
 ‘ make known unto him the Cause of his Proceedings, and Manner of
 ‘ Doing. And then if it should please that Lord to command him, he
 ‘ said, he would do it.

His Letter,
 shewing the
 Reason.

‘ In the mean Season he must pray him to content himself. For that
 ‘ he might not upon every Motion made, transgress her Majesties Com-
 ‘ mandment: although he bore, as he added, as good Will to Mr.
 ‘ *Lawrence* as he, or any Man within that Country. And so he took his
 ‘ Leave of him in Christ.’ It was dated from *Ludham*, the 12th of
 March, 1579.

Upon this Letter of the Bishop’s, *Calthorp* dispatches another Letter
 to the Treasurer, desiring earnestly to find out some way to restore them
 their Preacher: Mentioning the great Need of him there: and so good

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The Bp. of
Peterbo-
rough's Kind-
ness to the In-
habitants.

His Letter to
the L. Trea-
surer in their
behalf.

a Man, as for whose Meetness, he would dare to undertake, the chief of Credit in that Shire should fully certify his Honour.

Let us now turn to another Bishop; viz. Scambler, Bishop of *Peterborough*. This may be remarked in Commendation of his Care and Compassion for the poorer Inhabitants of *Peterborough*: On whom lay a heavy Tax, the Drain of *Clow's Cross*, a Common that was to be drained for Cattel. The Benefit indeed great; but the Burthen of the Charge laid upon the poorer Sort, intolerable; even to their undoing. These applied themselves to the Bishop, making very heavy Complaints unto him, and begging that a greater Share of the Charge might be laid upon the richer Men: who received the Benefit as much, or more than they, as they set forth their Case to him. The good Bishop set himself to shew the Part of a tender and kind Pastor in their Case: and presently thought of applying himself to the Lord Treasurer. Who having some Estate there, if he could prevail with him, to begin and to be an Example, he concluded, the rest would sooner follow. But hear the Bishop's Letter: Therein pleading with his Lordship, 'That he would find out means to ease these poor People: Informing him that they were so sore furcharged above their Neighbours, and above their Abilities; that he was in a great Care, and pensive to hear their just Moans of Complaints. And of himself, adding, that he could do nothing to redress it. That he was therefore forced on God's behalf and for Conscience sake, as stood with his Calling, to become an humble Suppliant in their behalf. That in this Suit he excluded not the Furtherance of the good Work purposed: for he greatly desired the going forward of the same. But his Suit tended to the Procurement of some Equality, and due Proportion of the Levy: That according to the Rate of the Benefit that every Man was to receive by the Drain, so every Man might bear charge ratably. For that it stood with good Law and Conscience so to be. And that the Rich of their Abundance of Wealth, which out of the Commons received abundant Commodity, might not go easily away, and the Poor bear the Burthen. That their Commodity in the *Soke* was to have *Eye-Fenn* drained. No other thing was greatly for them to account of, but that. If the same were dryven suddenly, it would be seen who were worthy to bear the chief Burthen.

'That if the poor Man of the small Store of Cattel that he hath, be fain to sell the most or chief Part, then had his Purse made the *Fenn* good for the Rich; and remained himself by that Means disabled to enjoy the thing that he had paid for.' The good Bishop went on pleading further for them, in this Manner.

'That if the Artificer or the Labourer, which had very few and many of them no Cattel; should at their great Charge, contribute to this thing deeply, which should chiefly redound to the Benefit of the rich Husbandman, or rather to his Landlord, whose Inheritance was many ways bettered; which might bring in better Services, Fines and Rents; in his Opinion, he said, it was not so well, as if they bare charge according to the Fruit that they should reap.

He proceeded thus. 'It is a heavy Burthen, my good Lord, for the poor Parish of *Peterborough*, to pay this Tax, as it is laid. For if the Subsidy Books were viewed, it would appear, he doubted not, that they were charged, not with a Subsidy or Subsidies, but more than

‘ their whole Substances, that in those Books were specified. And yet
 ‘ he knew they were rated as high as their Neighbours. And that great
 ‘ Pity were, that they should be higher set in this Book. The Premisses
 ‘ considered, that if it might please his Honour and his Son, to bring
 ‘ in among them of the *Soke*, without trouble of other Countries,
 ‘ some proportionable Charge, which he thought, and was assured his
 ‘ grave and charitable Persuasion might bring to pass, if he then in Per-
 ‘ son entred into that Action, and Persuasion with the Gentlemen, and
 ‘ wealthiest of the *Soke*, as they repaired unto him; he thought then
 ‘ with ease reasonable, the whole *Soken* bearing together, might perform
 ‘ that Charge that upon the *Soke* was laid. And so the Work go forward:
 ‘ which otherwise the Necessity of the furcharged might be a Trouble
 ‘ and Impediment unto.

And then concluding: ‘ This Cause I right humbly commend unto
 ‘ your Honour: Who if you did know the Truth fully, I am sure
 ‘ would see Redress without my Requests, even for the Pity of the
 ‘ Poor, that God hath planted in your Heart, and for the rueful Mone
 ‘ that poor Men do make, whose Voices the Lord heareth. To whose
 ‘ everlasting Mercy, and continual Favour in this World, and in the
 ‘ World to come, I betake your Honour with my hearty Prayers.’
 Dated from *Peterborough* the 7th of *August*, 1579. Subscribing him-
 self,

Your Honours at Command in the Lord,

EDMUND PETRIBURG.

Elmer Bishop of *London* had now found out a Popish Printing-Press in
London, and one *Carter* the Printer: and had put him into the *Gate-House*.
 He had printed several Books against the Queen and the State of the
 Church established; and against the Queen’s Statesmen; particularly
 the Lord Treasurer *Burghley*, and the late Lord-Keeper *Bacon*. The
 Bishop commended the Examination of this Printer to the said Lord
 Treasurer, and to deal with him according to his Wisdom; as his Letter
 imported: Which was, as ensueth:

‘ Right Honourable and my singular good Lord. I have found out a
 ‘ Press of printing, with one *Carter*, a very leud Fellow. Who hath
 ‘ been divers Times before in Prison, for printing of leud Pamphlets.
 ‘ But now in Search of his House, among other naughty Papistical
 ‘ Books, we have found one in *French*, intituled, *The Innocency of the*
 ‘ *Scottish Queen*, a very dangerous Book. Wherein he calleth her,
 ‘ *the Heir Apparent of this Crown*. He inveigheth against the Execution
 ‘ of the Duke of *Norfolk*; defendeth the Rebellion in the *North*; and
 ‘ discourseth against you, and the late Lord Keeper. I doubt not, but
 ‘ that your Lordship hath seen it. Nevertheless, I thought good to sig-
 ‘ nify thus much unto your Lordship, that you may deal with the Fel-
 ‘ low, who is now near you, (in the *Gate-house*) as to your Wisdom
 ‘ shall seem good. I can get nothing of him: for he did deny to answer
 ‘ upon his Oath. When your Lordship shall be at any Leisure to deal in
 ‘ the Matter, I will send to you the Wardens, [of the *Stationers Com-*
 ‘ *pany*] who will inform you further of another Book, which is abroad;
 ‘ wherein her Majesty is touched; and of certain other new Forms

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F f f f 2

‘ which

A N N O
1579.

Carter the
Printer
was
found
in
the
Gate-House.

The Bp. of
Rochester
intended
to
commit
him
to
Prison.

A printing
Press discove-
red by the Bp.
of London.

A Book called,
The Inno-
cency of the
Scottish Queen.

The Bp. of
Rochester
wrote
upon
H.
N. a Book
entituled,
The Go-
spel of the
Kingdom.

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‘ which he [Carter] hath made, and will not confess them. Thus
‘ with my humble Duty unto your Lordship, I take my Leave from my
‘ House at London, by Paul’s, this xxxth of December,

Your Lordships humbly to Command,

JOHN LONDON.

Carter the
Printer execu-
ted. Stow’s
Annal.

How this Man got off now, I know not, (surely by the Mildness of
the Government) but it was his Fate to come to a shameful End. For
four or five Years after, he was tried, cast, and executed as a Traytor for
printing a Book, called, *A Treatise of Schisme.*

The Bp. of
Rochester
interposeth for
Chattham
Hospital.

Young, Master of Pembroke-Hall in Cambridge, and Bishop of Ro-
chester, now worthily concerned in a Matter of Charity, solicited in be-
half of Chattham Hospital within his Diocese, against some Concealers,
as they were called; endeavouring to swallow up some Revenues belong-
ing to that House, upon the Pretence of Concealment. And the Matter
being brought into the Exchequer, the good Bishop betakes himself to
the Lord Treasurer, (the common Patron of the Bishops, and all
others in distress) in a Letter dated in October: Importing, ‘ That he
‘ was advised by some of his Church of Rochester, that there was a Suit
‘ in the Exchequer attempted against the poor Hospital of Chattham in
‘ his Diocese, to the utter spoil and undoing of certain poor Lazars, and
‘ other poor aged and impotent Persons, there resiant at this present :
‘ and not only of them, but of a great Number of other such like, as
‘ might stand in need of the like Relief in that Place in time to come.
‘ He added, That he could not but in most humble wise by these few
‘ Lines, crave his Honours good Favour towards the said poor People
‘ and Hospital. Whereby that Extremity which was meant towards
‘ them, might be avoided: And the good Relieve towards that poor mi-
‘ serable People which were then there, and which might be hereafter,
‘ (as it was at the Beginning well meant) continued. The Bishop had
‘ heard, that the said poor Hospital had been heretofore eftsoons assailed :
‘ but, as he tells that Lord, notwithstanding hitherto, by the Bishops of
‘ this See, and the Dean and Chapter (who, as his Honour should be
‘ made privy) had great Evidence to shew for the said Hospital, it had
‘ been preserved. And that their assured Trust was, that his good Lord-
‘ ship, according to his accustomed Goodness towards all such Erections
‘ and Foundations, would stand good Lord, so far forth as Justice would
‘ permit to the same poor People, and to them. So should they of the
‘ Hospital, and themselves [of that said Church] both think them-
‘ selves bound to pray unto God continually for the Continuance of his
‘ Lordship’s good Estate.’ Dated from Bromelie, the xxth of October.
Subscribing,

His Honour most humbly to command,

JOHN ROFFENS.

The Bp. of
Rochester’s
Notes upon H.
N’s Book, cal-
led, The Go-
spel of the
Kingdom.

This Bishop of Rochester some time before, when H. N’s Book, called,
Evangelium Regni, i. e. *The Gospel of the Kingdom*, found so much
Countenance here in this Land (and had so many that ran into this Sect,
called *The Family of Love*) writ some brief Notes upon that Book, put
into

into *Latin*. Which will give us some Account of that admired Enthusiastical Book. ANN O
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‘ As the *Latin* is mean, so is the Stile or Manner of Writing dark and obscure in many Places. And although the Author had not set to his Name, yet it should seem to be some Friars doing, or some other that favoured the Church of *Rome*.

‘ The greatest Part of the Book is nothing, but a brief Discourse, either a Rehearsal of the Story of the Bible; as appeareth from the 5th Chapter, to the 27th and 28th Chapters. And his Collection is none other, but such as any meanly learned may gather by diligent reading of the Scriptures.

‘ The Author doth much pretend to the Holy Ghost, and intitlith his Book, *An Epistle written from the Holy Ghost*. Which is to be suspect of high Revelations; dangerous to deceive the simple.

‘ In treating of *Antichrist* in the 28th Chapter, he teacheth no certain Doctrine, who he is, and where to be found; that we may know him, and beware of his Doctrine: But it seemeth altogether doubtful: insomuch, that the Note in the Margin saith, *O! that this Antichrist were known*. Whereas, if the Author would have dealt plainly, and according to the Scriptures, he might easily have shewed, that *Rome* is the Seat of Antichrist. And that the Succession of Popes, and that Body and Kingdom is the very Antichrist, mentioned and described in the 2 *Thessal.* 2. *Apocal.* 13, 17, &c.

‘ In Chapp. 31, 32. the Author *H. N.* bewrayeth himself to be a Papist. First, because he calleth the Church of *Rome*, *The Communion of all Christians*: Whereas it is but a particular Church, fallen away from the universal Church of Christ. Secondly, Although he seemeth to confess, that the Church of *Rome* hath not that Perfection of Religion, which it had in times past (which the Papists do and must grant) yet he seemeth to allow, and speak reverently of all Popish Orders, as they be now.

‘ The Pope he calleth the *Chief Anointed*, the *Chief Bishop*, the *Higb Priest*: Who hath his being in the most holy Sanctuary of true and perfect Holiness, most holy Father. Next unto him he placeth the *Cardinals*: Whom he calleth most holy and famous. And he saith, that they are next the most antientest and holy Father, the Pope, in most holy Religion and Understanding. Next unto Cardinals he reckoneth *Bishops*: Whom he calleth *Chief Priests*. After Bishops he nameth *Curats*, *Deacons*, &c. After those he maketh mention of *Monks*: Whom he commendeth as Men addicted to Holiness, and separated from the World, and all carnal Desires.

‘ But most plainly the Author shews himself a Friend to the Church of *Rome*: Saying, that many, through Contention and Discord, did cast off the Church of *Rome*; and did blaspheme her with her Ministeries: and of their own Brains pretending the Scriptures, have brought other Ministeries of Religion. They spoke much of the Word of God. Who doubteth, that this is the Voice and Judgment of Papists against Protestants and true Christians.

‘ The rest of the Book from the 34th Chapter unto the End, is of the Calling of the *Gentiles*, and of the Grace of God offered to the World in the last Age of the World. Which seemeth to be the best Part of that Book.

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‘ Thus have you a Taste of this Book, gathered as the Time would serve. Whereby it appeareth to be no such precious Piece of Work, as of some it is supposed to be. Such fair Shews and glorious Titles may soon deceive the Simple, to have such Books in more Adoration, than the Holy Scriptures. But we have *Moses* and the Prophets; let us hear them, and judge all others by them.

‘ We are sure that the Holy Scriptures were written by the (*Spirit of Love and Truth*) the Holy Ghost: And contain all true and necessary and sufficient Doctrine for our Salvation. Let us not hold upon Men. *Prove all things. Hold that which is good. Believe not every Spirit: but prove the Spirits.*

Eph. v. 21.
1 John iv. 1.

These good Notes of the Bishop of *Rocheſter* fell into the Hands of some of this *Family of Love*. And they made the best Reply they could to each Paragraph. And this, *William Wilkinſon* of the Dioceſe of *Ely* (who wrote a Confutation of ſome of their Articles) published this Year with his own Book; as we ſhall read by and by. Yet I cannot but ſet down the Concluſion of this *Lovely* Author’s Reply, ſuitable to their pretended Principles. ‘ Therefore ſave labour for making any further Reply hereunto, leſt you do but loſe your Travel herein. For ‘ Chriſt with his *holy Ones* [thoſe of the *Family*] will not now, in this ſame Day of their *Love*, (like as do the Princes of the Earth, whoſe Kingdom is of this World) ſet up and maintain his Kingdom with Contention and Diſcord, but with Peaceableneſs, Loving-kindneſs and Long-ſuffering.

The Q’s In-
tention of re-
moving the Bp.
of Lincoln to
Norwich.

Concerning *Cooper*, Biſhop of *Lincoln*, a learned, good and diligent Prelate, I have alſo a Remark to make. The Queen intending a Remove of the Biſhop of *Norwich* to *Ely*, as was above ſhewn, thought of this Biſhop to ſucceed him there. But this Motion was not agreeable to the Biſhop of *Lincoln*’s Mind, when he was made acquainted with it. For indeed, he knew, that would have been but of little Advantage, and more Expence to him; the Revenue of that Biſhoprick being little more; and the Care of the Dioceſe in reſpect of the Largeneſs of it, little leſs; and alſo, the Trouble by reaſon of the wayward People there to the eſtabliſhed Orders of the Church, much more. Therefore in Answer to the Lord Treasuſer, who had ſent him a Letter, importing the Queen’s ſaid Purpoſe, he gave this diſcreet, modeſt and wiſe Answer.

Which that
Bp. declines to
accept. And
why.

‘ That he had received Letters from his Honour, touching her Maſteſties gracious Diſpoſition to remove him from *Lincoln* to *Norwich*. That it had pleaſed God by her Maſteſties Goodneſs, to ſet him in Place and Calling, far above his Deſerts or Worthineſs. For neither was there in him, (as he humbly proceeded in his Letter) any thing worthy ſuch value of Learning, nor any Ability, ſufficient to diſcharge ſo great a Burthen. Only this I may ſay (that I may uſe his own pious Words) in the Fear of God, that whatſoever is in me, either in Body or in Mind, with God’s gracious Aſſiſtance, I have bequeathed to the Service of his Church, and Benefit of my Country, when and where it ſhall ſeem convenient, not to my ſelf but to them, whom he hath placed in Authority to rule me.

‘ But

‘ But that if the Judgment might rest in himself, he had no desire to remove : and he trusted God’s Grace would so assist him, as he should never ambitiously seek and labour for removing, though it might turn greatly to his worldly Benefit. That in this Case that now he writ of, were he never so desirous for any Respect to remove, he saw nothing that could incline him thereunto. The Greatness of the Charge, and Number of Churches would be either little or nothing diminished. The Troublesomness and the Danger of the Diocese far greater, than where he was then, as late Experience had declared. The Credit of the Place nothing more : the Benefit of the Living no whit amended : the Charges of the Alteration very great ; as his Wisdom well knew ; neither by his own Poverty able to be sustained, nor by the Benefit of the Living to be recompenced.

‘ Wherefore he heartily desired his Honour so to deal in this Case, as her Majesty might graciously spare him, and suffer him to be where he was, rather than to be translated. And thus he ceased, desiring God long to preserve his Honour to his Glory.’ Dated from *Lincoln*, the viiith of *June*, 1579.

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His Case lay
before the Ec-
clesiastical
Commissioners.

Curteffs, or *Coorteffs*, Bishop of *Chichester*, was called upon by some at this Time, to deprive the Vicar of *Cuckfield* in his Diocese, a very vile and vicious Man, and to place a more worthy and sufficient Man in his room ; and charging the Bishop himself, as it seems, with some Neglect in his Office and Care of his Diocese, in permitting such a Minister to officiate in the Parish ; wherein the Number of the Communicants were Eight Hundred, and the Inhabitants well affected to Religion, and the Living sufficient for a learned Preacher. But as for the Pastor he was informed against, ‘ That he was no better than *Idolum* ; void of all Learning and Discretion : a Prophaner of the Sacrament, a Depraver of Preachers, a Scoffer at singing of Psalmes, a common Alehouse Hunter, accused of Incontinency, a Maintainer of Strumpet’s Causes, a Seeker to Witches, a Drunkard, a Quarreller and Fighter ; convicted for a common Barretor ; infected with a loathsome and contagious Disease : his Talk was of Ribaldry : *Consignatus in natura*, and a Contemner of her Majesties Laws and Justice.’ A hideous Character indeed of a Clergyman, if there were not some Malice at the Bottom.

The Bp. of
Chichester
required to
deprive the
Vicar of
Cuckfield.

His Crimes.
Pap. Office.

The Tidings of his Behaviour came to Court ; as his Accusation was brought into the Ecclesiastical Commission. Infomuch, that the Lord Treasurer had wrote to the Bishop concerning the ill Account he had heard of this Man ; done perhaps out of Respect to the Bishop, whose Son, or Relation at least, he was : (his Name being *Edmund Coorteffs*) having been charged, (as he told the Bishop he had been informed) both with Insufficiency of Learning, and also with evil Demeanor. To which the Bishop in Answer, in respect of his Sufficiency, writ, That he was Ordained by the Bishop of *Ely* : and that Dr. *Whitgift* was then the *Positor* [Poser.] And that he had been a Student at *St. John’s* College.

The Bp. to the
Treasurer con-
cerning this
Man’s Edu-
cation.

This Vicar had been summoned before the Commissioners Ecclesiastical ; and as yet no Sentence had passed against him : but remained still in his Place. Whereat several Persons, his Parishioners and Gentlemen there

ANNO
1579.

ANNO there, resorted unto the said Lord Treasurer, for the Removal of so
1579. scandalous a Person. That Lord was moved upon these Complaints to
send again to the Bishop, to suffer him to abide no longer in his Living ;
since he had been blamed for that Neglect.

His Case lay
before the Ec-
clesiastical
Commissioners.

To whom he gave this Answer, ' That his Causes had been heard
' before Archbishop *Parker*, and Bishop *Sandes*, and divers others, and
' yet the Cause depended before the High Commissioners in *St. Paul's* :
' and that from thence an inferior Judge could not well call the same.
' And therefore, that he feared some Men rather sought to alienate that
' honourable loving Affection, which they knew, or heard his Lordship
' had born to him of late, to his great Comfort ; than for any like-
' lihood of Ability in him [the Bishop] to perform this Request :
' And therefore had preferred this Suit to his Lordship. That if it
' were through Ignorance, they dealt not in an unknown Matter. That
' it was a Love to his Books, Prayers and Preaching, his Jurisdiction,
' and the Disposition of other Livings in his Gifts, granted over to
' others. And that his only Desire was to live in quiet. And so con-
' cluded, that he would not forget in his daily Prayers to re-
' commend his honourable Services to God, his most merciful Protecti-
' on and Direction.' Dated from *Cherisworth*, the 30th of *March*,
1579.

C H A P. XVIII.

Parry false : Hath Leave to go abroad, and give Intelligence to the Queen. Returns. His Letters to the Lord Treasurer : And Protestation of Service : Notwithstanding, privately reconciled at Paris. His earnest Letters thence, to be employed. The Family of Love increase. Some Account of the first Rise of this Sect here. Some of them in Colchester in Queen Mary's Reign. Free-Will Men. Christopher Vitelli comes from Delph to Colchester. Crinel's Confession concerning him and his Doctrine. Henry Nicolas, the Founder of the Family of Love, his Doctrines. Libertines. Their Speculations. A Book writ against them. Puritans. One of them Expostulates with the L. Burghley. And that he should use more Liberty of Speech with the Queen. The Queen calls in her Commissioners for Concealments. Proclamations for the Length of Swords, Bucklers, &c. Against carrying and shooting in Guns, &c. Nor where the Queen's Residence should be. No Coats or Doublets of Defence to be worn : Nor Pocket Daggs suffered. Proclamations about Apparel. Letters from the Privy Council for keeping Lent.

AS for the State of Religion now, I meet this Year with some Letters of William Parry : Who had privately reconciled himself to the Church of Rome, and was a sworn Servant to the Pope and his Cause; and undertook for that Purpose no less a Villany than to kill Queen Elizabeth; having the Encouragement of the Pope, and one of the Cardinals, to execute the same. For which barbarous Design he suffered the Death of a Traitor in the Year 1584. This Man had earnestly requested (and that with solemn Protestations of his Zeal to the Queen's Service) of the Lord Treasurer Burghley, to travel abroad to do the Queen Service, as a Spy and private Intelligencer in the Popish Countries. Which, he being a subtle, quick Man, and of good Parts, the Queen had yielded unto. And some Years before this, both from Rome and Siena, he had advertised the Treasurer of such Matters as he had heard and seen in those Parts.

And now this Man being come home, writ to that Lord, that he was returned; and weary with his long Journey, deferred his Attendance upon his Honour till his coming to Court; and, (with glorious Words) that he would humbly wait upon the same, being most desirous to live and die in his good Favour, upon hope to be able to do his Lordship some good Service, [such] as he never intended to do or offer to any before that time: pretending some special Matter, whatever it was.

Parry hath Leave to be a Spy abroad for the Queen.

Returns home. His Protestations to the L. Treasurer.

A N N O

1579

Goes privately
abroad.Writes to the
Treasurer in
Excuse.

Thus far he carried all things smooth, (but scarcely sincere) till after his going abroad again into *France*; (which was soon after) privately, and without the Knowledge of any. And being at *Paris*, (where he was reconciled) he still pretended all Sincerity and faithful Observance towards the Treasurer. And this Year, 1579. *January* 15. he excused his Departure so suddenly and secretly. Writing, 'That his Departure out of *England* might in reason leave Cause of Offence behind him; his Necessity and his Demeanor on that side might, and he trusted would, in part crave Pardon for him. The rather, if it might please his Lordship for his dutiful Mind, and privy good Will born, (though not discovered) unto his Lordship, to receive him into his Lordship's good Favour and Protection. And that having not, since the Death of his very good Lord and Master, the Earl of *Pembroke*, served or followed any besides her Majesty (whose faithful poor Servant and Subject he would ever be) he hoped his Lordship would not reject his humble Suit; grounded upon no greater Warrant than his desire to deserve well of him by such Service as he should be able to do him hereafter.' And concludes, the better to conceal his Treachery, and obtain his End, (*viz.* a good Salary to maintain him abroad in the Pope's Service) 'My good Lord, pardon my plain Nature, if I am at any time less ceremonious than your Greatness or my Duty do require. And be assured to find in me all Plainness and Truth: [this damnable Hypocrite hoping with this Clause to impose upon the Treasurer.] Adding, 'That if it might stand with his good Pleasure to bind him to such Observations [there at *Paris*] that might do him Service, he would do his Duty, and endeavour to satisfy his Lordship's Expectation. That in the mean time, and always he would not fail dutifully to pray to God to bless him with long, happy and healthful Years.

Writes to the
said Lord, for
Service and
Employment
abroad.

And this crafty Man so artfully concealed his Falshood, that it seems this great Statesman discovered it not: *Parry* from time to time sending him Letters of Intelligence from abroad: but serving in Truth the Popish Interest all the while. Thus I meet with another Letter of his writ the next Year, 1580. Therein endeavouring much to get Employment under that Lord. And in another he writ, 'That he was emboldened, as he did in his last, to lay before him his Service: the Service of such an one as studied daily, how, and in what sort he might best, and most acceptably discover his readiness to honour and serve him.' Divers other Letters he sent to that Lord in Hypocrisy; soliciting for Service, pretending great Loyalty, and Ambition of doing Service to the Queen; but in truth to serve the Ends of the Pope, and those that were of that Church, and sworn Enemies to her and her Kingdom. The further Relation whereof I shall reserve to the next Year.

Papists im-
prisoned.

The Queen and Government were however watchful against Papists, as well they might, to prevent Dangers from them: Who were very busy to destroy her, and seize her Kingdoms, as well as to overthrow the Reformed Religion established. There were also great Numbers of such disaffected in the Kingdom. Which may be conjectured at by the Numbers of such as were at this Time in *Durance*, in the Prisons in *London*, *Southwark* and *Westminster*; as in the *Tower*, in the *Fleet*, in the *Marshalsea*, in the *King's-Bench*, in the *White-Lion*, in *Newgate*, in the *Counter*, and the *Gate-House*; likewise in the Custody of the Bi-
shops

shops of *Ely* and *Rocheſter*: And many more in the Priſons of the ſeveral Counties. A Liſt whereof may be ſeen in the *Appendix*, taken from a Paper of State.

The Sect of the *Family of Love* (as they affected to call themſelves) began now mightily to take Place with many in this Kingdom. They were eſpecially obſerved to be in the Counties of *Norfolk* and *Suffolk*. Some that were the chief Leaders, the Biſhop of *Norwich* took up and laid in Priſon both in *Norwich* and *Bury*. Which notwithstanding, the Report of their Increate in thoſe Parts had cauſed the Lords of the Council to write to the Biſhop for the ſuppreſſing of them; as we have ſhewn before.

The Sect, and the Followers thereof prevailing now and ſome Years before, it may be worth relating ſomewhat of their Hiſtory: which I ſhall take from Writings and Books of thoſe Time. ‘The antient and famous City of *Colcheſter* was, in the troubleſome Times of Queen *Mary*’s Perſecution, a ſweet and comfortable Mother of the Bodies, and a tender Nurſe of the Souls of God’s Children, (as I tranſcribe from a Book printed this Year in *Confutation* of this Family.) ‘And was at that time the more frequented, becauſe it afforded many zealous and godly Martyrs: Who continually with their Blood watered thoſe Seeds, which by the Preachers of the Word had been ſown moſt plentifully in the Hearts of Chriſtians in the Days of good King *Edward*. This Town for the earneſt Profeſſion of the Goſpel, became like unto the City upon a Hill; and as a Candle upon a Candleſtick, gave Light to all thoſe, who for the Comfort of their Conſciences came to confer there, from divers Places of the Realm. And repairing to common Inns, had by Night their Chriſtian Exerciſes. Which in other Places could not be gotten.’ For Proof whereof he refers the Reader to that which was truly reported by Mr. *Fox*, in his Book of *Acts and Monuments*. That at the *King’s-Head* in *Colcheſter*, and at other Inns in the ſaid Town, the afflicted Chriſtians had ſet Places appointed by themſelves to meet at. ‘Where left Satan ſhould be thought to be idle, &c. he ſtirred up divers ſchiſmatical Spirits: Which even in the great Trouble of the Church, ſought to be Teachers of that, whereof they had no Underſtanding. And thereby turned the Knowledge of God’s Teſtimonies, (which in many of them, though it was ſmall, was ſomewhat) to vain and contentious Jangling. Whereby the dear Saints of God were not a little diſquieted. At ſuch time eſpecially as ſome of them being condemned to Death, looked to taſte of the ſame Cup, which had been in full meaſure poured out upon their Brethren. For not only in the private Aſſembles here did theſe ſwarm, to pervert the right Ways of the Lord, but alſo in divers Priſons in *London*, they kept a continual Hand: where they ſcattered their Heretical Doctrines among ſuch as were committed for the Love of the Goſpel.

And theſe Perſons were the more dangerous, becauſe they were ſuch as had imbibed Principles of *Pelagianiſm*, *Arianiſm*, and *Anabaptiſm*: and endeavoured to infuſe the ſame into thoſe good Men and Women profeſſing and ſuffering for the Goſpel: as will appear by and by, from their Doctrines.

A N N O
1579.N^o. XXI.
The Family
of Love in-
crease.The first Rise
of the Sect
here in Eng-
land.

Confutation.

Colcheſter.

Edit. the First
p. 606.Infected with
Pelagianism,
Arianism and
Anabaptism.

A N N O

1579.

John Kemp,
and Henry
Hart, Free-
will Men in
Colchester.

Gybson.
Acts and Mon.
p. 1531.
Kemp.

Trew.

Vitells comes
from Delph
and spreads
his Errors in
Colchester.

The Confession
of H. Crinel,
concerning Vi-
tells.

William Raven
of St. Ives
was my
Bedfellow

Some of the chief among them were these two: *John Kemp*, and *Henry Hart*. Which two were informed against in *Queen Mary's* Time by one *Thomas Tye*, a Popish Priest of *Much Bently* in *Essex*, near *Colchester*. These were those they called *Free-will Men*. For so they were termed of the *Predestinators*; as the said *Tye* informed the Bishop of *London*, in whose Diocese they were. And there were thirteen Articles drawn up, to be observed among their Company, that adhered to them. Of this *Henry Hart*, *John Careless* the Martyr said, That he had shamefully seduced, beguiled and deceived many a silly Soul by his foul *Pelagian* Opinions, both in the Days of *King Edward* and *Queen Mary*. There were certain Articles of Christian Religion, which *Careless* had sent to *Tymms*, a Prisoner for the Gospel in the *King's Bench*: And these *Hart* undertook to confute. One *Gybson* was a Companion of this *Hart*: Who sought to pervert and turn from the true Doctrine to *Pelagianism*, Twelve godly Christians, that were Martyrs. *Kemp* was a great Traveller abroad in *Kent*, instructing and confirming the Gospellers: whom *Tye* informed to be of the same Sect; but slandered him, (coming off perhaps from them) being vindicated by *Mr. Fox*; relating his godly and Christian Doctrine. He was alive even in these Times of *Queen Elizabeth*; and a Preacher in the *Isle of Wight*. Of this Company also was one *Trew* of *Kent*. Who albeit before, for the Truths sake, he lost his Ears for persuading the People from going to Mass, yet afterwards happening in the Company of *Pelagians*, he became a deadly Enemy to *Careless*; as appears by *Careless's* Examination, which he with his own Hand penned in Prison before he dyed; to be seen at large in the Book of *Martyrs*.

These Errors were now improved by occasion of the same and other Doctrines, brought over from the very Town, where *H. N.* lived and taught them: although his Sect afterwards obtained here a more *Lovely Name*.

Christopher Vitells, a Joyner by Trade, with his Complices, came out of *Delph* in *Holland*, to *Colchester*, in the Reign of *Queen Mary*: and joyned himself with the Professors of the Gospel there: And taught that the Godly have in themselves Free-will to do good; and could not away with *Predestination*. Now concerning this *Vitells*, and the Doctrines he broached, the Confession of one *Henry Crinel*, that was then among the Professors there, and heard his Doctrines, but better instructed, will give Account. His Confession was as followeth.

About the Third Year of *Queen Mary*, Anno 1555. at *Michelmas*, or not much after, I *Henry Crinel* of *Willingham* in the County of *Essex*, came to the Town of *Colchester*: Where I happened into a common Inn. The Cause of my Repair thither at that time was, that I was desirous to provide, that my Conscience should not be intangled with the Popish Pitch. And being there, I met with divers of mine Acquaintance; and also with Strangers, who came thither, to confer concerning the Safety of their Consciences. Where *William Raven* of *St. Ives* was: who came thither at that Time with me, and was my Bedfellow: having likewise fled, being in danger for Religion. There we found at our coming thither, one *Christopher Vitells*, a Joyner: who so far as I could at that time learn, held many strange Opinions; and also taught divers Points of Doctrine scarce found, and such as seemed

to

‘ to be before unheard of. The which Joyner, (as he then privily dis-
 ‘ sembled, so since he hath been noted openly for his cunning Wit, and
 ‘ curious Fantasies) being as it seems weary of his Occupation, left
 ‘ the Craft of Joyning, and took unto him a new Trade of Life. So
 ‘ that of a simple Scholar, he became a great and learned Schoolmaster
 ‘ of the Doctrine of a Man who lived, as he said, beyond the Seas, of
 ‘ a holy Life and upright Conversation. This Man he praised very
 ‘ much, and reported many wonderful things of his Angelic Behaviour.
 ‘ Who afterwards I understood to be one *Henry Nicolas*, a Mercer of
 ‘ *Delph* in *Holland*.

A N N O
1579.

Viz. H. N.

‘ The special Points of Heretical Doctrine, that the said Joyner did
 ‘ then and there teach [and learned of the Man aforesaid] were these.
 ‘ First, That Children ought not to be baptized, until they come to
 ‘ Years of Discretion. Secondly, He found fault with the Litany, in
 ‘ the Book of Common-Prayer, set forth in King *Edward's* Time ; af-
 ‘ firming, that it was not the right Service of God. 1. Because it
 ‘ was said, *God the Son, Redeemer of the World*. For, saith he, Christ
 ‘ is not God. 2. Because it is said, *Have Mercy upon us, miserable Sin-*
 ‘ *ners*. For the godly Sin not, saith he. And therefore need they not
 ‘ to use that Prayer. Thirdly, He affirmed also, that the Pope was
 ‘ not *Antichrist*. But he which doth not that which God's Law com-
 ‘ mandeth, neither fulfilleth the requiring thereof, he is *Antichrist*. And
 ‘ so are there many *Antichrists*.

Vitells's Do-
ctrines.

‘ Furthermore, at the same time one *John Barry*, Servant unto Mr.
 ‘ *Lawrence* of *Barneball* in *Essex*, came to the same Inn, to reason
 ‘ with the Joyner about the Divinity of Christ, which *Vitells* denied
 ‘ to be God. And after they had entred Conference, alledged that
 ‘ Place out of *Philippians*, Chap. ii. ver. 5. *Let the same Mind be in*
 ‘ *you, which was in Christ Jesus: Who being in the Form of God, thought*
 ‘ *it no Robbery to be equal with God*. Yea, quoth *Vitells*, the same
 ‘ Mind must be in you which was in Christ. And there he stopt him.
 ‘ Which Words so often he repeated, that he put *Barry* to silence, and
 ‘ blanked him. So that he had not a Word to say ; to the great Offence
 ‘ of divers : and especially of two Women Gospellers, who came with
 ‘ *Barry*, to hear him and *Vitells* confer about this Matter. And to say
 ‘ the Truth, *Vitells* babbling did so astonish divers there, present and my
 ‘ self also, that I was fully minded to go to *Oxford*, to ask counsel of
 ‘ Bishop *Ridley*, and Mr. *Latymer* concerning that Matter ; had I not
 ‘ met with some Men, to satisfy my Conscience in the mean Season.

‘ The which Joyner at that time wandring up and down the Counrry
 ‘ and Towns, to visit his Disciples, came to the Town of *Willingham*
 ‘ where I dwell : and sent for me to come to speak with him at an Ale-
 ‘ house. But I sent him word, I would not come at him, nor have to
 ‘ do with him. This is very true : and so I testify with mine own
 ‘ Hand : By me *Henry Crinel* of *Willingham*.

This *Vitells*, the chief Patriarch and great Doctor of the *Family* of
Love, afterwards recanted openly, and upon his Repentance which he
 shewed, had been received into the Church. But the *Family* here de-
 nied it : though many then alive could aver it to be true.

Henry

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H. N's Do-
ctrines, found
in his Book of
the Gospel of
the Kingdom.

Henry Nicolas, the Father of this Sect of the *Family of Love*, wrote a famous Book, called *Evangelium Regni*, mentioned before. Wherein were found these Errors, Blasphemies, and absurd Doctrines and Affirmations. ' That the Day of the Lord (by him preached) is the Appearance of our Lord Jesus Christ in the Resurrection from the Dead. ' Wherein the Law and the Prophets and all that is written of Christ ' becometh fulfilled, *Es. 26. c. I. Cor. 15. f. Luke 24. e.* Further, he ' saith, he is the Angel of the Lord, or Messenger before him, for to ' prepare his Way, *Matth. 3. a. Matth. 11. b.* And to publish an ever- ' lasting Evangelie, *Matth. 24. Apoc. 14.* unto all Generations, Lan- ' guages and Peoples, according to these Promises. He saith, the *Fa-* ' *mily* is the *Rest* of God from the Beginning, for the People of God; ' and for all repentant Persons: And is appeared in the last Times, ac- ' cording to the Promises.

' He permitteth to every Nation what Religion they will; so they ' held with his Heresy of the *Love*.

' He received this Message of his *Evangelie* from the Mouth of God ' himself. He maketh the Day of publishing his *Evangelie*, to be the ' last Coming of Christ in Judgment, with Thousands of Saints. The ' Day of the *Love* is the last coming of Christ. That the Ceremonial ' Law is needful to be observed. That *our* Baptism is but an handful of ' Water. He denied the outward Admission of Ministers. That the ' *Family* shall be in all Perfection everlastingly upon Earth: To the End, ' that God's Will might be done in Earth, as it is done in Heaven. That ' the *Romish* Church hath obediently grounded itself on the Services and ' Ceremonies; which are the Prefiguration of true Christianity and her ' Services. Condemneth as many, as out of their Knowledge, which ' they take out of the Scriptures, had brought in certain Services and ' Ceremonies in any other wise and order, than the Church of *Rome* ap- ' pointed [and they must be the *Protestants*] as unorderedly rejecting and ' blaspheming the Catholick Church of *Rome*. That it is meer Lies ' and Untruth, which the Scripture-learned, through the Knowledge ' which they get out of the Scriptures, institute, preach and teach. ' In short, he saith, God raised him up (which lay altogether dead ' without Breath and Life) from the Death, anointed him with his ' godly Being, named himself with him; godded him with himself. ' These and many more of his wild Sentences and Opinions were col- ' lected out of his *Evangelie* or *Gospel*, by a reverend Author, and set ' down in his Book, *A Confutation of certain Articles*, against this Sect, ' which we shall give account of by and by.

The Liber-
tines. Their
Doctrines.

The *Libertines* also came under the Denomination of this *Family*, and sprang from them. The Sum of whose loose Opinions set down and gathered from their Books by the abovesaid Writer, take as follows. 1. They affirmed, that the Preaching of the Word was not the ordinary Means to come to the Knowledge of the Word; but by Reason. 2. That no Man that is faulty himself can preach the Truth to others. 3. Those Preachers which did take in hand to preach the Word of God before Man be regenerated, took the Office of the Holy Ghost out of his Hand. 4. Those that were Doctors and Learned, could not preach the Word truly: The Reason was, because Christ said, *It was hidden from the wise and prudent, and was revealed to sucklings and babes.* 5. There was no Devil but such as the Painters made. 6. They which have the

Spirit of God know all things. 7. That we ought not to give our Alms to Beggars. For that they lived in the Consumableness. And that there was no Beggar in *Israel*. 8. That Marriage was a Sacrament, and wonderful Speculation. 9. That there were Mysteries and great Speculations in the *Mafs*, if they could be attained unto: and that it was a God-Service. 10. Also, that the Service that we had taken for a God-Service was not so. And in so taking it, both they and we were deceived. 11. That *Adam* did not Sin at all. Their Reason was, that *Adam* did not Sin, but the Woman. 12. That there was no Man God's Child, but he that could shew his Pedigree. 13. That the Martyrs in Queen *Mary's* Days ought not so to have died. For in so dying they destroyed the Temples of God. 14. That whosoever had God's Spirit could not Sin. And that the Prophet *David* did not Sin, after that Time that he had received the Holy Ghost. 15. That a Man ought not to weary his Body in Travel and Labour. For they said, the Holy Ghost would not tarry in a Body that was weary and irksome. 16. That where there was any Contention, there was not the Spirit of God. For that the Spirit was not divided. 17. That the Witch, which raised up the Devil in the Likeness of *Samuel*, was no Witch, but the Wisdom of God; and the Spirit that she raised up was *Samuel* himself. 18. That *Adam* was the Son of God, otherwise than by Creation. 19. That there were many Books, besides the Bible, which *Esdra*s speaketh of, that should be revealed and come abroad before the End. 20. That the Bible was not the Word of God, but a Signification thereof. And that it was but Ink and Paper: but the Word of God was Spirit and Life. 21. That they might not speak the Truth boldly and openly: because the Truth would not be heard. 22. That there were some then living, which did fulfil the Law in all Points.

All these Tenets were either found expressly asserted in their Books, or confessed and owned by them in Conference, as was ready to be testified by those that had talked with them. So strangely had the Spirit of *Enthusiasm* and *Fanaticism* transported many in those Days. And the Principles so evidently glancing favourably towards the Religion of Popery, rather than that of the Reformation, may give good ground to conjecture that the Hand of the Enemy was in all this Schism. And all this large Historical Account of the *Family of Love* shews, what Reasons the Queen had to send her Letters to the Bishop of *Norwich*, to take care for the Suppression of this wild Sect, as was related before. Which notwithstanding got ground.

And now to come to this present Year 1579. and to see what Footing it had now gotten: This I take from the Words of the Writer of the *Confutation* printed this Year, in his Epistle Dedicatory to the Bp. of *Ely*. 'The Danger of this Poison flowed from this *Lovely Family*. Of the Heresy itself, in one word to utter the Truth of that which almost by the Experience and Practice of three whole Years [now it was September 1579.] he had found to be true, that it was the most pestiferous and deadly Heresy of all other. Because there was not almost any one particular erroneous and schismatical Fantasy, whereof the *Family of Love* had not borrowed one branch or other thereof. The Increase of it was great; and that daily: because the Withstanders were not many. The Defenders were wily as Serpents, and would fain in Life seem innocent and unblameable. In profession of the one they boasted very much:

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The Spirit of
Enthusiasm
prevaileth among many.

The Danger
of this Heresy
at this Time.

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Their Books.

This Sect continued to later Times.

Puritans.
One of them writes for Favour to the L. Burghley.

The Sum of his Letter.

much : Of the other they walking very closely, did justify themselves, because few had to find fault with them. Yet had they their loathsome Spots and ugly Deformities.

Their Books were many, disorderly and confusedly written, both for Matter and Manner of things delivered in them. Their Phrases were such as the Scripture speaks of ; *Clouds without Water*, Lightning without Rain. Their Blossoms were as Dust, and their Fruit as Rotteness.

This *Familism* could not be rooted out, (however absurd it was) but it remained even to the last Age ; when one *Randal* was a Preacher to these Sectaries, in an House within the *Spittle-Tard* without *Bishopsgate*, London, in the Year 1645. teaching this very Doctrine, and many People flocking after him. Which gave Occasion to a Book to be written against them in the said Year : bearing this Title, *A brief Discovery of the blasphemous Doctrine of Familism : First conceived and brought forth into the World by Henry Nicolas of the Low Countries ; and now very boldly taught by one Mr. Randal, and sundry others in and about the City of London : Whom Multitudes of People do follow ; and which Doctrine many embrace.*

The disaffected to the Communion of the Church of *England*, and such as laboured after a Discipline different from that established, were now very uneasy ; having received several Checks, and some of their Leaders called up to answer for their Disobedience. At this Time they used their Interest with the good Lord *Burghley*. And he, though steady in the Principles and Practices of the Church, yet recommended sometimes their Causes to the Bishops, whom it concerned, and so left them. I will specify the earnest Letter of one of them, writ to him this Year ; with the Arguments he thought fit to use to him, with a Freedom not very decent, nor perhaps very acceptable to a Person of his Quality. Putting him in mind of his good Education in his younger Years ; of his hearty embracing of pure Religion : and withal, his Frailty in too much Compliance with the Religion under Queen *Mary* : Checking him for his going along with this present Queen, and those that laboured to hinder any further Reformation of what was wanting towards the Purity and right Discipline of the Church : And exciting him now to more Zeal for this, and to make more bold Application to her Majesty in that behalf. This Man was one *Prowd*, Parson of *Burton* upon *Dunmore*.

He tells him first of his bringing up in true Religion : Of things published by him, to the Comfort of the Brethren : which made him ever to love and reverence him in his Heart. Of the Report of him afterwards, that he had openly revolted from Religion, to idolatrous Service in Queen *Mary's* Reign. By which he consented to all the Blood of the Prophets and Martyrs then shed unrighteously. And that he came not to God's persecuted Church, [fled abroad into voluntary Exile for the Gospel] that was not polluted with Idolatry. For whose sake, and for the Sufferings of the Just, he persuaded himself, that he and all then in Authority tared the better : that he confessed not his open Fall into Sin, nor asked Mercy at God's Hands for it, as others did. That afterwards he gave his Consent to the building of God's Church, not built in all Points so perfect as the other, that was built without any lawful or godly Magistrate ; and left in those Days for an Example

‘ Example to have been followed. And that he was one of them that
 ‘ at the first maintained that for which many godly Men lost their Li-
 ‘ vings : and by little and little by the Practice of Papists, good Justicers
 ‘ displaced ; profitable *Exercises* put down : as likewise, Prayers and
 ‘ Fastings sometimes used ; where Tears were shed for their own Sins,
 ‘ and for the Abomination of *Jerusalem*. And adding, that it was said
 ‘ likewise, that he feared to exasperate the Prince, and to make her
 ‘ worse in Religion. That he spared his Plainness : and had not dealt
 ‘ with her so plainly from time to time as his Knowledge required, both
 ‘ touching God’s Church and her own Preservation, and the Safety of
 ‘ the Commonwealth, and the Increase of God’s Gospel. Of all this
 ‘ he knew little but by Hearsay. But that the Knowledge of God and
 ‘ the Benefit of his Prince should move him to be bold and courageous ;
 ‘ venturing his Life for her, as she did daily for him. And when
 ‘ could he do God, and his Prince and Country better Service than
 ‘ now ?

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At last he seemed to hint at the Duke of *Anjou*, who was coming into the Kingdom to Court the Queen : Shewing his Concern, lest his Practice of Popery here might be prejudicial to the State of Religion : fearing that he was too well fixed in that Religion, to make any Promise or Profession to the contrary. And all this Letter he committed to his Lordship’s Discretion : which as none but himself knew the Writing of, so he might burn it, if he pleased. These are but short Contents of this Letter. The whole from the very Original, I have preserved in the *Appendix* : where it may deserve Remark, how this Man took upon him to judge, censure, rebuke and counsel that great Privy Counsellor.

Nº. XXII.

Frequent Wrongs had been done unto Cathedral Churches, Colleges, Hospitals, the Companies in *London*, and other religious Foundations, by means of Commissions for concealed Lands and Possessions ; obtained of her Majesty, by Men, that shewed themselves greedy of getting what they could by that means, whosoever suffered by it. Of this great Complaints had been made to the Lord Treasurer, as we have in other Places of this Book, and elsewhere related. This Abuse came to the Queen’s Ears. For the Remedying whereof, she graciously set forth her Proclamation, for revoking certain Commissions for Penal Statutes, about these Concealments.

*Abuses of Com-
missions for
Concealments.*

Setting forth, ‘ That she found great Miscarriage in the Execution of
 ‘ sundry her Graunts, made to divers Persons touching certain Penal
 ‘ Statutes, made and set forth for the common Benefit and Utility of
 ‘ her People, and touching the obtaining and recovery of Lands and
 ‘ Tenements concealed, and of sundry Bands, Forfeitures, and other
 ‘ things pretended, to be unjustly with-holden and concealed from her
 ‘ Highness and her Crown. By pretence whereof she perceived a great
 ‘ Number of her loving Subjects contrary to the Intention of her said
 ‘ Graunts in many Cases, (though not offending) to have been greatly
 ‘ vexed and molested : and the Law not thereby any thing the better
 ‘ executed, but in some Parts rather impaired. Nor any such Profit
 ‘ recovered or obtained to her Highness, as upon such Executions and
 ‘ Concealments was pretended.

*A Proclama-
tion against
them.*

The Grievances

*No Benefit ob-
tained.*

‘ That she most graciously minding the common Quiet and Profit of
 ‘ her Subjects, and willing to remove all Occasions of such Grievs to

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her People, as things whereof she always had had, and still hath utter misliking; expressly willed and commanded, that the Execution of all such special Graunts and Commissions, made to particular Persons touching the Premises; and all Commissions not being returned into any her Majesties Courts of Records, made upon, and by vertue of any such Graunts, shall from henceforth cease. And that no new Commissions upon any the Graunts aforesaid, do from henceforth pass any her Majesties Seals: Nor any Process or Writ to be awarded; nor Information from henceforth received upon, or by vertue of any such Graunt or Commission.

And further, no Commissions or Commissioner or other Person whatsoever, already authorized to execute any such Graunt or Commission, from henceforth to deal or proceed any further by Inquisition or Juries, Examination of Witnesses or Certificate, or by any other Ways and Means whatsoever; to execute any the said Graunts or Commissions, upon Pain of Imprisonment, and incurring her Majesties Displeasure, &c.

She prohibited all Justices of the Peace, Maiors, Sheriffs, Constables, &c. as they tendred the avoiding her high Displeasure, from henceforth to be in any wise aiding or assisting to the Execution of any the said Statutes or Commissions. And the Justices of the Peace, Maiors, Sheriffs, &c. to attach and apprehend all and every such Offenders that should presume to execute any of the said Graunts or Commissions: and them to commit to the common Goal of the County, there to remain without Bail or Mainprize, until her Majesties Pleasure, &c.

Suits commenced, depending.

Provided nevertheless, that where by Means of the said Graunts, divers Suits were already commenced by the Parties, and some of them depending in sundry her Majesties Courts by way of Information, or otherwise, at the Charge of the said Patentees, she being minded to put the same Suits to some good End, with the reasonable Contentation of her Subjects; by vertue hereof authorized the Lord Chancellor, the Lord Treasurer of England, the Chancellor of the Court of Exchequer, and the Barons of the same Court, or two of them, whereof the Lord Chancellor to be one, for all Causes determinable in the Chancery; and the Lord Treasurer one for all Causes determinable in the Exchequer: To hear, order, end and compound all the said Causes, as should stand with Equity, to the Quiet of the Parties molested, and the reasonable Satisfaction of the Patentees. Dated at Greenwich, the 15th of December. The 22d Year of Our Reign.

Proclamation for the Length of Swords, &c.

To this Proclamation let me add two or three more published this Year. One was for the Length of Swords and Daggers, &c. for the better Prevention of shedding of Blood. This was but the Proclaiming again of the Branch of a former Proclamation, published the 12th of Feb. in the 8th Year of the Q.'s Reign, Anno 1566. concerning Swords, Daggers, Rapiers and Bucklers: Commanded by her Highness to be put in Execution; and of all her loving Subjects to be obeyed and kept, upon Pain of her Majesties high Indignation, and the Penalty in the same contained. The Branch or Clause of the said Proclamation was:

‘ Item, Her Majesty ordereth and also commandeth, that no Person
 ‘ shall wear any Sword, Rapier, or such like Weapon, that shall pass the
 ‘ Length of one Yard and an half a Quarter of the Blade at the utmost :
 ‘ Nor any Buckler with any Point or Pike above two Inches in Length.
 ‘ And if any Cutler, or other Artificer shall sell, make or keep in his
 ‘ House, any Sword, Rapier, Dagger, or such like, contrary hereunto,
 ‘ the same to be imprisoned and make Fine at the Queen’s Majesties
 ‘ Pleasure ; and the Weapon forfeited. And if any such Person offend
 ‘ a second Time, then the same to be banished from that Place and Town
 ‘ of his dwelling.’ Given at Our Palace at *Westminster*, the 12th of
February, in the 22d Year of our Reign.

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The Queen also shewed her Care of her peaceable Subjects by issuing
 out her Proclamation in the Month of *July*, the Year before, viz. the
 21st of her Reign, against carrying Pocket Pistols, called *Daggs*,
 Handguns, Harquebuzes, Callivers and Coats of Defence. And for the
 preventing her good Subjects being abused or wronged, travelling
 abroad in their lawful Callings, she would not suffer any to carry such
 private Arms. And this was issued out for the further Direction and
 more effectual taking Place of some former Proclamation.

Proclamation
against the
common Use of
carrying
Daggs, &c.

The Purport of this Proclamation was, ‘ That the Disorder was
 ‘ grown very great in common carrying of Daggs, Pistols, and such
 ‘ like, not only in Cities and Towns, but in all parts of the Realm in
 ‘ common High-ways ; whereby her Majesties good, quiet People, de-
 ‘ sirous to live in peaceable Manner, were in fear and danger of their
 ‘ Lives, to travel abroad for their necessary Business, by means of the
 ‘ Multitude of the Evil-disposed, that commonly carried such offensive
 ‘ Weapons ; being in time of Peace only meet for Thieves, Robbers
 ‘ and Murtherers. Whereupon, upon the general Complaint made by
 ‘ the Multitude of her peaceable People, she gave strait Charge to all
 ‘ manner of Officers, to whom the Execution of the former Proclama-
 ‘ tion did appertain, that they should with speed take Order, how the
 ‘ Contents of the said Proclamation might be speedily put in due Exe-
 ‘ cution. And to that End she commanded all Mayors, Sheriffs, Bailiffs,
 ‘ &c. to assemble themselves to some accustomed Places ; and there to
 ‘ set special Order, and appoint special Ministers to enquire of the De-
 ‘ fault of the Execution of the foresaid Proclamation, and to provide
 ‘ duly for the Execution thereof.

‘ She took notice also of great Disorder grown of common carrying
 ‘ abroad, in Towns and Fields, great Pieces, as Harquebuzes, Calivers,
 ‘ &c. under colour of Learning, or exercising to shoot therein, to the
 ‘ Service at Muster, appointed in sundry Counties, for the common
 ‘ Service of the Realm. A Matter to be in good sort favoured : but not
 ‘ to be misused. But through the general carrying of them in Places,
 ‘ not appointed for such Musters, and by frequent shooting with them,
 ‘ in and near Cities, Towns Corporate, or the Suburbs thereof, many
 ‘ Harms did ensue, and Occasions like to encrease of great danger by
 ‘ such Liberty, permitted for the Use of such offensive Weapons: There-
 ‘ fore she forbade all to shoot in these great Pieces ; in any manner of
 ‘ Hand-Gun, Harquebuz, &c. charged with Bullets, or without, in any
 ‘ Place, but only in and at the Places that are, or should be appointed
 ‘ for common Musters, by the Direction of the Commissioners for

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general Musters ; or else at, and in such Places as are or should be appointed for meet Places, either within great Cities, or the Suburbs, or in Places far from Towns of Habitation ; for the Exercise of shooting in such Pieces.

No Persons also should use any shooting in any small Pieces, within two Miles of any House, where her Majesty should reside, during the Time of her Majesties residing. And she charged the Marshal of her House to be careful by himself and his Ministers, to see the due Observation thereof. And if he should find any to offend therein, not only to commit him to Prison, but to advertise the Queen or her Privy Council thereof: that some further extraordinary Punishment might be extended upon such audacious Persons, as should adventure to offend so near the Place where her Majesties Person should be.

Privy Doublets
of Defence.

Divers of late also wore privy Coats and Doublets of Defence: thereby intending to quarrel and make Frays upon others unarmed: and to presume audaciously to apparel themselves with the same privy Armour, not only within Cities, Towns, and publick Assemblies, but within her Majesties Court. Which was to the great Offence and Contempt of her Highness, and to the Hurt of divers her Majesties good Subjects. Therefore she expressly did prohibit all and every of her Subjects whatsoever, the wearing of any such private or secret kind of Coat or Doublet of Defence.

And she charged all manner of Officers in Cities, Towns, and other Places, to make search for all manner of small Daggs, called *Pocket Daggs*, as well in any Man's House, to be suspected for the same, as in the Shops and Houses of Artificers, that used to make the same. And also them shall seize, and take into their Custody.

None to make or amend, or to bring into this Realm any such Daggs, commonly called *Pocket Daggs*, or such like, upon Pain of Imprisonment. And wheresoever any have made any such small shot, to be bound in reasonable Sums to the Queen, not to make nor put to Sale, or otherwise utter any such small Pieces, as were commonly called *Pocket Daggs*, or that may be hid in a Pocket, or like Place about a Man's Body, to be hid or carried covertly, &c.

Her Officers that had Authority to enquire of the Breach of her Majesties Peace, to assemble themselves presently, and so monthly, between this and *Christmas* next. And there by a Jury of sufficient Persons to be sworn, or by other Ministers, to be by them deputed ; to enquire of the Observation of all the Points herein contained.

Given at Our Manour of *Greenwich*, the 26th of *July*, the 21st Year of Our Reign.

The Occasion
of this Pro-
clamation.

That which gave Occasion to this, was two Accidents that happened about that Time: which highly provoked the Queen, and justly moved her ; (as well as her Regard to her honest Subjects, for their safe and quiet passing abroad about their lawful Occasions) one was the discharging of a Piece while the Queen was in her Barge, with the *French* Ambassador, going to *Greenwich* ; which wounded one of her Bargemen. The other was, a Pistol shot at some one Person of Quality not far off the Court.

Proclamation
for Apparel.

A Proclamation came forth also this Year, (as there had been divers before about *Apparel*) for checking the Exorbitances and Expences thereof,

thereof, and for preserving a Distinction in the Queen's Subjects according to their different Qualities. This was intituled, *A Proclamation, with certain Clauses of divers Statutes and other necessary Additions.* A N N O
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First published in the 19th Year of the Queen: and now revived by her Highness Commandment, to be put in Execution, upon the Penalties in the same contained. This bore date the 12th of *February*, the 22d Year of the Queen. Another Proclamation for Apparel was set forth in the Year 1577. with certain Additions of Exceptions. And before that, in the Year 1565. Dated in *February*, the 8th Year of her Reign. Of which I have taken notice elsewhere.

Another Proclamation was set forth, occasioned by *slandrous Speeches* and Books published against the Duke of *Anjou*, that was come over to court the Queen. This may be read before.

Care was taken yearly for the due Observation of *Lent*, and for abstaining from killing and eating Flesh, during that Season. And Proclamations from time to time were issued out for that Purpose. But this Year a strict Letter was sent from the Lords of the Privy Council to her Majesties Justices of the Peace, for the pressing and better Observance of the same. The Minutes whereof, (being reviewed and corrected in many Places by the Lord *Burghley's* own Hand) do follow, *viz.* *The Observation of Lent required.*

' After our harty Commendations. Albeit that it were to be lookt *The Lords of the Council's Letter for that Purpose.*
' for, that the Considerations of your selves, having Charge hereto;
' and her Majesties former Proclamations and Commandments also from
' Year to Year exprest by our Letters, in a Matter so necessary for good
' Order, and so beneficial to the Commonweal, should move you to
' have care to the due keeping of Abstinence from eating Flesh in the
' *Lent*, and the Days appointed for the forbearing thereof: Yet seeing
' by sundry Means we are given to understand, how negligently the
' same is lookt unto in sundry Parts of this Realm; and especially in
' Inns and Taverns, common Tables, tippling, and victualling Houses;
' And that by Sufferance and Impunity thereof, such licentiousness is
' rather encreased than repress.

' It hath been thought necessary, and so it is precisely commanded
' by her Majesty, that you should be now estsoons streitly charged,
' more severely to see unto your Duty in this behalf. And not only to
' have care to put in Execution her Majesties said Proclamation, and
' such Orders as have been heretofore appointed against the killing,
' dressing and eating of Flesh in those Times, and in such common
' Houses of Assembly; but also to devise by all other good Means, how
' the Offenders in this Case may be restrained and punished for such
' Disorders. And in that part we think you should do very well to ap-
' point special Persons, being thereto well disposed, to use Searches
' weekly, or oftner, in the Towns and Thorowfares, where Inns and
' such common Houses for eating and drinking are kept; at such times
' as there shall be any Suspicion, that there is any Offence committed in
' the Case aforesaid. *A Confusion of the King's Council's Letter for that Purpose.*

[All this that follows is the Lord *Burghley's* own Hand.]

' And upon knowledge of the Breach of good Order in this Case, to *The Punishment.*
' cause open Punishment, not only of such as shall eat Meats so prohi-
' bited, but of the House-keepers and Utterers. And for more Punish-
' ment, if they be Victuallers, besides Imprisonment, to discharge them
' from

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from victualling: and there to bind them for more Terror. And where you shall think it also convenient, upon any probable Suspicion, either of Butchers or Victuallers, to bind them in some good Sums of Money to her Majesties Use, not to offend in this behalf: and in the rest to follow the Orders prescribed in the former Proclamations and Letters sent for that Purpose.

CHAP. XIX.

Books published this Year. A Confutation of the Principles of the Family of Love: By William Wilkinson: and another by J. Knewstubs. A Book in answer to the Assertion, that The Church of Rome is the true and Catholick Church. The Gaping Gulf: By J. Stubbs. His Letters wrote with his Left Hand. Some further Account of him, and his Abilities. Plutarch's Lives set forth in English by Sir Thomas North. Catalogue of the Bishops of Exon. A Book of Simples and Surgery, by William Bullein. Egyptians and Jews pretending to do Cures by Palmistry and Charms in these Times. Richard Bullein, a Divine and Physician. Hugh Broughton Fellow of Christ's College, Cambridge; outed of his Fellowship (founded by King Edward) wrongfully. His remarkable Case. The Decision of a College Statute; being the Ground of this Contention. One undertakes to make Salt-petre. One offers to fortify the Sea Ports of England and Ireland. The Names of the Queen's Privy Counsellors.

NOW I proceed to the mention of divers Books that came forth this Year: and some Accounts thereof, and their Authors; with some other private Matters incident.

A Confutation writ against the Family of Love.

One was writ against the Sect of the *Family of Love*. Of which several things have been said already. It bore this Title, *A Confutation of certain Articles, delivered unto the Family of Love: With the Exposition of Theophilus, a supposed Elder of the said Family, upon the same Articles.* By William Wilkinson, M. A. and Student in Divinity. Printed by John Day, dwelling under Aldersgate, 1579. To this Book the Bishop of Ely gave his own Testimonial, in these Words. 'Perusing over this little Treatise of Mr. Wilkinson, I could not but allow his Diligence and painful Travel in this heretical and schismatical World. And I would heartily wish of God, that our Church of England might be well weeded from those two great Errors. For it is high time.

The Bp. of Ely's Recommendation of it.

Richard Ely.

To this Bishop he makes the Dedication of his Book. And the rather; because, he said, within the Isle of *Ely*, and elsewhere within his Lordship's Diocese, divers did suspect that to be true, which common Fame reported, that daily those increased: which in the End he feared, might wonderfully disquiet (as it had already began in divers Places) and molest the Church of God.

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To him he dedicates his Book. And why.

In the Epistle to the Reader, he tells him of what Principle he was, viz. 'One that heartily desired the Promotion and Furtherance of God's true Religion; the Increase of a true Faith, the Fear of God, the Quietness of our *English* Church, and the utter Ruin and Abolishing of all Papistry, Atheism, and Heretical Sects and Schisms whatsoever.' And that which gave Occasion to his writing this Book, was, that he reading certain Books of *H. N.* and conferring with certain of that *Lovely Family* in the Isle of *Ely*, was by them requested to set down unto them in Writing, for his further Instruction those Doubts; which he did not understand, either by the Means of the Unusualness of their Method in writing, or the Novelty of their far-fetched Phrases, or their wrong and wrested Allegories, or their Divinity not heard of; all in an affected rough-trotting Stile.

The Writer's Principles.

His Method was this. In the Beginning of his Book, he set down *A brief View of the Heresies and Errors of H. N.* under Fourteen Articles. Which he confutes in his ensuing Treatise. First, That we have no Church. Secondly, That we have no Truth. Thirdly, We have no Baptism. Fourthly, We have no Forgiveness of Sins. Fifthly, We have no Ministry. Sixthly, Concerning being united and godded with God. Seventh, What he saith of himself, and his extraordinary Calling. Other Articles were, concerning his Revelations: Of Shrift used in his *Family*: That he disliked the Preaching of the Word; and what he termed it. That it was lawful for those of the *Family* to dissemble. He makes God the Author of Sin; and the Sinner guiltless. This is in short the Sum of those Articles that *Wilkinson* gathered out of *H. N.*'s Book. Which he exhibited unto a Friend of his to be conveyed unto the *Family of Love*, that he might be certified of the Doubts in them contained. At length one who called himself *Theophilus*, sent him Answers to them with a Letter, and an Exhortation annexed: Beginning thus: 'To the Collector of these after expressed Articles, that out of his malicious Mind perverted the Sense and true Mind of the Author, and framed sundry of them into Errors; and to the rest of his Assistants in these and such uncharitable Dealings, wheresoever they be, Greeting.' *Wilkinson* replies to *Theophilus* Paragraph by Paragraph: and proves his Assertions out of their own Books. And concludes his Book by a short Tract, consisting of *Notes to know an Heretick*, especially an *Anabaptist* [whose Opinions this *Family* espoused] with the Opinions and Behaviour of them out of divers Authors. And particularly *Bullinger*; who shewed the several Sorts and Sects of them: As *Anabaptists*, *Apostolicks*; such used no Weapon, Staff, Wallet, Shoes, Money, &c. They preached on House-tops, &c. *Anabaptists*, *Spiritual Sinless* *Anabaptists*: *Anabaptists*, that use to hold their Peace, and pray: *Anabaptists* *Enthusiasts*: that boasted much of the Spirit and Revelation. Gross and impure *Anabaptists*, called *Free-Brethren*. *Libertine* *Anabaptists*. The *Anabaptists* of *Munster*: That despised and spoke against Magistrates.

Fourteen Articles of Heresies and Errors by them taught.

Theophilus his Preface to his Answer.

Another

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Another Book
against this
Sect: By
Knewstubs.

Another Book in *Quarto* came forth this Year against the same Family, by *J. Knewstubs*: Called, *A Confutation of certain monstrous and horrible Heresies, taught by H. N. and embraced by a Number, who call themselves The Family of Love.* Dedicated to the Right Honourable *Ambrose Earl of Warwick*, Master of her Majesties Ordnance. In this Epistle he commended unto his honourable Care, 'The Redress of a dangerous Enormity, which of late had broken out in this Land: He meant, this *Atheism*, as he called it, brought in by *H. N.* and that his Household, who would be called *The Family of Love.* And that this Service which his Honour might do unto God, would be great: And that the Cause so nearly touching the Glory of God, he was in good Hope, that this which had been said by him, would sufficiently persuade his Honour to enter into some speedy Care and Consideration to suppress so great and grievous a Danger.' Such were the Apprehensions of this Sect at this Time.

A Book against the Assertion that the Church of Rome is the true Church.

The same Author set forth another Book, against another sort of Errors: being an Answer to certain *Assertions*, tending to maintain the Church of *Rome* to be the true and Catholick Church. It was dedicated to those Gentlemen in *Suffolk*, whom the *true worshipping of God had made right Worshipful.* This Book was occasioned by one, who had drawn up certain *Assertions*: and required *Knewstubs* (in way of Challenge) to answer them. But after he had made his Answer, the other, who gave him the said *Assertions*, would not vouchsafe the reading of them: Perhaps lest he should be convinced. Whereupon he was advised by some of his Friends to publish them. Of these *Assertions*, the First was this. 'It is an Article of our Faith, to believe the Catholick Church; whose Schoolmaster is the Holy Ghost. And therefore in the Creed that Article is placed next to the Article of the Belief of the Holy Ghost. By whose continual Instruction and Assistance, being directed, she cannot err in Matters of Faith. For, as *St. Paul* saith, *She is Columna & Firmamentum Veritatis.* So that we are all bound here to believe and obey: Yea, however it seem to our Sense and Understanding.' This is a Taste of these *Assertions*, which that learned Man thought fit to answer, and to make publick his Answers to.

The Discovery of the Gaping-Gulph.

Now came forth also that famous Book (mentioned before) of *J. Stubbs* against the *French Match*, *Monsieur* being then come into *England.* Which highly provoked the Queen, as well as reproached that Prince. It was intituled, *The Discovery of a Gaping-Gulph; wherein England is like to be swallowed by another French Marriage: if the Lord forbid not the Banns, by letting her see the Sin and Punishment thereof.* Therein is this Expression: 'Her Majesties Father King *Henry* the Eighth, had a Law past by Parliament in his Time, that whoso had unlawfully known that Woman, with whom he was like to marry, and did not before Marriage come and bewray it, should upon the Matter afterward detected, be holden little better than a Traytor. His Care to have a good Woman was Christian and Royal. He wist well, as the Preamble of those Statutes purposed, besides the private Contentation to himself, that as well the Sins of Fathers and Mothers, as the Plague of their Sins, descended to the Children. And considering the Children were to be left Governors of the Land; (which so also might have part in the Punishment) his Care was so much more to

‘ to be approved, because it was also for the Commonweal. ’ Reflect- *ANNO*
ing by these Words upon the dissolute Life of *Monsieur*. *1579.*

These and many such like Expressions were so provoking, that a Proclamation was issued out, as was shewn before, against the Book; wherein it was stiled, ‘ *A leud seditious Book*, rashly compiled and secretly printed; and afterwards seditiously dispersed into sundry Corners of the Realm; containing an heap of Slanders and Reproaches against the said Prince; bolstered up with manifest Lies, &c.’ and a great deal more contained in that Proclamation.

I meet with a Letter of this *Stubbs* to his Friend and Camerade, Mr. *Michael Hicks*, then of *Lincolns-Inn* (of which Inn of Court *Stubbs* was) writ with his Left Hand, his Right being cut off; being yet a Prisoner in the *Tower*: Subscribing himself, after his Name, *Sceva*: as he usually did at the End of his Letters, of which I have seen some. Part of this Letter was in these Words: ‘ I recommend me to you, and your honest Crew, [some of their Society in *Lincolns-Inn*.] The Lord make you all to increase in Hability and hartly Will to serve the Lord, and his Church. Farewel to all. Pray for your old restrained Friend, that he may never commit any thing, unworthy any your godly Acquaintances, or that should make you ashamed to acknowledge him to be that he is, your loving and faithful Fellow,

John Stubbe Sceva.

Another Letter of his, writ with his Left Hand the next Year, was dated in *July*, 1581. being then at *Thelmeton* in *Norfolk*, [or *Thelveton*.] Wherein he writes with a great Sense of Religion, and purpose of a more strict Behaviour towards God; with Counsel of the like Import to Mr. *Hicks*, his foresaid old Friend. Whose Conversation, with some other Gentlemen, used to be more facetious and airy: Writing thus familiarly: ‘ I pray thee, good *Michael*, pray for me, that after so much time to no purpose spent, I may now give my self from such Delights or Companions which are vain, and have no Furtherance in them to Godliness; but rather draw back from an earnest Profession thereof. And that now after forty Years almost of my vain Life, I may redeem the Time, by giving my self seriously to a sincere Profession of Christ. So as I may feel the Power of his Death and Resurrection in my Soul and Body. That I may give continually some time to an ordinary and standing Exercise of the Word. That I may chuse the Godly, and none other to be my Company: and to be ashamed to have any other for my near Familiars. That finally, I may determine upon some certain Calling; wherein to serve the Lord, and my Country, where I dwell. Pray this for me, and I will pray also the same for you. If you have leisure, write again. The Lord direct you in all these by his Holy Spirit, and keep you ever his.’ *Thelmeton*, 22d of *July*, 1581. By your own and constant Friend,

John Stubbe Sceva.

I transcribe the whole Letter, for the Substance of it, as well as the Writing; proceeding from such a memorable as well as unhappy Gentleman, more out of honest Zeal than Malice. I add, that he was sometime of *Benet College* in *Cambridge*: and removed thence to *Lincolns-Inn*. His Acquaintance and Associates there were of the more

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He answers
Cardinal Al-
len his Eng-
lish Justice.

Byng and
Hammond
approve his
Writing.

learned and ingenious Sort : as *Drury, Blyth, Spenser, Brentbwait, Calthorp, Southwel*, and *Mr. Hicks*, afterwards one of the Secretaries of the Lord Treasurer *Burghley*. All whom he stiles in one of his Letters, *His good Masters of the Bar, and Friends of Lincolns-Inn*. And how well he was esteemed, before he fell into his Troubles, may appear by a Letter written by *Robert Southwel* from *Venice* in his Travels, to his Friend, the said *Mr. Hickes*, in the Year, 1575. ‘ I know
‘ none that in every account I reckon of more, than of your self ; or
‘ unto whom I am more beholden : joyning with you *Mr. Stubbs*.
‘ Which as I would chuse for Commissioner of the weightiest Cause that
‘ ever shall behap me, &c.

And the Esteem that he had afterwards for his Learning and Abilities may appear hence, that the Lord Treasurer chose to employ him some Years after, in answering a Popish Book of great Vogue in those Times, called, *The English Justice*, written by Cardinal *Allen*, upon the Execution of certain Popish Traitors. Which Book was answered by this Man. And the Copy being finished, the aforesaid Lord thought fit to have it carefully reviewed first, and examined by some judicious Persons, before it should be published. For which Purpose he desired two learned Civilians, *Dr. Byng* and *Dr. Hammond* to peruse it, and give him their Judgment of it. Which accordingly they did : And the Account they gave thereof, take from their own Letter : *Viz.*

‘ Our humble Duties premised ; according to your Lordship’s Com-
‘ mandment we have perused the Treatise written by *Mr. Stubbs* in de-
‘ fence of the *English Justice*, erewhile impugned by a *Rhemish Romanist*.
‘ The Aurhor’s Travel had so well throughout acquitted it self, as it
‘ little needed any Censure, much less ours. Nevertheless, sith your
‘ Lordship was pleased to have it reviewed, we have joined in Confe-
‘ rence with the Writer about such Places as might seem to have most
‘ occasion of Doubt. Touching the Work, it is more than Time, in
‘ our Opinion, it were abroad ; not only for the better staying of such
‘ weak ones, as may lightly be carried away with fair shews of the Ad-
‘ versary, but also for the repressing of some insolent Vaunts, lately
‘ given out by petty Pamphleteers of that *Romish* Faction, who had
‘ dared so highly to magnify that Popish Libel ; as though it were for
‘ Workmanship unmatchable ; and for sound Matter uncontrollable by
‘ ours. But, God be thanked, it is ripped in sunder : and the Rotten-
‘ ness of every Member in such sort discovered, as all their shifting Sur-
‘ gery will never recure it.

‘ For the rest, we have not further to say, but referring all to your
‘ honourable Wisdom, we humbly take our Leave, and commit your
‘ good Lordship to the blessed Protection of the Almighty. The 11th
‘ of July, 1587.

Your Lordships humbly at Commaundment,

Tho. Byng, Jo. Hammond.

To these Books already mentioned, let me add one or two more,
that appeared in Print this Year.

One

One was *Plutarch's Lives*; translated into *English* by Sir Thomas ANN O North from the *French*, done by *Amiot*, Abbot of *Bellozane*. With his 1579.
Epistle Dedicatory to the Queen. Wherein he gave her this Comple-
ment, ' Though this Book be no Book for your Majesties self, who are
' meeter to be the chief Story, than a Student therein; and can better
' understand it in *Greek* [in which Language it was writ by the Author]
' than any Man can make it in *English*. In the Epistle to the Reader he
' hath these Words in Commendation of *History*: ' All other Learning
' is private, fitter for Universities than Cities: fuller of Contemplation
' than Experience: more commendable in Students there, than profita-
' ble unto others. Whereas *Stories* are fitter for every Place; reach to
' all Persons; serve for all Times; teach the Living; revive the
' Dead.

*Plutarch's
Lives in Eng-
lish.*

Now came forth a *Catalogue* of the Bishops of *Exeter*; collected by
John Vowel, alias *Hooker*, Gent. concluding with *John Wolton*: Pre-
ferred to that Bishoprick; and Consecrated by Archbishop *Grindal*,
August, 1579. A Professor of Divinity, and a Preacher of the Gospel,
and universally seen in all good Letters. So his Character there ran:
This *Catalogue* is transferred into *Hollingshed's Chronicle*.

*Catalogue of
the Bishops of
Exeter.*

A Book of *Simples* and of *Surgery* was set forth also now; though
writ divers Years before, viz. in the Year 1562. by the Author *William*
Bullein, published it seems now after his Death. By this Book it appears,
there were in those early Times *Quacks* and *Empyrics*: called by him
Dog-Leaches, and *Egyptians*, and *Jews*: All pretending to the telling
of Fortunes, and curing by Charms. That Author thus describes them.
' They [Dog-Leaches] buy some gross Stuff, with a Box of Salve, and
' Cases of Tools, to set forth their slender Market withal, &c. Then
' fall they to Palmistry, and telling of Fortunes: daily deceiving the
' Simple. Like unto the Swarms of Vagabonds, *Egyptians*, and some
' that call themselves *Jews*: Whose Eyes were so sharp as *Lynx*. For
' they see all the People with their Knacks, Pricks, *Domifying* and *Fi-*
' *guring*, with such like Fantasies. Faining, that they have Familiars
' and Glasses; whereby they may find things that be lost. And beside
' them are infinite of old doltish Witches with Blessings for the Fair, and
' conjuring of Cattel. And that is the Cause that there is so much Idle-
' ness, and Infidelity is practised in this ill Estate, &c. These be worse
' than the subtil Limitours, and begging Friars, which deceived many
' through Hypocrisy, and more hurtful than the crafty Pardoners;
' which preached Remission of Sins in every Parish Church, with Bells,
' and Pardons from *Rome*. These be worse than Vagabonds, Beggars,
' robbing the People: nay, more hurtful than private Murtherers, in
' killing Men for lack of Knowledge.

*Book of Sim-
ples and Sur-
gery.*

Dog-Leaches.

This *William Bullein* in his said Book takes occasion to mention his
Brother *Richard Bullein*, a Divine by Profession, but a learned Physician
also: living in the Beginning of Queen *Elizabeth's* Reign. Who practi-
fied the Art chiefly in Christian Charity, for the Comfort and Relief of
the poorer Sort. Whose Memory therefore deserves a Line or two in
our History. Of whom he gives this Account: ' That he was a zeal-
' ous Lover of Physick; more, for the Consolation and Help of the
' afflicted sick People, being poor, than for the Lucre and Gain of the
' Mony of the Wealthy and Rich. And that although he professed com-
' fortible Cordials and heavenly Medicines for the Soul, being a Divine,

*Rich. Bul-
lein a Divine
and Physician.*

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' yee he had good Experience of many Infirmities and Sickneses, infecting the Body of Mankind; and had done many good Cures.' And speaks particularly of his Medicine for the Gravel in the Reins, and for the Stone. And promised, if it pleased God, that it should hereafter come abroad to the Profit of the Commonwealth of the *English* Nation. And then this Writer sets down particularly his Brother's Receipt of a Syrup for the Stone, and an Electuary, Pills and Plaister. Both these Brothers lie buried in *Cripplegate* Church: where were Inscriptions upon their Grave-Stones.

This gives Occasion to descend to some Remarks on two or three other Persons, (and they of the University) which this Year brings to my Hand.

Letter of the
Chancellor of
Cambridge to
Hatcher his
Vicechancellor.
T. Bak. S.
Th. B.

Dr. *Hatcher* of *King's* College in *Cambridge* came on Vicechancellor this Year. He was an old Acquaintance of the Lord *Burghley*, the High Chancellor. And as well in respect to him, now chosen his Vicechancellor, as of his Care towards the good State of that Place of Learning, wrote this friendly, as well as hortatory Letter to him: all in his own Hand.

' After my very hartie Commendations to you. By your Letter of the 7th of the last Month, I received Advertisement from you of the Choice made of you to be Vicechancellor of that University for this Year following. Whereof I was very glad to understand: Not doubting, but that, both for the particular Knowledge I have of you myself; and the rather also for the good Approbation of the University, who by general Consent have chosen you to that Place; you will so execute that Place, as it requireth, and as my hope and desire is. Wherein, as you shall have need in any Cause, to use mine Assistance, you shall find me ready according to my wonted Manner. And so I bid you hartlie Farewel.' From my House at the *Strand*, this first of *December*, 1579.

Your Loving old Friend,

W. Burghley.

Hatcher's
Book of King's
College.

This Dr. *Hatcher* is memorable in *King's* College for a Catalogue which he drew up of all the Provosts, Fellows and Scholars of the *King's* College of the Blessed Virgin Mary, and St. Nicolas in the University of *Cambridge*: being a Manuscript; and containing Historical Collections of such of that College, their Characters, Places and Preferments, unto the Year 1563. but carried on and continued by some other Hand. The first Person set down was *William Millington*, born at *Pockington* in the County of *York*, Dr. of Divinity, elected from *Clare-Hall*, by our Royal Founder, King *Henry VI.* April. 10. 1443. to be first Provost, &c.

Will. Millington.

H. Broughton's
Case of
Christ's College.

A Cause happened this Year concerning a Fellowship of *Christ's* College in *Cambridge*: Possessed by *Hugh Broughton*. Out of which after some Years enjoyment of it, he was ejected by Dr. *Hawford* the Master. The Cause may deserve to be recorded, both in respect of the Eminency of the Person, being one of the greatest Scholars in *Christendom*, both for *Latin*, *Greek*, *Hebrew* and *Talmudical* Learning; and likewise for the Cause itself: being about a Fellowship, granted to that College by King *Edward VI.* The Master in his Proceeding against Mr. *Broughton*,

went upon a common Statute of that College ; and subjecting the new Fellowship to the rest of the Statutes. One whereof was, that there should be no two Fellows at the same time there, that were born in the same County. And it appearing, that *Broughton* was chosen into this Fellowship, there being one of the same County with himself Fellow before ; on this Ground he was thrown out of his Fellowship by the Master, two or three Fellows consenting herein with the Master ; though more of the Fellows consented not. The Master urged also, that he had not taken Orders : which was required by Statute.

Mr. *Broughton* had appealed to the High Chancellor of that University in his hard Case. And he had writ favourably to the Master in his behalf. But he would not comply, as he pretended against the Statute ; being about also to send up some to his Lordship, to shew the Reason for what he had done. On the contrary, these Things following were urged on *Broughton's* Side. That his Fellowship was peculiar and different from the other Fellowships of the College, subject to those Statutes. That indeed it was designed for a Student in Physick. And that there was a Box of Writings, that settled the Terms of that Fellowship. Which Box with the Writings in it, was lost in the way to *Cambridge*, to have been brought to Bishop *Ridley* ; when he was come to be Visitor there. He pleaded further, that there had been formerly two Fellows of that House of the same County : whereof one enjoyed King *Edward's* Fellowship. All this *Broughton* gave the High Chancellor to understand in a Letter, which he himself composed and sent, being himself then at *Durham*, that so he might the better understand the Constitution thereof ; when Dr. *Hawford's* Messengers were coming up, to give his own Reasons to the said Chancellor. But to see the Business more fully, I have repositied that learned Man's Letter in the *Appendix* : desiring Justice against the Master wrongfully depriving him.

*Broughton's
Plea about his
Fellowship.*

This being an University Matter, and depending for some Years after, let me say a few things more concerning it. The Lord *Burghley*, their said Chancellor, upon his understanding of this Cause, had writ two or three Letters back to the College ; which were favourable in *Broughton's* behalf : namely, that Equity made on his Side, [however the Rigor of the Statute seemed to be against him.] And that if King *Edward* were alive again, *silere Leges potius mallet, quam utilitas Collegii, & Dignitas Academiae* suprema Lex non esset. So was that Lord's prudent and incorrupt Judgment of it.

Numb.
XXIII.
*The High
Chancellor's fa-
vourable Judg-
ment of his
Cause.*

And as the Master with four of the Fellows, had by their Letters given the Chancellor their Reasons for the depriving of him ; So the rest of them, being Eight (who were against this Proceeding) and with whom this Fellow had a great Esteem for his Learning, wrote their Letters also to the same : shewing, what their Thoughts were ; being excited thereunto, that so good and probable a Cause might receive no damage by their Silence. And therein they took notice how his Lordship had patronised this Man's Cause : which exceedingly rejoiced them.

*Several of the
Fellows Let-
ters to the
Chancellor ;*

They wrote also another Letter to Sir *Walter Mildmay*, That he would not suffer *Alumnum suum* [his Scholar, one that was (it seems) maintained by him, or had some Exhibition from him, for reading a Greek Lecture perhaps in the College] to be thus pulled away from the Bosom of their College, to their great Calamity ; partly, because of his

*And to Sir
Walter
Mildmay, in
behalf of him*

great

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great Skill in Greek, *Graios Musarum agros colentem*. And such a Value they had for him, that they wrote also to his Brother, a Lawyer; that he would do the Part of a Brother; and defend his Brother's Cause. And to Mr. *Hugh Broughton* himself, then being at *Durham*, that he would come up and return, the better to manage his own Cause. But his want of Health hindered him. And when the Master pronounced him not Fellow, these Fellows did severely and sharply resist him; as well because they thought it inhuman and unjust to do such an Act, *Indicta Causa*, as because by Right, and upon very just Causes, they reckoned him Fellow: and bare very hard the Loss of such an one. But take all this more perfectly in their own Words, in a well-composed Letter in

Numb.

XXIV. Latin, with their own Names subscribed, set in the Appendix.

The Vicechan-
cellor, and two
Heads decide
this Controver-
sy.

But finally, when this Cause could no otherwise be adjusted, Dr. *Hawford* refusing to revoke what he had done, in the Year 1581 it came to an effectual Determination by the Vicechancellor, and two other Heads of the University; by their Interpretation of that College Statute, by which the said Master had proceeded: There being a Statute, that made it to belong to the Vicechancellor, and two other Heads of Houses (ordinary Visitors of that College) to define and determine the Sense of any Statute in doubt. So Dr. *Perne* Vicechancellor adjoyned to himself *John Bell*, and *Robert Norgate*, Doctors of Divinity in this Affair. The Question was, Whether he that was designed for that Fellowship of King *Edward's* Foundation, is held to be of any particular County, as prescribed in a Statute of that College: or may be freely taken out of any County, or of such a County, of which some other Fellow before was found to be; or not? Their Judgment was in the Negative: viz. That the Statute did not oblige him that had this Fellowship, to be of any particular County. The College also produced abundant Testimony of their Custom, from the first founding of the said Fellowship, to have been always, or for the most part, so observed by them, (which was the best Interpreter of Law.) In which College two of the same County had been admitted, upon the Account and Privilege of that Royal Foundation.

The Question
to be decided.

Their Inter-
pretation of the
Statute.
MSS. Academ.
pen. me.

And so the said Vicechancellor and Doctors did interpret and declare the Words of the forementioned Foundation. 'That it shall be lawful for the Masters and Fellows of that College, to chuse a worthy and learned Man for Fellow into that Foundation, *nulla Comitatus habita ratione, ex quo sit oriundus*: whether he alone be of any County, or any other before him be found to be Fellow of the same County with him. And then another Question among them was, 'Who of all the Fellows was to be held King *Edward's* Fellow?' The Vicechancellor declared, that to be the Place which Mr. *Hugh Broughton* lately had, and him that afterward should succeed in his room. And upon this Judgment the Chancellor sent to Dr. *Hawford* for *Broughton's* readmittance to his Fellowship. But whatever the Reason was, he returned no more (I think) to the College. And though this Matter of that Fellowship seemed so firmly settled by that Decision, yet I find the same Contest arose in that College but about four Years after, concerning one *Osborn*, who had obtained King *Edward's* Fellowship. And then it went the other way.

The

The Names of two or three more occur this Year, being Persons eminent for their great Skill in providing Necessaries for the Strength and Defence of the Kingdom. One of these was one *Leonard Engelbreght*. The Lord Treasurer *Burghley* had before promoted the making of *Saltpetre* in *England*; knowing the great Use of it; in order to the being ever in a Posture of War, since the Queen and Kingdom had Enemies round about them. For this Purpose he treated some Years past with the said *Engelbreght*, a Gentleman born at *Aken* in *Germany*. Who required a Commission from the Queen, for the making of it within her Dominions; and power to sell his Saltpetre within the Realm at his most Profit, for the space of 20 Years; preferring always the Queen's Majesty's Service with such Quantities as should be requisite for her, before all others. And that the rest he might transport with the Queen's Licence. And to give the Tenth Pound in weight of all such Saltpetre to be made by him, or his. [This that follows is added by the Lord Treasurer's Hand] And if he do not continue yearly in the making of Saltpetre, so as her Majesty may have sufficient Quantities for her Service; then the Licence to cease.

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One Engelbreght compounds for making Saltpetre in England.

This seemed not to take effect. For the same Lord Treasurer in this Year 1579. agreed for the making Saltpetre with one *Cornelius Stevenson*, another Foreigner; by Articles between the Queen and him, viz. a Lease to be made from her to the said *Cornelius*, of a Portion of Ground in the *East* Bailiwick of the *New Forest* in the County of *Southampton*, lying together, commonly called *Asphers*. Whereof Fifty Acres were set thinly with Beaches, Oaks, Thorns, Holly: and 350 Acres wast Ground, of Heaths and Furzes. This he was to have and enjoy fifty Years; if he, or any of his Seven Sons should live so long: yielding and paying unto her Majesty and Heirs, the yearly Rent of 10 *l.* And to deliver at the Town of *Southampton* 20 Tun of Saltpetre, good, perfect and well refined, for the Sum of 40 *l.* for every Tun. And to deliver to her Majesty 20 Tun, before the Feast of *John Baptist*, 1580. And to deliver yearly the same Quantity at the said Feast. — If at any time the Queen may have any Quantity of Saltpetre of like Goodness delivered at the City of *London* upon a less Price than 40 *l.* the Tun; then *Cornelius*, or his Assigns to deliver all the Saltpetre he shall make at the same Price. — If he make Defect in delivering yearly the same Quantity, then the Lease to be void.

Terms between the Queen and one Stevenson for the same.

And for the more Probability of its taking Effect, Sir *Edw. Horsey*, Governor of the *Isle of Wight*, wrote to the Lord Treasurer about May 25. this Year, That *Cornelius* had made a good Quantity of Saltpetre: which he saw himself in the Vessels a boiling about twenty Days past: and was then come to perfection. And that five or six Days past, one of the Officers of the Forest brought him some of the same Stuff; which was not then refined: but by this, he thought it might be; and more made. That *Cornelius* promised it would take good Effect: and that otherwise it would be his utter undoing. For his Charge was great. He went then for a Time to *Dorsetshire*, to another Work he had there, for making of Alum, such a Genius this Man had towards such Works.

What Success he had in his undertaking.

Cornelius in June 1580. writes to the Lord Treasurer to this Import: 'That whatsoever good might happen to the Commonwealth by his Service, must needs be imputed to his Lordship. For as at the first his

A N N O

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great Care, and zealous Good-will to further such a Service for his Country, was such as did much encourage him to attempt so chargeable and hard a Thing; which the Multitude thought impossible to be done; so if his Wisdom had not been the only Means, whereby his great Faults [in failing in his Terms] had been born withal, it had been long ago overthrown, to his utter Shame and Undoing. And that Sir *Edw. Horsey* had lent him Money to go on. That he had with much ado brought to work this Point, that he found, that the Earth which had been housed but since *Christmas* last, yielded such Quantities of Stuff, as assured him of treble Increase in Continuance. That at first he lost all that he had ever bestowed in one whole Year, by reason of unseasonable Weather. He requested the Supply of 100 l. without which he was unable to finish this great Work: whereupon, he said, he had bestowed 1000 l. What Success this Business further had, I know not.

Lane's De-
vices for Forti-
fications.

For the same End and Purpose, *viz.* the Safety of the Land, *Fortification* was also necessary. One *Rafe Lane*, a projecting Gentleman of these Times, (especially in martial Affairs) offers to the Lord Treasurer Devices for Fortification: now especially for the Sea-Ports, when some Invasion was this Year expected. What he would undertake, and what Satisfaction he would give, to assure the Queen to make good what he offered, let his Letter to that Lord speak, as follows.

His Letter to
the L. Treas-
urer.

Knowing how grateful a Thing it hath been to all Princes in any Necessity, to have in Time special Service offered unto them: and how lamentable Ruins by hostile Invasion or Attempts may befall to a whole Kingdom, for want of a timely Provision, (in Appearance though small.) Forasmuch as I understand, by no vulgar Report, her Majesty is likely this Year to be attempted in more Places than one; I have therefore presumed at this present, for her Majesties Service, and for the Safety of the whole Estate, against any foreign Force whatsoever, to put your Lordship (as my most special good Lord) in remembrance of such a Mean, as shall, with the Favour of the Almighty, to the End aforesaid, be of great Force, of small Charge; and in very short time to be accomplished and finished.

Sir, my Plat briefly doth concern an Ordinance and Fortification of all the Harbours that her Majesty hath, either in *England* or *Ireland*. The same to be for three Months tenable, against any Power or Battery Royal, either by Sea or Land. — The Work of the said Fortification to be both begun, and also to be accomplished, ready for the said Defence within the Space of one Month, after the first Spade shall be put in the Ground: and that without further settling and seasoning. — And because neither her Majesty shall adventure any Charge, nor your Lordship any Speech or Commendation of any my Sufficiency, without some apparent Proof and ocular Testimony before-hand; I am (having Warrant for the same) in any convenient Place of Ground, wheresoever to be assigned unto me, to make a Demonstration of my aforesaid Offer; by rearing the first Turf, and laying forth the first Ground-Plot, both spacious and massife, ready afterwards, and easy to be finished and perfited by every common Labourer, even with common Direction for the Defence above-mentioned.

‘ The time of this my Tryal shall be seven Days. The Charges 20*l.* *ANNO*
 ‘ to be laid out upon 80 Labourers. The time for finishing and per- *1579.*
 ‘ fecting the same for Defence one Month. The Charge of the whole,
 ‘ The first 20*l.* three Times triplicated : and four Times doubled. The
 ‘ first Proof whereof, *viz.* of the first Seven Days shall be at my Charge;
 ‘ being no less desirous to do her Majesty some effectual, important Ser-
 ‘ vice, than glad, that her Majesty should not altogether be ignorant,
 ‘ both of my dutiful Devotion any way to serve her Majesty, and of
 ‘ some sufficiency (more than looked for at my Hands) in some effectu-
 ‘ al sort to perform the same.

I end this Year with the Names, Titles and Offices of those that
 were now of her Majesties Privy Council.

- | | | |
|---|--|--|
| 1. Sir Thomas Bromley, Kt. Lord
Chancellor of England. | 11. Sir Francis Knolles, Treasu-
rer of the Houshold. | <i>The Lords and
others of the
Queen's privy
Council.
Anno 1579.</i> |
| 2. Lord Burgbley, Lord Treasu-
rer of England. | 12. Sir James Crofte, Comptroller
of the Houshold. | |
| 3. Earl of Shrewsbury. | 13. Sir Christopher Hatton, Vice-
chamberlain. | |
| 4. Earl of Lincoln, Lord Admiral. | 14. Sir Henry Sidney, Kt. of the
Order, Lord President, &c. | |
| 5. Earl of Suffex, Lotd Chamber-
lain of the Houshold. | 15. Sir Francis Walsingham, and | |
| 6. Earl of Arundel. | 16. Mr. Thomas Wylson, Esq; Prin-
cipal Secretaries. | |
| 7. Earl of Warwick, Master of the
Ordinance. | 17. Sir Raufe Sadler, Chancellor
of the Duchie. | |
| 8. Earl of Bedford. | 18. Sir Walter Mildmay, Chancel-
lor of the Exchequer. | |
| 9. Earl of Leicester, Master of the
Horse. | | |
| 10. Lord of Hunsdon. | | |

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CHAP. XX.

The French King's Brother departs. The Queen's Concern thereat. The French Ambassador, and Prince of Conde in private Communication with the Queen: about Assistance of the King of Navar. What it was, the Queen tells the Lord Treasurer. His Thoughts of Conde's Message. The Queen's Message by Randolph to Scotland: in favour of Earl Morton: and for removing D' Aubigny from the King. Her notable Declaration to those States assembled, by Randolph. Ill Counsellors about the King: Their Names and Characters. That Nations Ingratitude to the Queen. Some Account of Earl Morton. D' Aubigny professes himself a Protestant. The Lord President of the North his Letter concerning these Scotch Matters. A Popish Rebellion; and Invasion in Ireland.

Duke D' Anjou departs out of England.

IT was not before this Year, 1580. that *Monsieur* departed home out of England, *re infectâ*, to the Nations great Satisfaction. He took Shipping for *Flanders*; and minded to land at *Flushing*: where the *Estates* were to meet him. Thence intending for *Antwerp*. Whither he went to assist those of the *Low Countries* against the *Spaniard*. He was very honourably attended with many of the Nobility: and there went over with him the Earl of *Leicester*, the Lord *Hunsdon*, the Lord *Charles Howard*, the Lord *Thomas Howard*, the Lord *Windsor*, Lord *Sheffield*, Lord *Willoughby*; and a Number of young Gentlemen beside. As soon as he came to *Antwerp*, all of the *English* Nation returned back. And upon Report of a great Scarcity both of Victuals and all things else in *Flanders* at this time, the Earl of *Leicester* carried over with him 50 Beeves, and 500 Muttons, for the Provision, during their being there.

The Parting sorrowful.

The Departure was mournful between her Highness and *Monsieur*. She loth to let him go, and he as troubled to depart: And promised to return in *March*. But how his Causes in the *Low Countries* would permit him, was uncertain. He took shipping at *Sandwich*. But in the Way betwixt *Canterbury* and *Sandwich*, a *French* Gentleman called *La Fine*, lost a Portmantue, full of Jewels, esteemed in Value to be 6000 Crowns: Which caused the Gentleman to stay in *England*, in hopes to hear some good Tidings of them. The Lord *Howard* went away the Night before, to see the Ships in readiness. And being Aboard, in the Night time, by the forgetfulness of a Bowe, the Ship was set on fire in the Gun-room. And before it was espied, it had almost got to the Powder. By great Chance a Man of that Lord's laid himself flat in the Flame, and tumbled in it. And so stayed the Fire from the Powder, till Water came; otherwise it had blown up the Ship, and all that were Aboard.

Aboard. That Party was scorched, both Face and Hands ; and his Girdle burnt. It was one of the greatest Ships. A N N O
1580.

All this was the News at Court, sent to the Earl of *Shrewsbury* by his Son *Francis Talbot*. As also that the Queen her self accompanied *Monsieur* as far as *Canterbury*. And that she was minded to go to *Greenwich* or *St. James's*: though *Greenwich* was not now altogether free of the Plague. The Q. accompanied him to Canterbury.

At her Return she meant to lodge at no Place, in which she had lodged as she went, [to prevent, as it seems, the reviving the Thoughts of *Monsieur*.] Neither would she come at *Whitehall*; because the Place should not give Cause of Remembrance of him to her, with whom she so unwillingly parted. Where we cannot but observe, that such was her Majesties Presence of Mind, and Care of her Subjects Welfare, that she subdued her private Affection for the publick Good.

I add a private Accident happening to the *French* Ambassador this Summer, in *June* 1580. Who riding abroad to take the Air, in his Return came through *Smithfield*: Where at the Bars he was stayed by those Officers that sat there, to cut Swords; by reason his Rapier was longer than the late Statute made for the Length of such Weapons. (for which the Queen issued out a strict Proclamation the last Year.) Which put the Ambassador into a great Fury, drawing his Rapier. In the mean Season the Lord *Henry Seimour* came in: and so stayed the Matter. The Queen hearing of it was greatly offended with the Officers; but imputing it to their want of Judgment, that Matter past off. The French Ambassador stoppt. And why.

This Ambassador did earnestly ply his grand Business this Summer. And being at *Nonfuch*, in the Month of *June*, private Communication was held between them for some Hours; present only *Leicester* and *Hatton*, the Lord Treasurer coming thither that Evening. The Prince of *Conde* was now also there: Who came to sollicite the Queen's Assistance in behalf of the King of *Navar*, his Brother, and the Protestants in *France*. So that she had two very weighty Matters this Summer upon her Hand: wherein the Matter of Religion was interwoven, as well as the Safety of her self and her Kingdoms. The Q. and he have Communication at Nonfuch. The Prince of Conde at Court.

Concerning the particular State and Management of these Affairs, the Lord Treasurer gave account to the Earl of *Suffex* in a private Letter at *Nonfuch*, whither he was newly come from *Theobalds*. ' That repairing towards the Privy Chamber to have seen her Majesty, he found the Door at the Upper End of the Presence Chamber shut. And then understood, that the *French* Ambassador had been a long time with her Majesty; and the Prince of *Conde* also. That that Evening the Ambassador acquainted him [the Lord Treasurer] with a Part of their Proceedings; being pleased with her Majesty for her temperate Dealings. That he found *Conde's* Disposition rather inclined to move Troubles in *France* than Peace. And that he thought verily, that those Troubles, and that Prince's Coming was encouraged from *England*. And that it augmented this his Suspicion, that he saw such great Favours shewed to that Prince by certain of the Council: who had been with him at the *Banqueting-House*, where he was lodged. What the Subject of this Communication was, shewn by the L. Burghley to L. Suffex.

He added, ' That the Queen late at Night told him her Dealing with them both: commending the Prince's Modesty in declaring the Cause of his coming to be, to shew her the just Causes that had moved the King of *Navar* to take Arms for his Defence against *Montmorancy* and *Byron*. And shewing many particular Causes. Which the Ambassador

ANNO 1580. endeavoured to retort to the King of *Navar*. Then entring into the Particulars of the War between the two Kings, he at length concluded, that he came to intreat her Majesty to obtain, that the *French* King would suspend his Judgment both against the King of *Navar* and him; and to accept them as his dutiful Subjects, as they meant and intended sincerely and plainly; without attempting any force, otherwise than their Defence against their Oppressors.

That the Prince went to his Lodging with the Earl of *Leicester*, and *Wylkes*, Clark of the Council, attended him. That he perceived by her Majesty, that the just Cause of his coming was for Money: to be repaid her; part by the said King, part by himself, *Casimire* and certain Princes Protestant: and a Part that she her self would bare. The Treasurer gave his Judgment in this Manner: That he wished her Majesty might spend some Portion to solicit for them some Peace, to the good of the Cause of Religion. But to enter into War, and therewith to break the Marriage, [which was still in Hand] and so to be left alone, as subject to the Burthen of such Wars, he thought no good Counsellor could allow. These are some Passages of this Letter, writ by this great Statesman concerning the Address of two such eminent Persons to the Queen, and her Account thereof from her own Mouth to him: with other Court News; and that from one Privy Counsellor to N^o.XXV. another. It deserves a Place in the *Appendix*.

The Q. writes to the French King in favour of Conde.

What the Queen's Wisdom directed her to do, with respect to the Solicitation of the Prince of *Conde* and the King of *Navar*, concerning assisting them in a War with the *French* King, will appear by a Letter which Secretary *Wylson* at this time wrote to the abovesaid Earl of *Suffex*.

Touching the Prince of *Conde*, he is to be sent back as he came, without hope of Aid. And this Day, or to Morrow, he is to be dispatched to go into *Germany*, from whence he came, to Duke *Casimire*. Her Majesty hath written to the *French* King in his Favour; and will use all that a Christian Prince may do, to accord Things amiss, and to bring him to the King's Favour again. But the King of *Navar* stood upon his Defence against Marshal *Byron* and *Momorancy*, and would not make any offensive War.

Report of the P. of Orange and K. of Navar's coming.

Speeches were raised now, that the Prince of *Orange* was arrived at *Dover*. And Reports were also given out, that the King of *Navar* was in *Guernsey*. Such Applications were made in these Times by foreign Princes of the Religion to the Queen. But these Reports proved not true.

Scotch Matters relating to England. D' Aubigny comes to Scotland from France.

Now something concerning *Scotland*, as far as *England* was concerned. To which a Practice of the *French* there gave a great Jealousy. One of that Nation, but of *Scottish* Blood, *D' Aubigny*, was come lately into *Scotland*; and became very dear to the young King: and the rather, being of Kin to him, being a *Stuart*. He performed his Part so well, that in effect he governed him, and had a great Influence in all publick Affairs. But he was reckoned a Papist, and in the Interest of *France*. And it was feared he would procure for the King a Wife of the Popish Religion: and at length bring in Popery by that Means into that Land, and overthrow the Religion. The Queen therefore found it highly necessary to put a Stop to the Proceedings of this *French* Favourite. And by a Declaration very freely delivered by *Randolph*, her Ambassador, before

before the King and States assembled at *Edinburgh, February 27*, plainly opened this Matter, and the Danger thereof: Shewing at the Entrance, how well she had deserved both of the King and that Nation. The Effect whereof (taken from *Randolph's* own Paper) follows.

' The Queen's Majesty, my Sovereign, hath been a Friend unto this
' Country ever since she came to her Crown. She hath born a special
' Love unto the King ever since he was born, and singular Care of his
' Country. She hath never sought a Foot breadth of the Ground of
' *Scotland*; nor to hurt the Liberties thereof. That she had never sought
' to draw the King out of his own Country into *England*, or elsewhere,
' as her Enemies then about his Grace had given forth; and taken Co-
' lour thereupon to trouble others. That she had spent her Treasure,
' and the Blood of her People, to save *Scotland* from the Conquest of
' *France*. That she had Means enough to have entred and conquered the
' Country (if she had sought it) when the King was young; his Mo-
' ther in *England*; and all the Nobility and People of *Scotland* were di-
' vided, and in distress. That she might have taken occasion of just
' Revenge, when her Officers and Subjects were slain in her own Realm
' at the *Redstyre*. But the contrary Disposition had ever been in her
' Majesty, through the Care she ever hath had to preserve the King and
' his Country, by reason he was her nearest Kinsman, her nearest Neigh-
' bour, in one Island: and that few other Princes in the World agreed
' with them and their Subjects, in professing one Religion. That she
' found the thankful Minds of all his Regents in his tender Age; and
' they found her Assistance. That she found the King ever loving and
' affectionate unto her, until now of late within this Year or more, that
' the Lord *D' Aubigny*, being purposely sent hither, to dissolve that
' happy Unity and Love between their Majesties, had so far prevailed,
' as, &c. That he was become Master of his Graces Person, of his Ear,
' of his Counsil, and of his whole Estate. That he had alienated his
' Graces Mind from the Amity of *England*; and to think nothing pleasant
' but the Motion of *France*: From whence he never gat good Turn,
' nor so much as to call him King.

' That he had brought his Grace to enter into Suspicion, and cast off
' all such his own Subjects, as had preserved his Life and Estate unto
' these Years. That he had made his Grace call home, and cast himself
' into the Hands and Counsil of such, as were ever Enemies to his
' Estate and Authority. That he pressed him to make War with *Eng-
land*, although it would offer Peace, and keep it with him. That he
' had brought his Grace to be weary of his Ministers, and to think them
' Factious and Raylers. That he had brought him to be more dissolute
' in Speech: nay, will teach him worse Conditions, as may appear,
' to marry some Papist: Yea, to leave the Land, if need be, where-
' ever he will have him to go.

' That in the mean Time, no sound Advice was taken for the
' quieting of the Borders: for punishing the Murthers, nor Mischiefs;
' nor how the King's Estate should be maintained: but for Poverty, to
' drive him to leave the Realm: or to seek the Lands and Lives of his
' Nobility and Barons.

He proceeded after all this plain Language thus: ' The Queen's Ma-
' jesty, my Sovereign, hath Cause to take this in Heart; seeing what the
' Loss

*The Q.'s De-
claration by
her Ambassa-
dor to the
States of
Scotland.*

*Complaint of
D' Aubigny.*

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1580.

Loss of such a young and noble Prince, of so religious and virtuous Expectation, being so near, her Cousin and Neighbour, may work to her; she means not to seek to remedy it by her own Force, or by any Device of hers, if the Nobility of *Scotland* will do it themselves. And in the doing whereof she will counsel, favour and assist them, even to the hazzard of her own Crown.

Thus, my very good Lords, the Care I have of the King himself, the Love I bare unto your Country, the Inconveniences like to follow on both; the Likelihood of the overthrow of Religion in Time; and the Breach of Amity between the two Realms; moveth me thus earnestly to speak; and further to proceed otherwise than I would, if I had not to do with those, whom I both honour, love, and am ready to serve.

Ill Counsellors
about the K.
of Scots.

For several that were now about the King of *Scots*, and his Governor, by evil Counsil abused his good Nature by nourishing him in Delights and Pleasures unfit for his Age, and unseemly for the good and godly Behaviour of a Prince: Persuading him to alter his Affection towards the Queen's Majesty of *England*, his best Friend and Kinswoman: and to grow in Suspicion of his best Servants, and Nobility. Their Names, as I find them in an authentick Writing, which, I suppose, was *Randolph's*, now the Queen's Servant there, and their ill Characters follow.

Their Names.
MSS. T.
Randolph.
D. Aubigny.

The first and chiefest was the Lord *Daubigny*, his Cousin-German: A Man born in *France*; depending upon the House of *Guise*; a Papist in Religion; brought up as most of them were in that Country: promoted here to be Lord Chamberlain, and chiefest Person about the King: made Earl of *Lenox*, and Captain of *Dunbriton*; the Place of greatest Commodity, to receive Strangers into the Country, or to convey the King, as is greatly to be doubted to be *Daubigney's* Drift and Purpose. He hath continually his Ear at downlying and uprising: A maintainer of Papists, Rebels, Traitors, and such as ever served against the King, and are Enemies to all Virtue. He brought over with him a notable Personage, called *Monseigneur Monberneau*, a Frenchman, of kin to his Wife; hard favoured, licentious, audacious, but not stout, proud, as his Nation is, arrogant in his Speech, bold and beggarly; to be short, of no good Condition or Honesty: And of such a Life, as when Men will speak of a pocky Knave, it is used for a common Proverb, *He hath danced in Monberneau's Breeches*. This Man is so familiar with the King, that in all Pastimes he is a Companion; in all Counsils he is one; in all Assemblies none more forward or near the King, than he. The best that his Friends can say for him is, that he is a Jester, a Cracker, and a Man to make the King merry.

Monberneau

Sir Robert
Steward.

The Third Person is the Lord *Robert Steward*, Son to a King, as some say: but one born, brought up in *France*: Where he tasted of such Manners, that he yet favoureth of all the Evil that may be spoken of that Country. A Cuckold; a Wittal. *Et quid non?*

I. Seaton.

The Fourth is the Lord *Seaton*: in the last Point agreeing with the Lord *Robert*. In many other Parts of Villany, far surpassing him; as Swearing, Lying, Whoredom: Never Friend to the King, but Servant to his Mother: A Practiser, a Trafficker; a Traitor to his King and Country.

The

‘ The next is Captain *James Steward*, Second Son to the Lord *Vele-* A N N O
1580.
 ‘ *tre*, the Accuser of *Morton*; audacious, proud, of no Religion, and
 ‘ an undertaker of any Enterprize of Mischief, devised by *D Aubigny*,
 ‘ or the Faction; lately made a Counsellor: Tutor of the Earl of *Ar-* Capt. James
Steward.
 ‘ *ran*, become Deaf, and Captain of the New Guards of sixty Hal-
 ‘ bardiers to wait on the King.

‘ The Earl of *Argyle*, a great Man of Birth; sober in Wit, better E. of Argyle.
 ‘ ruled by his Wife, than well advised to follow her Counsel; subject
 ‘ unto *D Aubigny*, and wholly at his Devotion.

‘ The Earl of *Montros*; a Personage good, in Wit reasonable; double E. of Mon-
tros.
 ‘ in Dealing, and false to his Friend: Enemy to *Morton*.

‘ *S. Combe*: Neither stout, constant, wise, nor honest: but false, feeble, S. Combe.
 ‘ and full of Flattery.

‘ The Master of *Ogylby*, vain, and foolish; prating and lying, with- The Master of
Ogylby.
 ‘ out Faith or Honesty.

‘ Mr. *Henry Kier*, of chief Credit with *D Aubigny*: both subtil, Hen. Kier.
 ‘ false and crafty: Neither Faith nor Honesty are to be found in him.

‘ *William Scawe* is Clock-keeper; and *John Hume* Master of the Scawe.
Hume.
 ‘ Ratches; as himself is the worst.

‘ Many other Tatlers and Praters and petty Companions there are:
 ‘ glad, when they can get their Word about, be it never so untrue, or
 ‘ to little purpose: Not respecting what they speak, or of whom; so
 ‘ that either Credit or Profit may be won at the King’s Hands. God
 ‘ amend them all; and send the King better Governors over him; make
 ‘ him *Josias*, to live in the Fear of God, and send him long Life.

Such was the loose Court of this young King, and such the Gentle-
 men that bore him Company, tending to his Ruin: Which our Histo-
 rian (who published his History of Queen *Elizabeth*, in the Beginning
 of this King’s Reign over *England*) thought fit, or was commanded to
 conceal, or to represent more favourably: Since it is evident, how sen-
 sible the Queen was of the Methods of this Court, and more perfectly
 knew by her Ambassador Resident there; however negligent they made
 their King of her Admonitions.

Henry Kier.
Camd. Eliz.
sub ann. 1579.
and 1580.

Furthermore, how unfairly and disingenuously they dealt with her
 Majesty, who sincerely favoured the King and *Scottish* Nation against
 the Endeavours of the Popishly affected, her said Ambassador shewed in
 a Letter writ to Secretary *Wylson* from *Berwick*, being discharged of his
 Embassy, and remaining there as yet: *Viz.* ‘ That ever since he entred
 ‘ *Scotland*, he found himself as one scarcely with himself [in his first
 ‘ he wrote, *Beside my self*] by the uncertain, unreasonable and ingrate
 ‘ Dealing of that King and Council: neither mindful of her Majesties
 ‘ Benefits past, neither weighing the Danger that they stand in, if they
 ‘ have not her Majesties favourable Countenance. Which so mych hath
 ‘ tormented me, (for that (Alas !) I wish that Nation well) as
 ‘ truly it hath passed any Grief that ever I had. And now finding their
 ‘ Despight and Wilfulness so great, I know neither what to do, nor say
 ‘ for them. To cast them off will be perill to our selves; for that they
 ‘ will seek others as cumbersome, or more hurtful than they are to re-
 ‘ tain them; beside the Pride we put them into, if their greedy Ap-
 ‘ petites be not satisfied, we shall be as unsure of them, as now we
 ‘ are. To seclude them for a Time from all kind of Traffick and Dealing

The Q. not
dealt well
withal by the
Scots. Epist.
T. Randolph.

ANN O 1580. with us ; to hold a Hand hard unto them, untill they feel the Wants of such Benefit as our Country yieldeth unto them, perchance may sooner bring them to Reason ; or make them work, or find out some Remedy amongst themselves, than either by fair Means to use them, or by Force to annoy them.

‘ I leave this to the Judgment of others wiser than my self.

Randolph to the L. Chancellor concerning his Embassy in Scotland.

And further, concerning these Affairs with *Scotland* with respect to *England* at this Time, the said Ambassador shewed to the Lord Chancellor, while he was at *Berwick*. His Endeavours to persuade the King and his Council, to hearken unto the Terms for accommodating the Disturbances in that Kingdom : and his putting them in mind of the many good Turns done them by the Queen : and his Advice to take her Counsel for the indifferent Tryal of Earl *Morton*, [who was in the *English* Interest, formerly Regent and Governor to the King, now made a Prisoner by *Arran*] and for the removing of Count *D' Aubigny*, [now made Earl of *Lenox*] from the King : who, he said, was a Man utterly averse from true Religion ; and that opposed a good Understanding between the two Nations. But notwithstanding the great Pains he [the Ambassador] had taken for the effecting these Matters, all proved to little purpose. Nay, so hated, that he was fain to get out of *Scotland*, as fast as he could, for fear of his Life : Having Libels set up against him ; and a Gun once shot in at his Chamber Window.

E. Morton hated by the Faction.

That as for Earl *Morton* now in Prison, he was rich and had both Lands and Friends. These, and the Doubt of his Power in his Prosperity, procured him many Enemies. And many of them formerly his Friends. Insomuch that there was little hope of his Life : Divers of them and of his Servants, now proving his Accusers. Some charging him to be guilty of the present King's Father's Murther ; others, that he was consenting to the Poisoning of the Earl *Atbol* ; others, that he had an Intent to take the King, and to have killed several of the great Earls. But whether these Accusations were grounded upon Truth, or upon Malice, was doubtful. But to read all this News more particularly, I refer the Reader to Mr. *Randolph's* own Letter, which he shall find faithfully exemplified in the *Appendix*.

Numb. XXVI.

The Q. favours him.

It must be observed here concerning Earl *Morton*, that such an Esteem the Queen and the *English* Court had for him, that this Summer she had writ to him very graciously, offering to do all that he should think meet. And upon whose Answer a Resolution of the Queen's was like to follow. These are the Words of Secretary *Wylson* in his Correspondence with the Earl of *Suffex*. And therefore it is probable he was not so profligate a Man, as those *Scots* of *D' Aubigny's* Party would make him. Otherwise it is not credible the Queen would have so espoused his Cause, though they afterwards brought him to his Death.

D' Aubigny professeth himself a Protestant.

But now the News came, that *Monsieur D' Aubigny* professed himself of the Reformed Religion. And so the Earl of *Shrewsbury's* Steward, *Bawdewyn*, wrote to him from Court in *July*, that it was certainly given out, that he had professed himself one of the reformed Religion in *Scotland*, and had renounced all Papistry. But whether sincerely, or in Policy, may be questioned. Yet after all, *Lenox* was removed : and went back into *France*.

Let

Let me add what one of the great Peers of *England's* Thoughts were of this Treatment of the Queen by the *Scots*: *Viz.* the Earl of *Huntington*, at this Time Lord President of the *North*. Who had received some Letters from *Randolph*, with a Packet from Sir *John Foster* upon the Borders. And from the Intelligence sent by them concerning the Interest of *Lenox*, [i. e. *D' Aubigny*] in the *Scotch* Court, which prevailed beyond that of the Queen; that Earl gave his Judgment in these Words: 'That if they reckoned their Cards well, it would not be good for them to lose our Sovereign [meaning the Queen] for such a new Friend as *Lenox*, neither for any other as he thought; for the Amity of *England* was more fit for them, than the Favour of any other could be, their own King excepted. And that against him her Majesty did never desire the good Will of any of those Subjects: but in all her Actions had shewed herself desirous to preserve him and that State, as he knew, and they must grant' — Then the Earl prayed *Randolph* to advise the Lord *Sefford*, [a *Scotch* Nobleman] (of whom that Ambassador conceived a great Opinion, and of his House, and such of his Name and Friends) to continue true and faithful to their Sovereign. Which, he said, they might do, and yet continue willing to enter and maintain all good Offices and Friendship between the two Countries.

A N N O
1580.

The E. of
Huntington's
Judgment of
the Scot's
Dealing with
the Queen.

By one Party or other, this Lord's House had been fired; and hard Speeches had been given out about it: as though it had been done by the Treachery of some *English*. On which Occasion the said Lord President added, 'That it was more than he knew to be intended. Neither did he like of such speaking. But for their Satisfaction [who misdoubted it was done by the *English*: and so a Matter proper for the Lord President of the *North* to enquire into] he said, that it was plain to them [of that Nation] and all others, by that which Mr. *Randolph* did in the Court with the King and Nobility, for and in the Name of our Sovereign [the Queen] that her Majesties good Will to the State continued: and that if any thing fell out otherwise than well, the Fault was likely to be in them, and not in us [the *English*.]

L. Seaford's
House fired.

He proceeded thus, 'That he could wish, that they and others had more regard to Religion, and the godly Policy established in both Realms, as he thought, chiefly by the Means of the Queen, his Sovereign, next under God; than desire to seek Revenge for particular Quarrels. Which, as they handled the Matter, might breed no little Evil to both States. And of this Surname, he could wish the Abbot of *Newbottle* especially to be drawn to accept of good and sound Advice. That there were others also that he could name unto him [Mr. *Randolph*] but the Time would not suffer him. And he hoped, he knew them well enough: And how unfit it was for them, or any other, to malice *Morton*, more than to regard their King, or their Country; or to think one *Demberry* [*D' Aubigny*] and his Counsels better, than of the Advices and Requests of his Sovereign the Queen; he thought no Man of Judgment doubted.

The L. President's
Censure of
some of this
Faction.

And so concludeth with these Words: 'Well, to end; for my part, he and all others of that Nation shall find me inclinable to do all good Offices towards them, so long and so far, as I see them to love the Religion, and to be well devoted to the Queen, my Sovereign, with a due Regard of Duty to their King and Country. And thus with my

ANNO 1580. ' very hearty Commendations, I commit you to the Protection of the
' Heavenly Father. At Newcastle, 25th of February, 1580.

Your Loving Friend,

H. Huntingdon.

Rebellion in
Ireland by
Desmond.

Hist. of Ire-
land by Rich.
Cox, p. 367.

The Thoughts
of the L. Trea-
surer thereup-
on.

The News at Court was, that King *Philip* of *Spain* prepared mightily against *Portugal*: although Merchants Letters came daily, that the Pope and he prepared against *Ireland*. And that Land indeed was now oppressed with the Popish Nobility and Gentry there: who had raised a Rebellion against the Queen: Headed by the Earl of *Desmond*, Lord *Baltinglas*, with an Invasion of *Italians* and *Spainards*, accompanied with the Pope's Blessing, as was shewed before. Some also of the Queen's Party were unfaithful; and favoured the other Side. Of these Earl *Kildare* and his Son in Law, Lord *Delvin*, were suspected. The Lord Deputy appointed that Earl with Archbishop *Loftus*, to be Governors of the Pale, during his intended Progress. Who going to parly with the Lord *Baltinglas*, which was to no purpose, the Earl unadvisedly returned to *Dublin*. The Enemy taking the Advantage of his Return, did mischief in burning Places. The Earl was imprisoned upon this Occasion: and the News sent to the Lord Treasurer in *England*, by Sir *Nicolas White*, Master of the Rolls there, (with whom a constant Correspondence was held.)

Which Lord thus exprest his Concern about it, and the committing of the Earl of *Kildare* and the Baron of *Delwyn*: ' Sorry I am, that
' they should give cause: but more sorry, that it should happen in so
' unseasonable a Time; when the whole Body of that Realm is so far
' out of Temper; as the Dislocation of such Members must needs work
' a Deformity to the Body. The Will of God be done, to the Mainte-
' nance of his Glory, and the Preservation of that Crown upon her
' Head: Where it ought by Justice only to stand.' [As the Pope was
minded now to place it upon that of the King of *Spain*.] This he wrote
January 3. These Confusions and Rebellions still continued more and
more in *Ireland* the next Year; and these were that good Lord's Contem-
plations thereupon, in a Letter to the Master of the Rolls: I do heartily
lament the lamentable State of that Country. And the more I am
therewith grieved, in that I see the Calamity to continue, or not to di-
minish. And yet I see no way, how to remedy it. Neither in so
doubtful Opinions as there are both there and here for the Remedy,
dare I lay hold of any of them. And yet I do not think the Remedy
is desperate, if good and wise Men, addicted to publick State, were
therein employed. And thus uncomfortably I end: referring the Suc-
cess to God's Mercy to be extended both to you and us: Whose Sins I
am assured do provoke him to chasten that Nation so sharply. I think
a late Direction from her Majesty to reduce her Army to a convenient
Number, will mislike many there, that otherwise are not provided to
live in their Lusts, but by Wars and Spoils.

C H A P.

ANNO
1580.

CHAP. XXI.

A Reformation endeavoured of certain Abuses in the Church. The Parliament's Address to the Queen for that Purpose. Her Answer. Church Holy-days. Much Sin committed then. The disaffected to the Church busy. Appoint Fasts. A Fast appointed at Stamford: The Lord Burghley's Letter forbidding it. Beza's Book concerning Bishops, translated into English. His Letter to Scotland. A Popish School set up at Doway; and another in Scotland. Dr. Allen's Book. The Pope sends over Priests into England. Intelligence from Switzerland of the Pope's Preparations against England. Commissions for Search after Papists, in Lancashire and Yorkshire. The Archbishop of York's Letter concerning them. Courtess of Cumberland: Lady Wharton. Children of Northern Gentlemen sent to Caius College, Cambridge: Dr. Legg, a Papist, Master. Intelligence from the Bishop of Winton, concerning Papists in the County of Southampton. A Search in Papists Houses. Sir William Tresham in Hoggesdon. Priests taken: Their Confession. Popish Cases found in Sir James Hargrave's Study.

NOW for the State of Religion. A Reformation of several Abuses in the Church was moved again in a Sessions of Parliament this Year, (as it had been in a former, Anno 1575.) by a Petition then to the Queen for that Purpose. Many Abuses were specified therein: As, the great Number of unlearned and unable Ministers; the great Abuse for Excommunication for Matters of small moment; the Commutation of Penance; the Multitude of Dispensations, and Pluralities, and other hurtful things to the Church. And some of the Members were appointed, in the Name of the whole House, to move the Lords of the Clergy, to continue unto her Majesty the Prosecution of the Purposes of the Reformation: Which the Vicechamberlain, and the Secretaries, and Chancellor of the *Exchequer* had, as of themselves moved unto those Lords; and should impart unto their Lordships the earnest Desire of the House for Redress of other Grievs, contained likewise in the same Petition, as to their good Wisdoms should seem meet.

Some Days after they waited upon the Bishops with the same Message: and in the Name of the House desired them, to join with them in the said Petition to her Majesty. Who found some of the said Lords not only ready to confess and grant the said Defects and Abuses, and wished a Redress thereof; but were very willing to join with the said Committees in moving her Majesty in that behalf. And accordingly afterwards they

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joined

*Petition in
Parliament for
Reformation of
Abuses in the
Church.*

*Dr. EW's Four.
P. 301, 302.*

*Some Mem-
bers wait upon
the Bps. for
that Purpose.*

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The Q. addressed to by them. Her Answer.

The House made acquainted with it.

joined in humble Suit unto her Highness. And received her Majesties gracious Answer. Which was, that as she had the last Sessions of Parliament, of her own good Consideration, (and before any Petition made) committed the Charge and Consideration thereof, unto some of her Clergy : who had not performed the same according as she had commanded : So she would commit the same unto such others of them, as with all convenient Speed should see the same accomplished. And that it should be neither delayed, nor left undone.

For this they all rendred unto her Majesty their humble Thanks. This was reported back to the House. And withal Master Chancellor of the *Exchequer* declared, that the only Cause, why no due Reformation had been already made, was by reason of the Slackness and Negligence of some others ; and not of her Majesty nor of the House : Alledging, that some of the Bishops had done something in those Matters, delivered by her Majesty to their Charge : as, in a more advised Care of making and ordaining Ministers, &c. And so in Conclusion moving the House to rest satisfied with her most gracious Answer : and to resolve upon some Form of yielding Thanks unto her Highness for her gracious Acceptation of their Petition, and putting her in remembrance of the Execution thereof.

The Queen had been displeased of late with some in the Parliament, that had attempted reforming Matters in the Church, without her Allowance : but now upon their Petition to her, all was made up again. For she insisted upon her Supremacy in things Ecclesiastical as well as Civil, and required Application to be made to her, before she would suffer any to meddle with any Alteration or Regulations of them ; and then her Orders and Directions to be given to her Clergy by her self.

The Convocation sets upon reforming Abuses.

A Letter from the Privy Council to the Archbishop.

Bp. Grindal's Life. Book ii. Chap. 11.

Sins on Church Holidays.

What came further of this doth not appear in this Session of Parliament, by any thing set down in the *Journal* of Parliaments. But, I suppose, the Queen upon this ordered her Privy Council to send that Order, as above-mentioned, to the Convocation. Which was now ready to regulate, redress and amend all such Matters as might require the same. Which was the way which the Queen required Reformation in Matters of Religion to be done : as their proper Business of meeting together. This Convocation took Cognizance of the new Heresy of the *Family of Love* : and concerning those that refused to conform themselves to the Religion received in this Kingdom : a Letter of these two Things having been sent to the Archbishop of *Canterbury*, from the Privy Council, he accordingly sent to the Convocation. For what was done in this Convocation, I refer to another Book.

Among others, one great Abuse in these Times was the Abundance of Sins, committed on the Church Holidays. Which evil disposed Men took hold of to dishonour God, and break his Laws on those Days more than others, that should by them have been set a-part for his Worship, Service and Honour. This the aged, good Bishop of *Ely* complained of to the Lord Treasurer, in these Words : '*Pauca pie sapienti* ; There is ' a Mass of Sin [committed] in all Church Holidays : whereby God's ' Service is let and hindred. Which we in our Times ought with all ' Diligence to stay. And because in these things ye be most ready to ' do most high Service, I am the bolder at this Time to move your ' Lordship in this Matter. Thus the Lord have you in his blessed keeping, both in this Life, and in the Life to come.' Written from his House

House at *Downham*, the 30th of *July*, 1580. with his Name only subscribed with his own Hand; being now very aged, and sick of the Palsey, dying the next Year. A N N O
1580.

In the mean time the disaffected to the reformed Church here established by Law, were continually crying out for more Reformation. Their Preachers shewed much spiteful Rashness both in their Doctrines, and more publickly and openly in their Books: calling the Ministers of the Church reproachfully, *Dumb Dogs*, &c. as I find noted in a Diary by one *Earl*, a Minister in *London*. This sort of Men appointed Fasts to be kept by their own Authority. Which was an Encroachment upon the State, and the Queen's Power in spiritual Matters. And therefore was resented and forbid. Many ill-affected to the Church of England.
They appoint Fasts.

Notice was given for the keeping such a Fast in *Stamford* in *Rutlandshire* by one *Johnson*, and divers others, in the Month of *July* this Year. This Place peculiarly belonging to the Lord Treasurer *Burghley*, he sent a Letter to the Alderman of that Town; forbidding him to permit such a Fast, it being an Innovation: and relating the Matter as he had heard it: *Viz.* That this *Johnson*, (who was Parson of *Luffenham* in the Diocese of *Peterburgh*, and a good Preacher) had a Disposition to come to *Stamford*, which was in the Diocese of *Lincoln*: and with six or seven other Preachers to erect a new Innovation: and thereby decreeing to that People an universal Fast; and to continue there he knew not how long. Upon which thus that gentle Lord wrote. One appointed at Stamford. The Lord Burghley's Letter to the Alderman to forbid it.

‘ Although he commended his Zeal towards that Town, to move
‘ them to such divine Actions, as fasting and hearing of Sermons,
‘ (whereunto he wished all the People there more given than he thought
‘ they were) yet considering this was an Action that might seem an In-
‘ novation in the Orders of the Church; which were known, how
‘ they were established by Parliament, without any other Innovation to
‘ be admitted: at the least, no like Matter (as this is intended) ought
‘ by another private Person, as Mr. *Johnson* was, to be practised out of
‘ the Diocese and Place where he hath Cure: nor yet in any other Bi-
‘ shop's Diocese, without the Prescription of the Bishop, or Ordinary,
‘ or their Permission: That he had thought good, for the avoiding of
‘ Offence, that might grow hereof; and for that Manour of the *Burgh*
‘ was his Inheritance [viz. *Stamford*] and that the Rule of the *Burgh*
‘ belonged to him; to require and advise him to give Mr. *Johnson*
‘ warning, to forbear from any such Attempt in that Town: But if he
‘ were disposed there to preach, that he may so do, if he have, as by
‘ likelihood he hath, Licence of the Bishop of the Diocese. And that
‘ any other so might do, having Licence, in usual manner and sort, as
‘ in other Places was accustomed. And adding, that if the said Alder-
‘ man found it meet, he might do well to exhort Men to fast and pray,
‘ being two necessary Actions for Christian Men to use.

And to make *Episcopacy* shake, and to incline the People to change the Government of this Church by *Bishops*, into that of *Elders*, this Year the said disaffected procured the Translation into *English*, of *Beza's* Discourse of *Bishops* in *Latin*: done, as was thought by *Field*, one of the chief *Puritan* Ministers. In which Book *Beza* makes three sorts of *Bishops*: *Viz.* of God; that is, their own *Elders* at *Geneva*: of Men; Beza's Discourse of Bishops translated into English.

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His Assertions
of Bishops.

that is, of human Appointment : of this sort were ours of this Church of *England* : and of the Devil : and these he made to be the Bishops of the Church of *Rome*. In which Book he also affirmed, that all Bishops, other than such as had an Equality among them [which were the only Bishops he would allow, if they were of God] such must of necessity be packing and gone. And that the chief Elders [who were to come in their room] should be admitted to be present in Parliament, as the Bishops were, and to deal in spiritual Causes, and to answer in Place of God, if any other Matters fell out ; wherein the Lords would be resolved.

Beza's Letter
to one in Scot-
land about
Bishops.

And this Year the said *Beza* wrote to one *Lawson* in *Scotland* ; who had informed him of an Attempt that was made there in the behalf of Bishops [perhaps for the restoring them] and how it was defeated by the Reformers. *Beza* expressing his infinite Joy at it, begins his Letter in this sort, though he was then sick, *Beasti me, &c. You have made me a happy Man, &c.* These things, and the like (which I have mentioned) Dr. *Bancroft* took notice of in the *Survey of the pretended Discipline* : though it was divers Years after that he wrote his Book, after long Provocation of these Men's publick Writings against this established Church, her Liturgy and Episcopal Government.

Survey of the
Discipline,
P. 50. Edit.
1593.

The English
Popish Clergy
set up a School
at Doway.

The Factors for the Pope, and for restoring of his Religion and Authority in this Kingdom, were active now also. And to further these their Designs, the *English* Popish Clergy who fled into *Flanders*, by the Instigation of *William Allen* a *Jesuit*, a Man of notable Parts, and great Esteem among the Fugitives, assembled themselves together at a Town there, called *Doway*. And there set up a School. The Pope gave them an annual Pension, or rather a Maintenance : purposely to plot and contrive ways to expel the Queen, and demolish the Church of *England*. After they had tarried there some Years, upon some Troubles they removed most of them to *Scotland*. Where the Queen of *Scots* allowed them a Pension, and Liberty to set up another School for the Education of *English* Youth, who would come thither. Here they were

A School of
Jesuits in
Scotland.

Sir Hen. Syd-
ney's Memo-
rial.
Hunting the
Rom. Fox. p.
131.
Their Oath.

taught all manner of ways to divide the Protestants of *England*, in Principles of Religion, as also to withdraw them from the Form of Prayer established. And there was an Oath the Scholars of this College took : *Viz.* ' I *A. B.* do acknowledge the Ecclesiastical and Political Power of ' his Holiness, and the Mother Church of *Rome*, as the chief Head and ' Matron, above all pretended Churches throughout the whole Earth. ' And that my Zeal shall be for *St. Peter* and his Successors, as the Found- ' er of the true and ancient Catholick Faith, against all her heretical ' Kings, Princes, States or Powers, repugnant unto the same. And ' although I *A. B.* may pretend in case of Persecution, or otherwise, to ' be heretically disposed, yet in Soul and Conscience I shall help, aid and ' succour the Mother Church, &c.

Allen's Book
in behalf of the
two English
Colleges in
Flanders.

This Dr. *Allen*, the better to recommend this College at *Doway*, and another lately erected, set forth a Book, called, *An Apology and true Declaration of the Institution and Endeavours of the two English Colleges*. Which received a learned Answer by Dr. *Bilson*, Warden of *Winchester*, in the Year 1585. Which hath been observed and spoke of elsewhere. To which I refer the Reader.

The Pope now began about this Time first, (or at least now first taken notice of) to send forth a whole swarm of Boy-Priests disguised; and provided at all Essays with secret Instructions, how to deal with all sorts of Men, and Matters: and with Commission from *Rome*, to confess and absolve all such as they should win, with any Pretence or Policy, to mislike the State, and affect Novelty. And to take Assurance of them, by Vow, Oath, or other Means, that they should be ever after adherent and obedient to the Church of *Rome*, and to the Faith thereof. And all this under the Conduct of one [*Campion*] a Man more presumptuous than learned: as his Writings and Disputings, while he lived, declared.

ANN O
1580.

Priests sent
forth with In-
structions from
the Pope.
Bilson's true
Difference, &c.

The good Friends of *England*, and of the *English* Church, I mean the Divines of *Switzerland*, (with whom and our Bishops was maintained a constant good Correspondence, ever since they were harboured kindly and friendly with them, in Queen *Mary's* bloody Reign) gave Intelligence of the Popish Diligence at this Time. One Letter from thence was sent to the Bishop of *Ely*. Who dispatched notice of it to the good Lord Treasurer, beginning with these Words; '*Antichristi Incendium accenditur Romæ, & in omnem ferè orbem divulgatur*: as we lately heard from our true Friends; and who heartily favour both our Kingdom, and Queen, and Nobility: that the Pope's Bull, by the Means of *Alexandrini Cardinali* was to be published against the Queen: and five Hundred Copies of it to be printed, in order to be dispersed in those Parts of the World that were adjudged most Catholick. And that Antichrist and the *Spaniard* consented in the same thing: viz. that 12000 *Italians*, as the Report went, were to be listed into the *Spanish* Service. The Bishop added, That this News was sent him over, but just then from *Helvetia*; from the godly Brethren there. Who, he said, though they were far distant from us, yet were near us in their Prayers.' But for a standing Memorial of the Friendship of that People to us, as well as of that good Bishop, I have transcribed his Letter in the *Appendix* concerning this Intelligence.

Rome's Dil-
gence against
England.
Certified from
Zurick.

Numb.
XXVII.

This News concerning *England*, *Gualter* one of the chief Divines of *Zuric*, had also writ to *Sandys*, Archbishop of *York*, in his Correspondence with him. And towards the latter End of this Year, in *March*, having further knowledge of these destructive Designs against the Queen and Realm, gave account thereof also to *Grindal*, Archbishop of *Canterbury*, out of his sincere and most hearty Love and Concern for both, and the Religion here professed: *Viz.* That the Bull of Pope *Pius V.* wherein he had divers Years ago excommunicated the Queen, was published anew in five hundred Copies, by the Cardinal abovesaid, as he had the News from some Merchants of *Norinberge*, trafficking at *Rome*: that so the Knowledge of it might come to all the Courts of the Catholick Princes. And divers Reasons were given for the doing of it. One was, that the *English* Ambassador might be removed from *Portugal*. Another, to hinder the intended Marriage between the *French* King's Brother, and the Queen. And a third, and that the chief, that all Catholick Princes might withdraw themselves from any understanding with the Queen: So as to give her no Assistance against the *Spaniard*; who was now preparing a mighty Fleet against *England*. These Advices were written from *Rome* in *January*. And the *Spaniard* the rather took this Opportunity to invade this Land; hearing of many *Roman* Catholicks, the Queen's Subjects,

Gualter
writes to the
Archbp. of
Canterbury
of a Design of
invading Eng-
land.

ANN O
1580.

Numb.
XXVIII.

Commission
sent down to
Lancashire
for discovery of
Papists.

The E. of
Darby dili-
gent therein.

Papists in
Yorkshire.
The Archbp.'s
Diligence in
finding them.

His Letter of
the Commis-
sioners Proceed-
ings.

Subjects, here at home that were moving Sedition. ' But he knew, as
' he subjoyned, that God was the King of Kings, and that Christ
' would preserve and defend those Kingdoms, which afforded safe Har-
' bour to his Church : which our serene Queen had so many Years done.
' But that it was, he said, necessary for us to be upon our watch against
' *Antichrist* : who took all Occasions to overthrow the Kingdom of
' Christ. That he had writ to the same Effect, to the Archbishop of
' *York*, and also to the Bishop of *Ely* : but yet thought fit also to write
' the same to him : the one dwelling at a great Distance from *London*,
' and the other by his great Age obliged to tarry at home. And there-
' fore he thought it necessary to signify the same to his Grace : Not
' doubting but that his Care and Solitude for them [the Queen and
' her Realm] would find Acceptance.' The whole of this Relation
from that learned Man in his Letter to the Archbishop, I shall, as it
deserves, subjoyn in the *Appendix*, to that other written to the Bishop
of *Ely*.

The Apprehension of the Dangers approaching from these foreign as
well as domestick Practices, put the State upon Methods to prevent the
same. And understanding how stirring the Papists were, especially in
Lancashire, in *July* this Year a Commission was issued out from the
Queen, and sent down thither : directed to the Earl of *Darby* : who was
very diligent in that Affair. And so *Walsingham*, her Majesties Secretary,
informed the Lord Treasurer ; That the Earl shewed himself more for-
ward in that Matter : And thereby greatly advanced that Service. That
the said Lord would therefore move her Majesty to write a Letter of
Thanks to him. Which he reckoned would greatly encourage that Gen-
tleman, as he said, being of a very gentle Disposition. And that if her
Majesty, in Consideration of his Service would call him to the Board,
it would greatly increase his Credit, and make him the better to serve
her Highness. *Walsingham* before this, had dealt with the Queen for
this Purpose : who would not as yet be drawn hereunto ; partly in respect
of his Weakness, (being but in a crazy State of Health) and partly,
that others of his Calling might look for the like : as *Walsingham*
wrote.

In *Yorkshire* and in the *Northern* Parts were likewise great Numbers of
Papists. The Archbishop of *York* was not wanting in discovering them,
by vertue of the Ecclesiastical Commission : stirred up likewise by Let-
ters from Court and the Queen, to be diligent therein. An Account
of what they had done, and the Pains they had taken in this Matter, was
sent up to the Council. But many of these Papists got Favour at Court
by Interest made with the Queen. This the Archbishop took notice of ;
and withal, thought it some Discouragement to their Proceedings. He
desired Countenance to be given them ; and they should make a greater
Progress still in finding these mortal Enemies to the Queen, and the
peaceable State of the Kingdom. All this he signified in a Letter to
the Lord Treasurer, written in *August*, from *Bischoptorp* : To this
Tenor.

' That it should not be necessary to certify him at large of their Pro-
' ceedings there in Matters Ecclesiastical : for that they had done in a
' Book sent up herewithal to the Body of the Council. That they had
' painfully travelled in this Matter. And great good he doubted not
' would

‘ would come of it. And that the Lord President had greatly furthered
 ‘ it, and done notable good Service. That as they had begun they
 ‘ purposed to proceed. And that with a great deal better Courage, if
 ‘ they might be assisted by her Majesty, and by the Lords of the Coun-
 ‘ cil. Adding, as a Reason, that except good Countenance were given
 ‘ them, and their Proceedings took full Effect, without any back-calling
 ‘ of the same, all their labour would be lost.

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 1580.

Then he remembered his Lordship of a forfeited Obligation of one
Beckwith [a Papist; perhaps given to the Queen of not going out of
 such a Compass, upon a Penalty] that a good Portion thereof might
 come thither; for the Relief of the Officers; whose Labours, he said,
 [in discovering Papists] were nothing recompenced. Further, telling
 his Lordship, ‘ That after Presentments given in by the several Juries,
 ‘ they [the Commissioners] were to enter into this Action again by
 ‘ God’s Grace. And that then they should in short time clear all that
 ‘ Country of perverse Papists; and reduce it to good Conformity.’

Beckwith a
 Papist.

This he writ from *Bischoptorp*, the 22d of *August*, 1580.
 There were two ancient Ladies of Quality in these *Northern* Parts
 that were Papists: who were not as yet summoned before the Commissio-
 ners, viz. the Countess of *Cumberland*, and the Lady *Wharton*: with
 whom the Archbishop took Pains (more privately) to reduce them.
 Of whom he gave the abovesaid Lord this Account, and what Success
 he had with them. ‘ That he had dealt by private Letters, as well with
 ‘ the Countess Dowager of *Cumberland*, as also with the old Lady
 ‘ *Wharton*, for their Conformity in Matters of Religion.’ And that as
 for that Countess, she promised, that her whole Counsil should be duti-
 ful. But the Lady *Wharton* would neither conform her self; neither
 yet her Family. Whereupon the Archbishop apprehended an ill Conse-
 quence, viz. ‘ That this stout Obstinacy gave an ill Example; and bred
 ‘ great hurt in that Country: and would make many others undutiful.

Countess of
 Cumberland.
 Lady Whar-
 ton.

The Archbishop also wrote his private Letters unto her Majesty touch-
 ing this Matter, and prayed to know her further Pleasure. And this he
 acquainted the Lord Treasurer with: and withal prayed him to move
 her Majesty to deal roundly with all the obstinate, of what Calling so-
 ever, [noble as well as mean.] For if any were dispensed withal, all
 our Labours, saith he, will be lost.

The Archbp.
 writes also of
 these Things to
 the Queen.

With this Letter (that I may lay these Things together) I will here
 give another of the Archbishop’s to the same Person upon the same Sub-
 ject, wrote the next Year. Wherein he shewed his Zeal for the Sup-
 pression of Popery, and particularly in those *Northern* Parts, where he
 was particularly concerned, and where it seemed chiefly to prevail: and
 likewise in the University of *Cambridge*: where in a certain College
 there, he had heard of the Master and a Fellow being Papists, that in-
 structed their Pupils in Popish Principles: (who, when they came down
 into the *North* to their Relations and Friends, maintained Arguments
 they had learned for Popish Errors, and divulged them among the People
 in their Disputations.) Moving his Lordship, as Chancellor of that Uni-
 versity, to interpose his own Authority for preventing so great an Evil.
 His said Letter ran in these Words:

He moves the
 Treasurer for
 the Q.’s At-
 torney to be
 sent down next
 Assizes.

‘ My good Lord, I am to move you in two Matters: wherein I
 ‘ know you may greatly benefit the Church of Christ. Thone is, that
 V O L. II. M m m m ‘ your

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And that Dr.
Legg might
take no Pupils,
being Popish.

Popish Gentle-
men committed
to Prison in
Norwich.

A Letter from
Rome.

your Lordship would be a Means, that the Queen's Attorney might come into *Yorkshire* the next Assizes, to finish that which he wonderfully well begun. It would no doubt daunt all the Papists, and cut off some of such as pervert the rest.

The other is, forasmuch as you are Chancellor of the University of *Cambridge*, you would take Order, that Dr. *Legg* Master of *Caius* College, should take no more Pupils, to breed and train up in Popery: as hitherto he hath, and still doth. All the Popish Gentlemen in this Country send their Sons to him. He setteth fundry of them over to one *Swayl* also of the same House. By whom the Youth of this Country is corrupted. That at their Return to their Parents, they are able to dispute in the Defence of Popery. And few of them will repair to the Church. Perhaps your Lordship may mislike to be troubled with these smal Matters, seeing that ye are thoroughly occupied in most weighty Affairs. But I am persuaded, that your Lordship cannot bestow your Labour in Matter more tending to the Good of God's Church; the Advancement whereof I know you heartily seek. I minded to have spoken thus much to your Lordship by Mouth, if the Parliament had holden. This was dated from *Bischoptorp*, the 14th of *February*, 1581.

In the Diocese of *Norwich* were divers Gentlemen of the *Romish* Religion now taken up and committed to Custody in the Goal at *Norwich*: as namely, *Robert Downes* of *Great Melton* in the County of *Norfolk*, *Michael Hare*, *Roger Martin*, *Humfrey Bedingsfield*, and *Edward Sulyard*, Esquires. Who had a common Chamber and Table: where they met and eat their Meals together. But something fell out in the Month of *October*, which created them some trouble, and brought them under Examination before the Bishop of the Diocese. It was a Letter from abroad to *Downes*, writ by one *Solomon Aeldred*, that had been splendidly treated by the Pope: of which he gave that Gentleman an ample Relation, and persuaded him to come over to them: with other Matters in that Letter of suspicious Consequence. This Letter *Raphe Downes* of *Lincolns-Inn* delivered to him, and presently went away without any other Speech. In this Letter mention was made of a great many Pope's Bulls sent over. This Letter *Downes* began to read in the common Room to the rest of the aforesaid Gentlemen then met; and at the hearing of the Entertainment the Pope ordered to be given to *Eldred*, (who had been but a *Hofier* in *London*) and to his Wife and another Woman; and six of his Gentlemen to attend upon him at a Place twelve Miles distant from *Rome*; they could not but laugh; and it became some Matter of mirth to them: Which did a little discompose Mr. *Downes*. But when Mr. *Hare* took the Letter, and read further: and at length began to read secretly to himself; *Downes* finding it to be no more but a Matter of Ridicule to them, (and Danger perhaps to him) snatcht the Letter away, and threw it into the Fire and burnt it. This presently made a Noise; and the Report of it came to the Bishop's Ears.

Downes to prevent any Suspicion that might be taken against him for burning this Letter, as though some treasonable Matter were contained in it, thought it his best Course, in order to clear himself; to send this Letter following to the Bishop.

May

‘ May it please your Lordship. That this last Night by a Kinsman
 ‘ of mine, Letters were delivered unto me, coming from beyond the
 ‘ Seas. Which being read amongst some of us, Prisoners here, there
 ‘ did appear some Matters, which being considered in some Sense, may
 ‘ seem to towche her Majesty, mine own Allegiance towards her High-
 ‘ ness, and Dewty to my Country. And for that we will not conceal
 ‘ any Matter, that may any wayes towch her Majesty, or the Estate of
 ‘ this Realme, which we are all bownd to preserve, as our selves ; wee
 ‘ have thought good in discharging of our Dewties and Allegiances, to
 ‘ reveal the same to your Lordship : That upon the Hearing and Exami-
 ‘ nation of the Matter by your Lordship, you may use your Lordship’s
 ‘ Discretion, for the revealing of it, as it shall seem best unto you : Be-
 ‘ seeching your Lordship, for that the Matter doth chiefly towch me,
 ‘ that I may come before your Lordship spedily ; for the uttering of the
 ‘ Trewth, in discharging of my Dewty and Allegiance. Thus I hum-
 ‘ bly take my Leave. From my Chamber at the Gaylers.

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*Downe’s Let-
 ter to the Bp.
 about a Letter
 which he burnt.*

Your Honours at Commaundment,

ROBERT DOWNES.

This prudent Course *Downes*, and the rest concerned, advisedly took. And the Bishop forthwith examined this Matter to the Bottom by divers Interrogatories put to each of them. To which they gave free Answers. And besides, *Downes* and the four other Gentlemen set down under their Hand the Sum and Contents of the Letter, according as they could remember it. And these Papers were sent up by the Bishop, *viz.* both their Examination and Confessions. For the Contents of the Letter as set down by *Downes* and the rest, see them preserved in the *Appendix* : [Numb. Wherein also they profess their true Loyalty and Acknowledgment of XXVIII.] the Queen’s Supremacy, and Fidelity to their Country.

In the County of *Southampton*, washed on one side by the Sea (and so conveniently situate to let in Priests from abroad) were many of these Papists. And so multiplied by revolting from Religion, that the Bishop of *Winchester*, in whose Diocese it lies, near about this Year sent Intelligence thereof to the Lord Treasurer and other Lords of the Council ; in order to repress the Boldness and Way-wardness of the Recusants in that County : with his Advice in these Particulars following :

*Advices con-
 cerning Popists
 Recusants in
 Southamp-
 ton.*

First, That it may please your Honours to renew the Charge of diligent looking to the Sea-side and the Creeks, for the coming in, or passing forth of evil-disposed Persons.

Secondly, That it may please you to give Charge to the Sheriff and some other of the most forward Gentlemen, once in a Month or three Weeks, upon the sudden to have privy Search in fundry suspected Places ; whether it is thought the *Jesuits*, or Seminary Men have their Recourse and Refuge, to seduce her Majesties Subjects.

Thirdly, That an Hundred or two of obstinate Recusants, lusty Men, well able to labour, may by some convenient Commission, be taken up and sent into *Flanders*, as Pioneers, and Labourers. Whereby the Country shall be disburthened of a Company of dangerous Persons ; and

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the Residue that remain be put into fear : that they may not so fast revolt, as now they do.

Fourthly, If it shall please your Honours to grant Liberty to any of these Gentlemen, as shall compound with her Majesty according to your Lordship's late Letters, that the same may not be suffered to remain in the said Shire ; but to be assigned to some other Place, where they may do less harm. For undoubtedly they that have remained there have stole away the Peoples Hearts mightily, and daily do continue so to do. For even this last *Easter*, upon some secret Pact purposely wrought, five Hundred Persons have refused to communicate, more than before did [refuse to do it.] Which will fall out to great Inconvenience. [The rest of this Paper is torn.]

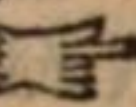
Search in Pa-
pists Houses in
Hoggesdon.
Pap. Office.

Sir William
Tresham.

Popish Books
and Pictures
taken.

Mr. Tho.
Wilford.

Ra. Tipping.

This Search continued in this Year 1580. and also in 1581, 1582. and still further, both in the Houses where Papists inhabited, and in Prisons, where they were committed for Priests, for Popish Books, and other superstitious Things brought over, consecrated by the Pope. Among other Places in and about *London*, search was made in certain Popish Gentlemens Houses in *Hoggesdon*, by Order from the Privy Council, by the High Constable. As in the House of Sir *William Tresham* : where (according to an Account sent up) were found he and his Lady, and three Daughters, *Lewis* their Son, and divers Servants : and among the rest *Henry Gilbert*, his Butler, and *Denis Parret*, who had this Mark  set at their Names ; signifying perhaps, that they were suspected to be Priests or *Jesuits*. Here they found and took away a painted Crucifix on a Table, hanging by the Ladies Bedside : The *Jesuits* Testament in *English* : *Offic. Beatæ Mariæ* ii. A *Manual* of Prayers, dedicated to the Gentlemen of *Inns* of Court : *Vaux* his *Catechism* ; the first Book of the *Christian Exercise* : A Book of Prayers and Meditations : A painted Crucifix upon Orange Coloured Sattin : A Picture of Christ upon Canvas. Of the Persons above-named, only two would be known [those marked as it seems] to be able to read and write ; and to be no further learned. All we found there which we left behind (as it follows in the Writing) was, a new fashioned Picture of Christ in a great Table ; and a Tabernacle of sundry painted Images, with Leaves to fold, serving, as should seem, for a Tabernacle or Skreen to stand upon an Altar.

At Mr. *Thomas Wilford*'s House in *Hoggesdon* aforesaid, were he and his Wife ; Servants divers, Men and Women ; one *Valentine*, who served as a Taylor four Years ; *James Elston*, one Year : *Thomas Howman*, Butler, served him a Year and half : *William Marks* about 19 Years of Age ; who had served him from his Childhood. [This last had a ] The Three above-named confessed themselves able scarcely to write their Names. But the Boy could neither write nor read. Books brought thence : A Mass Book, old : A written Catechism : *Officium B. Mariæ* ; a very old one : An Epistle of the *Prosecution of Catholicks in England* : The same in *Latin* : A Book against the unlawful *Insurrection* of the Protestants, with certain Leaves torn out : *Catechism, ex Decreto Consilii Trident.*

In the said *Hoggesdon* was searched also Mr. *Ra. Tipping*'s House. ' In all these three Houses, Commandment was by us given, according to our Directions, to the several Masters of the said Houses, upon their Allegiance,

‘ Allegiance, to see all the foresaid Persons forth coming, until they
‘ should be discharged of them. A N N O 1580.

Some Priests were taken. Who when they were examined, stoutly denied, that they persuaded any of the Queen’s Subjects to obey the Pope, depriving her of her Sword and Sceptre : or that they were bound to assist him, or whom he should send to take the same by Force of Arms. And they protested earnestly in open Audience, that they had no such Meaning. But for their Parts, did account her their lawful and true Princess, and taught all others so to do : Having first gained, like wily Friars, a Dispensation at Rome, that to avoid the present Danger, they and all other their Obsequents, might serve and honour the Queen for a Time ; until the Bull of Pius V. might sufficiently be executed. [So it ran in the Dispensation of *Campion* and *Parsons*, as was set in the Margin of Dr. *Bylson*’s Book.] ‘ And it may be (saith that Writer)
‘ the common Sort of such as they perverted, were not acquainted with
‘ these hainous Mysteries. But yet this was the full Resolution of them
‘ all, as before was reported, as well appeared by their Examinations.
‘ And this very Conclusion stood in their written Books, as a ruled Case,
‘ that *they must rather lose their Lives, than shrink from this Ground-*
‘ *work, That the Pope may deprive the Queen of her Sceptre and Throne.*
‘ Because, say they, it is a Point of Faith, and requireth Confession of
‘ the Mouth, though Death ensue. [Where in the Margin is set. *In*
‘ *their Case of Conscience, the 55. Article.*]

Priests taken.

True Difference, &c. by Bylson. Epist. Ded.

Now as to their Cases of Conscience, I have this to add. One way the Papists now used to preserve themselves, and to avoid the Danger of the Laws made against them, that they propounded several Questions in point of Conscience to their Learned, *Jesuits* chiefly : Who accordingly gave favourable Solutions to them, containing many Courses and Methods, for concealing their Religion : but allowing no Compliance with the Schism. Such Questions Sir *James Hargrave* propounded to some *Jesuit*, whose Name I do not meet with (perhaps *Campion*) and accordingly had Answers given to each of them. Which both Questions and Answers were found in the said Sir *James*’s Study in July, 1580. This being, in my Judgment, a curious Paper, I shall here give, as I found it in *Latin*, among some State Papers, to this Tenor in *English*.

Papish Cases of Conscience, resolved.

‘ I. Whether I may have Psalms and Chapters read in *English* in my
‘ Chapel, before my Family and others, truly translated, in the Order
‘ prescribed by Hereticks, and followed by them.

‘ II. *Item*, Whether I may have read the *English* Procession, [that is, the *Litany*, I suppose] as it is now set forth.

Papish Questions and Answers found in Sir James Hargrave’s Study.

‘ Answer, Privately to pray in Psalms truly translated ; and to read
‘ Chapters translated, for Instruction, so as best edify, I think it good.
‘ But to set forth the same for common Service is an Abhorrence and
‘ Contempt of the other good Use, before had ; if it be done without
‘ publick Authority of the Catholick Church. And if fear of the
‘ World, which is evil, be the Cause of it, the Fault is increased. And
‘ if the Hearers shall think it to be the new prescribed Order, then is
‘ the Procurer *Scandali Causa*, i. e. the Cause of Scandal ; besides Dis-
‘ simulation in that which is done. And whereas, *Consensus cum malis*
‘ *est malus*, i. e. Consent with the evil is evil, it should be thought the Pro-
‘ curer doth give his Consent, although not expressed, at least he doth
‘ it

ANNO 1580. it interpretative. Therefore we must take heed, that by shunning one Schism, we fall not into another.

III. Item, Whether I may be confessed to a Priest, being in Schism, except in *Articulo Mortis*, i. e. at the Point of Death.

Answer, A Schismatick ritely and Catholickly ordained at first, hath Order, but not the Execution of Order. And if he administer any Sacraments, he sinneth damnably. And although he confer the Sacrament upon the *Adult*, yet he would not receive the Grace of the Sacrament, in part given, if it be uncertain, that it is a Sin. Whosoever doubts, the Sin is certain. But they who by Ignorance are there baptized, thinking, that it is the Church of Christ, in comparison of them, he sinneth less, if they are wounded in the Sacrilege of Schism. *Aug. de Baptis. Libro, cap. 5.* The same is to be thought of the other Sacraments, as of Baptism.

But in Case of extreme Necessity, where a Catholick shall not be found, by whom he may receive it, and keep Catholick Peace in his Mind, if presently he depart out of this Life, we do not think him Catholick. If he recover, let him return to the Catholick Church, &c. *Aug. ibid. cap. 2.*

IV. Item, Whether I may be Godfather to any that is christened after the Manner now used. And if it be not lawful in mine own Person to do it, whether I may send my Deputy, or no.

Answer, To bring Children, and to offer them to be baptized by Hereticks, or Schismaticks without the Church, is to agree to Schism. He that doth it by another seems to do it by himself.

V. Whether I may see Service, such as is not allowed by the Catholick Church, with a Priest in Schism, or no.

Answer, With Hereticks and Schismaticks we must neither pray, nor sing. He that communicates and prays with an excommunicate Person, whether Clerk, or Laick, let him be excommunicated. *Counc. Carth. cap. 4. 72, 73.*

VI. Whether I may not be present at any Schismatical Service: So that I neither communicate with them in Prayer, nor in Sacraments.

Answer, It is one thing to be present at the Schismatical Prayers, only to observe their Manners, which many Catholicks have done: Another, to pretend in Countenance and Gesture to pray with them, although it be not done in mind. For to do that is by the By-standers interpreted Consent. For we communicate not with the Sins of others, but by consenting and favouring.

VII. Whether any Benefice that shall be vacant, being in my Gift, it shall be lawful to present one to the supposed Bishop, or no.

Answer, The Patron of a Church is as it were the Patron of the People, and he ought to present, to be instituted, a Shepherd, not a Wolf, as far as he can understand. Otherwise he shall be the Author of a Scandal; to wit, such by whom scandal cometh. Yet he may yield to another the Right of Patronage before the Church be vacant, for that

that Turn; saving to himself the Right for the Time hereafter: Or
to permit to lapse to the Collation of the Ordinary.

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VIII. Whether it be lawful to say Divine Service, or to celebrate, where the Communion or other their Schismatical Service hath been frequented.

Answer, I think Places being heretofore Consecrated, and now polluted with the Conventicle of Hereticks, are to be reconciled by Catholick Bishops. But although it be not yet done, if the Constitution of the Church is not despised concerning this Thing, I think a Catholick Man may lawfully in any Place lift up pure Hands to God.

IX. Whether my Chaplain may be permitted, for Conference sake and better Instruction of the Catholicks, to read such Books as are prohibited by the late Council of *Trent*; and especially such Books as are set forth by the new Superintendents.

Answer, It seems to be a Constitution of the Council of *Trent*; of not reading the Books of Hereticks. Whether the Ordinary of the Place can dispense with Men learned, constant, and not easily yielding to Seducers; that they may have and read them, to stir up the People, and to move them concerning their Errors: The Tenor of the Constitution is to be kept.

Certain other Questions to be resolved.

I. Whether any Man reconciled may have his Child christened of any being in Schism, unreconciled. That is, whether both the Priest, Godfathers and Godmothers ought to be within the Unity of Christ's Church.

Answer, To the first, all the Parties, as well the Priest as Godfathers and Godmothers, ought to be in the Unity of the Catholick Church. And the Parents being in that State, ought not to procure any other to be present; but to avoid, if they can, that none being out of that State shall be present at the Ministration of the Sacrament. And yet, if others be present, being no Parties to the Ministration, it forceth not.

II. If it be not lawful to have any but such as be reconciled, then the Child being first christened after the Order of the Catholick Church, whether afterwards I may have in open Shew, within mine own House, some Things read in *English*: As a Gospel and certain Prayers; and also other Godfathers to bear the Name, which be in Schism.

Answer to the Second, It is not lawful. For it is not good in any such thing to dissemble with God, by some convenient Sort to excuse the Manner that you would use.

III. Whether any Priests reconciled may read such things in *English*, and not hereby fall into Schism.

Answer, It is not lawful for any such Priest as is named in the said Article to do any such thing.

IV. If

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‘ IV. If any Child being christened in Schism, whether Exorcism, Cream, and Oyl, and other things wanting, ought to be added.

‘ *Answer*, It is not necessary for such things to be done.

‘ V. Whether there may be any more Godfathers and Godmothers than two : that is, one Godfather and one Godmother at the most, according to the Decree of the late General Council of *Trent*.

‘ *Answer*, The old accustomed Order may yet be used, or the other followed, as it shall please you. Because the Decree is not yet here promulgated. And also the Cause of that Decree is only to avoid the Increase of spiritual Kindred among such Persons as are marriageable.

C H A P. XXII.

Divers Popish Emissaries taken up. The Conference at Wisbich. Feckenham's Confession. Dr. Fulk sent by the Bishop of Ely thither. Account of the Conference published. Fulk's Challenge. The Pope's Factors abroad discovered by A. M. Design in Rome of invading England. Some of the Principles taught in the English College at Rome. Campion confesses where he was entertained in London, and elsewhere, viz. in Yorkshire and Lancashire. Several Disputations with him in the Tower : in answer to his Challenge. Some Account of Campion, and his Course of Life. Parry at Paris : Corresponds with the Lord Treasurer. Interceeds for certain Popish Fugitives : The Ropers : Sir Authony (alias Lord) Coppely. Advice for Defence in Case of Invasion.

Campion and other Priests taken and committed.

CAMPION, one of the Chief of these Emissaries of Rome, with others of them, were now discovered and taken up ; Campion put into the Tower, and many of them sent to Wisbich Castle, where Watson and Feckenham now were. It pleased the Lords, and others of her Majesties Privy Council, after those Recusants were committed there, to direct their Letters to the Bishop of Ely (in whose Diocese the Castle was wherein those Prisoners were kept) to provide that they might have Conference, (if they would admit any) and be called upon to come to Church, and to hear the Preaching there.

The Bp. sends learned Men to confer with them.

Whereupon the Bishop made choise of Dr. Fulk, a learned Professor of Divinity in Cambridge, with some others, whom he purposed to send unto them. And him he desired (as Dr. Fulk tells us himself) by his Chancellor, Mr. D. Bridgwater, to repair unto him in the Isle of Ely. From whence he sent him with a Gentleman of his House to signify to them that had the Charge of those Prisoners, the Cause of his coming. Whereupon ensued a certain Speech made by him, in the Presence of certain

Brief Confutation of sundry Cavils and Quar. p. 16.

certain honest Men specially called, and required to be Witnesses; besides a Number of good Credit. The Sum whereof was written at that present Time by Three or Four that came with him. Of which one was a learned Preacher, and collected what was spoken, to certify the Bishop, as near as could be, what Communication had past between them: without any further Purpose of publishing the same. But the Copy thereof coming into the Hand of a Friend of *Fulkes* at London, and by him communicated to some other of his Friends, at last it came into the Printer's Hands. Who suddenly set it abroad without the knowledge of *Fulke*, or his Friend. Means was made to have the Printer punished. And had not *Campion's* proud Challenge come even in the Nick, that Reverend and Learned Man could not have been persuaded by his Friends to have suffered that Party to go so clear as he did.

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Dr. Fulk's
Conference:
Afterwards
published. Upon
what Occasion.

Thus he thought fit to vindicate himself from a certain Popish Book, being an Epistle of the *Persecution in England*; done as it was thought by *Parsons*. Wherein this Matter is related so, as though he, for a little Vain-glory, published this Account. *The Vain glory*, as that Author wrote, of contending, cum Magnatibus, i. e. with those Noblemen, as he called *Watson* the Bishop, and *Feckenham* the Abbot: so long since by lawful Authority deprived of such Dignities. The Author of that Epistle relateth this Conference with them thus, 'That he crept secretly into the Castle unlookt for, and without any Authority: And that he came to offer them Conference by no publick Authority. And that he commanded them to be brought into his Presence.' But, as *Fulke* answered, 'Did he command them by his private Authority? Or were they who had them in Custody so simple, that they would obey an unknown Person, a mean Man, of small or no account, coming without Authority? In truth, he gave no commandment for their Appearance before him: only the Bishop's Will was declared by his Gentleman, his Servant, unto their Keeper. But to go on with the Truth of the Relation. All reasonable Condition of Books, Time and Order for the Conference was offered them. But something stayed them; whether the disdain of *Fulke's* Person, or more, the Fear of the Weakness of their Cause; that they would not adventure their Credit, in Trial by Disputation. And in the End they concluded [*viz. Watson* and *Fecknam*] that all Disputation in Matters of Faith was unprofitable: alledging Examples of the Disputations in the Convocation House in the Beginning of the Queen's Reign; and the Conference at *Westminster* in the Presence of almost all the learned and wise of the Land.

Vindicateshim-
self therein
against a Po-
pish Slander.

And thus Dr. *Fulke* was fain to justify himself by giving this just Relation of this intended Conference; which was declined, and of the Account of it in Print. And thus falsely also another Popish Writer represented this Conference: as, 'That *Fulke* only lookt into *Wisbech* Castle; and printed a Pamphlet in his own Praise: and that he attempted the Matter without Authority.

But as for *Fecknam*, there were this Year, (in which he came to *Wisbech*) several Conferences held with him by the Bishop of *Ely*, in the Presence of Dr. *Perne*, the Dean, and divers of his Chaplains and other learned Men: Wherein he confessed in his Conscience his Allowance of divers things used and practised in the present Reformed Church: As of the Common Service to be good in the Mother Tongue, and such as was understood of the common People. And so he acknowledged that of

Conferences
between the
Bp. of Ely and
Fecknam.

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1580.

Numb:
XXIX.

Dr. Fulk's
Challenge to
the Papists.

Names of the
Pope's Factors
abroad disco-
vered by A.
Monday.

The English
Roman Life.

St. Paul, 1 Cor. xiv. was to be taken. Also, that he found no fault with any thing set forth in the Book of Common Prayer, now used in the Church of *England*. But his desire was, to have all the rest of the old Service that was taken away, to be restored: As, the Prayers to Saints, and for the Dead, &c. And that then he would willingly come to Church. Also, that he very well allowed of the Oath for the Queen's *Supremacy*, as it was interpreted in her Majesties *Injunctions*, and that he was ready to take that Oath, whensoever it should be offered. But that he would not come to the Service of our Church, though he thought it in his Conscience lawful, because he is not of our Church for lack of *Unity*; some being Protestants, some Puritans, some of the *Family of Love*: And because it was not set forth by Authority of a General Council. And lastly, that he would not conform himself to our Religion, because he could see nothing sought for, but the Spoil of the Church. I refer the Reader to the *Appendix*, for this Popish Abbot's whole Confession, taken out of the Original Paper, subscribed by himself: and signed by the Bishop of *Ely* and some of his Chaplains; and endorsed thus by the Lord *Burghley's* Hand, *Feckenham's* Confession.

I add this further concerning that learned Professor, *Fulk*, that he made this Year a Challenge openly in Print to all learned Papists; in his Book, called *The Retentive*; in Answer to *Bristow's* Motives. And Three Years after, in his *Confutation of sundry Cavils*, &c. he repeated it with these Words: 'If you be so sharp set upon Disputations, as you pretend, why doth never a Papist of you all answer my Challenge made openly in Print almost Three Years ago, set before my *Retentive*. Wherein you may express what you have in maintenance of your Opinion, without Suit, without Danger; and to the best and surest Trial of the Truth.'

A great many of these *English* Factors for the Pope were about this Time discovered by one of themselves; and the several Places abroad where they resided. This Man's Name was *Anthony Monday*, sometime of the *English* College at *Rome*: One of these thus discovered by him, was *Woodward* at *Amiens*: Who persuaded this *A. Monday*, and one *Thomas Newel*, rambling thither, to go to *Rheims*, and take Orders. He was at length the Pope's Scholar at *Rome*: but afterwards came into *England*, and turned Protestant; and wrote a Book concerning them, and their way of living, called *The English Roman Life*. Therein he also nameth Dr. *Brislow* at *Dorway*, Dr. *Allen* at *Rheims*; afterward made a Cardinal: Dr. *Lewis* at *Rome*, Archdeacon of *Cambrai*; Dr. *Morris*, Rector of the *English* College, or Hospital in *Rome*; Mr. *Deacon* at *Lyons*. At whose House certain treasonable Words were spoke by *Henry Orton*, one of them that were condemned afterwards in *England*, but not executed: but then lying in the *Tower*: At *Milain*, at Cardinal *Borromeo's* Palace, Dr. *Robert Griffin*, Confessor to the said Cardinal. *Steukly* and three more Popish Gentlemen at *Rome*, in great Credit with the Pope: The first appointed with an Army to invade *England*: but slain in the Battel of the King of *Portugal*. This put a Stop to that Invasion. These Three other Gentlemen came from the *North* Parts of *England* (as Dr. *Griffin* told *Monday*, and his Fellow, dining with him on a *Christmas* Day) and were to go forward with *Steukly* in the Enterprize, and to have the Pope's Army committed to their conduct: and so to overrun *England* at their Pleasure. And then they would make (as

Dr.

Dr. Griffin proceeded in his Narration) Kings, and Dukes and Earls at their pleasure : Every one, according as they thought well of. And that they got Letters from Dr. Saunders, Dr. Allen, Dr. Bristow and others ; who thought very well of their Intent. And therefore forwarded them in their Letters so much as they might, to Dr. Lewis, Dr. Morris, Dr. Moorton, and other Doctors and Gentlemen at Rome. They followed the Suit to the Pope's Holiness : Informing, how they had already won such a Number of *English* to join with them, when the Matter came to pass, that granting them his Holiness's Army, they should presently overrun all *England* ; and yield it wholly into his Hand. But the Pope, when he had scanned this Business ; well noting the simple and arrogant Behaviour of the Men, as this Writer relates, and their unlikelihood of performing these things ; they were denied their Request, and sent away without Recompence. Not but that the Pope was well enough disposed to invade *England*, but was more inclinable to send his Forces to the *Spaniard* for that End, as we heard before.

ANNO
1580.

Queen Elizabeth, as the same Writer further informs, was thus reproached by an *English* Priest at Rome : ' That proud, usurping *Jezabel* : whom God reserveth to make her a publick Spectacle to the whole World, for keeping that good Queen of *Scots* from her lawful Rule. But I hope e're long the Dogs shall tear her Flesh ; and those that be her Props and Upholders.' These Words that Priest spake in the *English* College to A. Monday, when he came there first.

The Raillery
of a Priest at
Rome against
the Queen.

Concerning such as came to Rome, to the *English* College there ; thus the Priest abovesaid told A. M. ' Such as come to this holy Place must faithfully bend his Life and Conversation to honour and reverence our provident and holy Father, the Pope, in all things that shall like him to command : To hold and confess him the universal supreme Head of Christ's Church ; and embrace his Decrees as the only Ordinance and Will of God. For he is the Person of God on Earth ; and he cannot err, because the Spirit of Divine Grace guideth him continually. He hath Authority over all Kings and Princes, to erect and suppress whom he pleaseth ; (and that shall *England* well know ere long.) To honour and obey him : To be a true and faithful Subject of his Church ; and to live and die in his Cause. This ought to be the Intent of all that come hither.' So fast were they to be held in the Pope's Fetters, that expected Maintainance here from him in his College.

How the Pope
is to be esteem-
ed by those that
come to Rome.

And so far was the Plot against *England* at this time advanced, and with such Confidence of Success ; that they had already doomed a great many of the Queen's chief Ministers, and other zealous Protestants, both of the Laity and Clergy. For the aforesaid Priest in the Garden with A. M. pulled a Paper out of his Pocket, saying, ' I have a Bedroll of them here ; who little know what is providing for them ; and I hope shall not know it, till it fall upon them.' Then he read their Names unto him, [we are left to conjecture who they were : very probably these were some, the Lord Treasurer, the Earl of Leicester, Secretary Walsingham, Mildmay, &c.] And opening the Paper further at the End were more Names ; as of Magistrates, and others belonging to the City of London. Among whom was Mr. Recorder [Fleetwood] Noel, Dean of St. Paul's, Mr. Fox, Mr. Crowley, and sundry others. And he well remembered, that no one was named, but he had the Order of his Death appointed ; either by Burning, Hanging, or Quartering, and the like.

Many appoint-
ed at Rome
to be destroyed
by the Plot
there carrying
on.

ANNO 1580. But the Realm was aware of these Designs, how private soever the Enemies practised: and the favourable Providence of God disappointed them.

Campion confesses Persons that entertained him.

MISS. Burgh.

* All within these Crotches are written with the L. Treasurer's Hand.

One of these taken up was *Campion* the *Jesuit*, one of the chiefest and busiest in perverting the Queen's Subjects: and had no small Success therein: being a Person zealous for the Cause, and of some Learning. Among the Papers I have conversed with, I find one, containing his Confession of the Persons, with whom he was entertained. But first he underwent the Rack in the *Tower*, before he could be brought to do it, but favourably. He confessed, he was in the Houses of the *L. Vaux*, *Sir Thomas Tresham*, *Sir William Catesby*, Knights, in the Summer, 1580. These Persons, being informed of *Campion's* Confession; and required in her Majesties Behalf, by her Majesties Commandment to answer unto the Lord Treasurer, the Lord Chamberlain, and the Earl of *Leicester*, upon their Oaths, Whether to their knowledge he had been at any of their Houses sithence *June*, 1580. (when *Campion* came over) refused so to do. And the *L. Vaux* refused to answer thereunto upon his Honour. [* Notwithstanding they were severally informed, that *Campion* had confessed the same. Whereof the direct Confessions were read to them. And after their Refusal to purge themselves by their Oaths, they were afterwards charged in her Majesties Name upon their Allegiance peremptorily refused to answer.] All this that followeth in the said Paper hath *Campion's* Name in the Margin as Matter confessed by him.

Henry Perpoint, Esq; *Jervyse Perpoint*, his Brother. That he was there at the last *Christmas*, and tarried there, until the *Tuesday* after *Twelfth-day*. Brought thither by *Jervyse Perpoint*. Confessed by both the *Perpoints*. He said Masses, and confessed *Jervyse* every Week.

Henry Secheverel, Esq;. That he was there about the *Wednesday* after *Twelfth-day* last. Tarried there one Night. Confessed by Mr. *Secheverell*. And that he said one Mass.

—— *Langford*, Esq;. That he was there two Nights, about *Thursday* and *Friday* after *Twelfth-day* last. Confessed. And that he there said two Masses. *Jervyse Perpoint* confesseth it also.

The Lady *Fuljanes*. That he was there one Night, about *Saturday* after *Twelfth-day* last. *Jervyse Perpoint* [confesseth] that they stayed there Two Nights: and said Two Masses.

—— *Powdrel*, Gentleman. Himself confesseth his being there, with *Jervyse Perpoint*, and *Gylbert*, after *Christmas* last. Where *Campion* said Mass.

—— *Ayres* of the *Stiple*, Gent. [This is the Confession of *Jervyse Perpoint*, whose Name is in the Margin.] That he brought *Campion* thither about *Monday* Sevenight after *Twelfth-day* last. Where they met with *Tempest* by former Appointment. After which *Campion* confesseth, he went *Northward* with *Tempest*. And that they kept company together about Nine Days. And will confess no Place of their being, but at *Fanes*.

The Proclamation made for these *Jesuits*, &c. was the 24th Day of *January*, Anno 23. *Regina nunc*. And all following received *Campion* after that Proclamation.

John Rookeby of *Teafford*, Gent. He confessed *Campion* was at his *ANNO* House, the *Saturday* next before *Candlemas* last, being the 28th of 1580. *January*.

Dr. Vavasor, *Mrs. Bulmer*, *Sir William Babchorp*, Kt. — *Grimston*, Gent. — *Hawkworth*, Gent. *Asculph Clesby*, Gent. That he [*Campion* signed] was at all these Places after the 28th of *January* last: and before *Mid-Lent*, it appeareth by comparing of his Confessions.

William Harrington, Gent. That he was there Fourteen Days about *Easter* last. Made there part of his *Prophecy* Book. Brought thither by *Smith*, *Mrs. Harrington's* Brother. *Mr. Harrington* confelleth, he [*Campion*] came to his House about *Saturday* the third Week in *Lent* last: stayed there about twelve Days: knew him not for *Campion*, until he was upon Departure.

— *Talbot* of — Esq; *Thomas Southworth*, Gent. *Barthlomew Lancashire* *Hesketh*, Gent. *Mrs. Allen*, Widow; *Richard Hawghton*, of the Park, Gent. — *Westby*, Gent. — *Rygmalden*, Gent. [signed] *Campion*. That he was in these Places between *Easter* and *Whitsuntide* last past. For all that Time he bestowed in *Lancashire* at *Mr. Talbots*, and *Mr. Southworths*. He went with *Mr. — More* of — *Yorkshire*, and his Wife *Mrs. More*: he having before been his Scholar.

— *Price*, Esq; *William Griffith*, Esq; *The Lady Stoner* — Esq, Gent. *The Lady Babington*, *Mrs. Pollard*, Widow; — *Teate*, Gent. [signed] *Campion*. That he had been at all these Places, sithence *Whitsuntide* last. At *Prices* in his Absence. At *Mr. Griffith*, his Wife. — *Morris*, being there at the *Lady Stoners*, *John Stoner*. Sely his Man; being there at *Mr. Teates*. All these that were taken with him, privy to it. And at *Griffiths*, *Parsons*, and he [*Campion*] met: and were altogether at *Stoner's* Lodge.

From this curious, original Paper, *Campion* is traced from *Christmas* to *Easter*, and thence to *Whitsuntide*, through *Yorkshire* and *Lancashire*. And the divers and sundry Popish Gentlemen ill affected in those Parts to the Queen and her Government; who had received and entertained him secretly; And at whose House this *Campion* and *Parsons*, the other *Jesuit*, and Emissary from the Pope met: on purpose to lay their treasonable Plots in this Kingdom. Whereby all these Persons, Men and Women, were brought into Danger of their Lives by harbouring them against an Act of Parliament, and the Queen's Proclamation.

There seemed to have been some doubt at Court, how to proceed against him and the rest. And the Lord Treasurer, absent then from Court, was desired by Secretary *Walsingham*, to give his grave Advice about it. Who gave this Answer to the Secretary, That he thought it convenient and necessary that the Law should pass upon them: Writing thus to him: 'That as for those leud Fellows (as *Walsingham* had called them) lately sent from *Rome* into *England*, he advised him to move her Majesty, that the Lord Chancellor, by Conference with the Recorder, might devise some way, agreeable to the Law of the Realm, for the Punishment of them. Which *Walsingham* answered, He would not fail to do.' And this whole Tryal at large is preserved to us by *Stow* in his Addition to *Wolfe's* Chronicle.

Campion, who was a mighty Boaster, had sometime before made a bold Challenge, and published it against Protestants. Which it was thought fit to answer. And so some of the learned Clergy were appointed

Campion in Yorkshire and Lancashire.

The L. Treasurer's Advice to proceed by Law against these Emissaries of Rome.

The Conferences with Campion in the Tower, upon his Challenge.

ANN O
1580.

Deans of St.
Pauls and
Windsor con-
fer with him.

Dr. Fulk and
Dr. Goad con-
fer with him.
The Subject of
their Confe-
rence.

Dr. Walter
& Mr. Chark
hold the 4th
Days Confe-
rence.

These Confe-
rences publi-
ed: And why.

pointed to enter a publick Disputation with him in the *Tower*, upon his own Arguments and Reasons. Of which Conferences or Disputations with him, I proceed to give some brief Account. They were four. The first was begun, *ult. August*, 1581. managed against him by two Deans, *viz.* *Nowel*, Dean of *St. Paul's*, and *Day*, Dean of *Windsor*, in the Chapel of the *Tower*. They came to examine the Untruths of his own Book: wherein he made so large a Challenge, rather than to dispute and wrangle. And so they entered upon the first Part of his Book. Wherein he charged the Queen's merciful Government, and those that professed the Gospel, (as he did in the Preface of his Book) with unusual Cruelty and Torments, practised upon his Fellows in Religion. And then they came to the Matter of his Book. And 'First, That we had cut off many goodly and principal Parts of the holy Scriptures, and the whole Body thereof, of mere Desperation and Distrust of our Cause.' And the first Proof he named was the Epistle of *St. James*. For which he quoted *Luther*: But the Deans produced the Book, which was intituled, *De Captivitate Babylonica*, and cleared *Luther*. In the Afternoon they had a nother Conference; when there were several other Papists present also; as *Hart* and *Sherwin*, who spake frequently on the Side of *Campion*, and his Arguments.

The Second and Third Conferences on the 18 and 23 Days of *Sep.* were managed by *Dr. Fulk* and *Dr. Goad*, Heads of Colleges in *Cambridge*. In the Second Conference, they proceeded to the Third Chapter of *Campion's* Book. Wherein he slandered the Church of *England*, and the whole Church of God, for his Definition of the *Catholick Church*: for that it was asserted by them to be *Invisible*. In the Afternoon they disputed upon this Question, Whether the visible Church may err. The Third Day's Conference was upon these two Questions: Which were *Campion's* Assertions. I. Christ is in the blessed Sacrament Substantially, very God and very Man. II. That after the Words of Consecration, the Bread and Wine are Transubstantiated into the Body and Blood of Christ.

The Fourth Day's Conference, *September 27.* was managed by *Mr. Dr. Walker*, and *Mr. William Chark* Opponents, and *Campion* Respondent. The Questions were, I. Whether the Scriptures contain sufficient Doctrine to Salvation. II. Whether Faith only justifieth. The Third and Fourth of these Conferences were begun and ended with godly Prayers by the Divines on the Protestant Side.

These Conferences were so carefully recollected by the Divines themselves, that they set their own Hands to them, as Testimonies of the just and true Accounts given thereof. And some Months after, they were published: On this Occasion; partly, that all might see, what Strength of Argument this confident Challenger was Master of; and chiefly, because very false and untrue Reports hereof were first printed by others, that were Favourers of *Campion*. Who had most unjustly aspersed the Protestant Disputants, and extolled the *Jesuit*, as obtaining the Victory, and putting the others to Silence. Insomuch that the two Deans were fain to print a Recital of certain Untruths scattered in the Pamphlets and Libels of the Papists, concerning the former Conferences, with a short Answer to the same. Therein is mentioned, how it was observed concerning the *Jesuit*, that he was so hot and passionate in his Arguings: rising up sometimes from the Form on which he sat; did cast up and fling with his Hands and Arms; did knock and beat upon his Book, upon every

every other Word, with an exceeding loud Voice, and sharp Countenance. Which made one of the Antagonists speaking in *Latin*, use these Words: *Qui hic mos est, mi homo? Quis hic gestus? Et loqueris, & pulsas fores. Gloriosus miles. Projicis ampullas, & sesquipedalia verba.* A N N O
1580.

As for the three last Conferences, they were faithfully gathered out of the Notes of divers, that were present, and writ there what was spoken, and after were perused by the learned Men themselves; and lastly, published by Authority. And so it was certified in the Preface by *John Field*, one of those that took Notes. And they are signed at the End of each Conference by the Hands of the Parties that held the Discourses.

But an Inconvenience was observed in these Disputations, which prejudiced and hindred the good Use and Benefit that might otherwise have been made of them. For the managing these Discourses with *Campion* were too confused, and required better Regulation and Order, for the more effectual putting to Silence this Boaster. This *Thomas Norton D.D.* was sensible of; who was one of the Disputants appointed. Who therefore advised a more suitable Method to proceed in. Which he himself followed in another Conference. An Account of the Inconveniences of the former Conference, and how to regulate them that should be hereafter, (for more it seems were intended) he wrote in a Letter to the Lord Treasurer: who had sent to him for the Notes of the last Rencontres with that *Jesuit*: Propounding it to his Lordship and the rest of the most Honourable, to think of some Amendment of the Order in their Course of Treaty to be had with him. And he prayed his Lordship to pardon him to say, that he thought the Course hitherto taken, either by lack of Order, or Moderation, or convenient Respect of admitting Men to be Hearers, had been both fruitless and hurtful, and subject to great harm, by Reports. That the last Time he was a Means, by Advice, to have it in some such Form as did better content. And the Order to set down the Objections and Answers, and to repeat them written, so as the Parties should acknowledge them to be their own, before any Answer or Reply made unto them, did greatly satisfy the Hearers: Being so surely used, that in the whole Day *Campion* could not complain, that he [*Walker*] did wrong him in any one Word, but always confessed, that his Sayings were rightly conceived, and honestly set down. By which Means, as he added, Confusion was avoided, By-talk was cut off. And he was hardly driven to the Wall. What he once had granted, he could not resume. And our Cause, said he, is not so subject to the false Reports of his Favourers.

He concluded, 'My poor Opinion herein, which my good Friend, Mr. Dr. *Hammond* doth also allow, I am bold to send to your Lordship. I beseech you pardon me with your accustomed Goodness. What Service I can do to the Church of God, to her Majesty, or your Lordship, I trust, you retain favourable Opinion of my Readiness, so far as I am hable.' What Scheme and Method this learned Man propounded more at large for the more regular and profitable Arguing with this *Jesuit*: and what Persons he thought proper to be the Disputants. I will not repeat here, but refer the Reader to another Book: where they may be found.

Advice for Regulation of these Conferences.

Life of Archbp. Parker. Appen. N. 74.

We

ANNO
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Some Account
of Campion
and his Course
of Life.

We shall take our Leave of this unhappy Man, after we have heard the Character and particular Account giving of him and his Course of Life before his Face, by one of the Disputants, viz. the foresaid *Walker*, in the Entrance into the last Day's Conference. Beginning in these Words to the Assembly then met: 'Gentlemen, ye shall understand, that we be sent hither by Authority to talk and confer with one, called *Campion*; an *Englishman* born and brought up in this Realm in Schools and Places, where good Learning hath been taught. So that he might have been a good Instrument in this Common-Wealth, and God's Church. But contrary to his bringing up, his Friends Expectation, and Hope that this Church might have conceived of him, like an unnatural Man to his Country, degenerated from an *Englishman*, an *Apostata* in Religion, a Fugitive from this Realm, unloyal to his Prince; hath not only fled to the Man of *Rome*, an Adversary to Christ and his Doctrine, but hath got a Courage from that *Romanist* with certain other his Sectaries, to come into this Realm again, to undermine the Gospel of Christ, to seduce God's People, and withdraw her Majesties lawful Subjects to Disobedience and Sedition. And hath been (disguised in *Russian's* Apparel) in divers Places of this Realm, to plant secretly that blasphemous Mass and other Popery. Whereunto it appeareth he hath allowed many unstable Tools. And in *Porkshire*, where his Sectaries and Disciples are apprehended and justly imprisoned; now they rage, as I hear say, and curse him, that ever he came there. Ye see what manner of Man we are to talk withal.

Turwhits in
the Tower
under Examination.

Beside this, *Campion* and other Priests being Popish Emissaries, now in the *Tower*, under strict Examination, there were some of the Name of the *Turwhits* also under Examination, and were as obstinate as the rest to confess any thing: And so Secretary *Wylson* in a Letter to the Earl of *Suffex*, Lord Chamberlain, absent then from the Court, wrote, 'That he had been at the *Tower*, to examine the two *Turwhits*: whom he found very obstinate in Religion.

Dr. Parry
promises the Q.
Service abroad
at Paris, &c.

The Queen had now remaining abroad, (besides these *Jesuits*) other Enemies that were Papists: as the Earl of *Westmerland*, Sir *Anthony* (called Lord) *Coppley*, and the *Ropers*. And for these, as occasion served, Dr. *Parry* (before spoken of) in his Letters, writ often to the Lord Treasurer, did the best Offices he could. This *Parry* went abroad, partly, or indeed chiefly, for Debt, and partly to be a pretended Intelligencer for the Service of the Queen. For which Office he most earnestly solicited the Lord Treasurer, with most solemn Protestations, how faithful he would be to her Majesties Interest, and promised what Service he would do her in *Paris*, *Venice*, *Rome*, and other Places abroad. This is that *Parry* that a few Years after was executed for undertaking the Murther of the Queen; and coming over for that Intent. This Year I find him in *Paris*. Where his short or long Abode, as he wrote to that Lord, depended upon his good or ill Speed in his Service, intended and protested in his former Letters. His artificial Hypocrisy may be seen in another of his Letters from *Paris* this Year to the same Lord; which ran in these Words.

His Protestation
of Loyalty
in a Letter to
the L. Treasurer.

'My Lord, the Name and Title of a true Subject have been always so dear unto me, that I cannot but hold him and his Religion far suspected,

‘ suspected, that practiseth any thing against her Majesty : Whose Government and Fortune have been no less comfortable to all good Men at home, than strange and fearful to her Enemies abroad. God preserve her for th’ one, and defend her from th’ other. I have heretofore purposely written some ordinary Letters to your Lordship, that thereby I might without Suspicion write to you still : and thus long deferred to look carefully into any thing, until I might be settled ; and better acquainted with some Men’s Proceeding on this Side. — I do find my Credit and Favour to be such with the best of the *English* and *Scottish* Nation in *Rome* and *Paris*, (by the Hope conceived of my Readiness and Ability to serve them) that I doubt not within few Months to be well able to discover their deepest Practices, if the same may be nourished with her Majesties reasonable Charge, to be bestowed as occasion shall serve, in trifling Gifts (rather of Pleasure than Price) and friendly Entertainment. The true Manner whereof shall always appear to your Lordship. Some Court have heretofore sought to draw me into this Course. Which as I refused then, so will I forswear to follow, if it be not your pleasure to embrace it, and like it in me. I have long, (so God help me) faithfully and heartily honoured and loved your Lordship, and yet forbore to be troublesome unto you. Good, my Lord, begin to look favourably upon me, and I will end in doing you Service.

*ANN O
1580.*

But that Lord was somewhat suspicious of him, and cared not as yet wholly to trust him, unless it were in buying him Books set forth in those Parts, &c. Which *Parry* perceived, notwithstanding all his Protestations he had made. Now he begs him, to begin to look favourably upon him.

*Suspected by
that Lord.*

In the same Letter (which was dated *May 1.*) he mentioned his late Commendations of *Mr. John Roper*, and *Mr. Thomas Roper* to him, for their Readiness and Ability to serve him : well worthy of his good Opinion and Countenance. And beseeched his Lordship to take some occasion to thank them for their loving and friendly Care of him in his Absence : but so as his Service might be secreted from every Creature, except her Majesty and his Lordship. ‘ And as he said before, so he said again, that if he were less Ceremonious than he should be in writing unto his Lordship, he trusted he would pardon him : Who had, he said, rather serve him in Deeds, than please him in Words.’ And then in another Letter writ a Month or two after, he is Advocate for the Rebel Earl of *Westmerland*, in these Words, ‘ That if the most humble Submission of the infortunate Earl of *Westmerland* might by his Lordship’s Means, be made plausible to her Majesty, (his Life and Liberty only reserved) he was ready with greatest Repentance of his Error and Fault committed in his Youth, to fall at her Majesties Feet. I know not, added he in his Intercession for that Earl, whether the reclaiming of desperate Men, do agree with our State and Policy. And yet it is daily seen, that the Kings, *Christian* and *Catholic* [*i. e.* of *France* and *Spain*] do it : yea, sometimes with Advancement. But the Cause was so great, that he dared not adventure to speak much of it : And therefore did wholly refer it to his Lordship’s Wisdom and grave Consideration. If the Motion were seasonable (as in truth he thought it to be) and the Service not offensive to her Majesty, it

*Recommends
some Papists
Fugitives to
the L. Treasurer.
The Ropers.*

*The Earl of
Westmer-
land.*

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might be delivered into the Lord Ambassador's Hand, who (as the Earl told him) by one *Calvi* an *Italian*, did offer to deal in it, and within few Days to dispatch it. And that the Earl had often by himself and others spoken with him herein: But that her Majesties Pleasure and his Lordship's Opinion, as in every thing, should be his Rule in this. This was dated *July* the 30th, 1580.

Sir Thomas,
called Lord
Copply.

Again, the same Year from *Paris*, he undertakes to be a Mediator for another Popish Fugitive, viz. *Copply*, a Knight, called Lord *Copply*, a Pensioner to the King of *Spain*: Writing thus, 'That if his former Letters touching the Lord *Copply*, proved serviceable to her Majesty, and profitable to the State, he should think himself very happy to have adventured thus far, for such an one as was very like to be found for his Deserts hereafter, worthy her Grace's, and his honourable Favour. That the Necessity of the Time; his Credit heretofore in *England*; his long Services, well entertained abroad, joyned to the earnest and constant Speeches of his dutiful Desire to serve her Majesty, (if the same were taken in time) put him out of doubt that her Majesty should have good Cause to thank his Lordship for the so seasonable Recovery of so necessary a Subject. That he sued for no greater a Privilege, than many a true and faithful Subject did graciously and daily enjoy. That his Land, Liberty and Reputation should undertake for his good Demeanour. And that time would undoubtedly discover, how far he was from Thought to offend her Majesty.

And then with all the Earnestness he could in behalf of this Fugitive, he concluded with these Words: 'Truly, my Lord, there is nothing more apparent in the Face and Countenance of the whole Household, than a Determination religiously to perform at the least whatsoever I have written. For my part, &c. I do presume under Correction to put you in remembrance how much the Recovery and Restitution of such a Gentleman (in whose Blood and Race your Children have, and your Lordship by this good Turn shall be ever assured to have Interest) may prove worth in the Opinion of every good Man.' We may add more of *Parry's* sly Letters hereafter.

Hitchcock his
Tract for a
Defence against
an Invasion.
Foxii MSS.

We heard before what fierce Resolutions were taken by Pope and *Spaniard*, combined in a pretended holy League, against Queen *Elizabeth* and her Realm. Which caused a great Consternation in the People at this Time; the Preparations making by them being given out to be exceeding great; and the more formidable, by reason of the secret Correspondence of great Numbers of the Queen's treacherous Subjects at home, with them abroad. In this Juncture one *Robert Hitchcock*, a Military Gentleman, shewed his Zeal and Loyalty, by presenting to the Queen a Tract, by him written upon the like Occasion Nine Years before; directing a Manner and Method of Defence against an expected Invasion: With a new Dedication of it to her; 'Praying her Majesty to hear the true and faithful Mind of her humble Subject, poured out at the Feet of her sacred Majesty, touching the raging, feigned *Holy League*. Wherein, he said, he had set out his poor Opinion, both of the Landing of the Enemy, and what Peril it might breed, if it were not prevented in time; and also, of their repulsing again with triumphant Victory; if Order were used, and his poor Labour

of Labour accepted in good Part: Which he humbly presented unto her
 Excellency: A N N O
1580.

Therein he shewed her the absolute Need for her Subjects to be disciplined and trained in Skill of Arms. Who might otherwise well be amazed, when they should see such Numbers of Enemies, as the Bruit and Report was, to seek them at their own Doors. And added, that he was awaked out of his sleep by such ugly and monstrous Bruits, as the Confederates of that feigned *Holy League*, and their Friends had now thrown abroad within her Majesties Kingdoms, to the great Terror and Disquiet of her Loving Subjects. The Number of these Enemies was reckoned so vastly large, as to be able to invade the Land on several Sides of it at once. For those Princes Confederates intended so to proportion themselves, and manage their Doings, to breed a Terror in the Subjects Hearts: and therefore would agree to Land with several Powers, in as many Places as they could at one Time: and think the Matter thereby half won.

*The vast
Numbers of
the Enemy ter-
rify the People.*

Now for the making Provision for this their Stratagem, this Gentleman advised the Queen, how to prepare sufficient Armies to defend the Realm on all Sides, by allotting fit Numbers of Men against such as should invade on any or every Side of the Kingdom: namely, such as inhabited in the Country on the respective Sides of it: dividing the Force of the Land in six several Parts: and to apportion to them such Shires as best should serve for repulsing them that should come: *Viz.* The first Part to be *Northumberland, Westmerland, the Bishoprick of Durham, Yorkshire, Richmondsire, Cumberland, Lancashire*; and six Shires more that way, to serve the North Parts from Trent. *Lincolnshire, Norfolk, Suffolk, Essex,* and four more Shires; to serve the East Parts. *Kent, Suffex, Surrey,* and four more on that Side; to serve the South Parts. *Cornwal, Devonshire,* and three more bordering Counties; to serve the West Parts. All the Twelve Shires of *Wales*, with *Monmouthshire, Herefordshire* and *Worcestershire*; to serve for the Defence of *Wales*, *Milford Haven*, and the rest thereabouts. The City of *London, Middlesex, Hertfordshire, Bedfordshire, Buckinghamshire, Northamptonshire*; being the sixth Part; to be about her Majesty, to relieve the rest, where need should require. And the Land being thus divided into six Parts, there would be in every of those six Parts an Hundred Thousand able Persons: Which might right well be levied, to repulse the Enemy.

*His Counsil in
Case of an In-
vasion in sever-
al Places of
the Land at
once.*

*600,000 able
Persons might
be levied.*

And then he wished, that the Charge and Government of every of those six Parts might be committed to one Nobleman. And he (if it so pleased her Majesty) to be called *The General* of that Part of the Land that he shall have Charge of. The which Noblemen should be wise, valiant, true and unfeigned Lovers of their Commonweal. And they to have Assistants, Deputy Lieutenants, &c.

And at last towards the Conclusion of his Discourse, he addeth, That he was of Opinion, (which he referred to Men of better Judgments) that he knew the way both to turn, and divert King *Philip's* Determination from hence, mind it he never so earnestly: and also to take from him, and the *Spaniards*, that Thing that is and hath been their only Pride and Upholder of all their great Bravery, and Acts done in these latter Days. Both which her Majesties Subject was with all Humbleness ready to open to her Highness, if she liked so to command him.

*A Way to di-
vert K. Phi-
lip; and to
humble the
Spaniard.*

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And to prevent
a Rebellion at
home.

And also to declare to her Highness the Way and Means, in his simple Judgment, how to avoid Rebellion in her Land. And that the Confederates should be out of all hopes to have or receive any Succour or Aid by any her Majesties Subjects, at their Landing here, come when they will. And so humbly praying the Lord God of *Israel*, to send his Angels with the Sword of his glorious Power, to defend her Majesty, her Realm and People from her Enemies.

Such gallant Men and true firm Subjects had the Queen at this Time to counterbalance the other Sort.

CHAP. XXIII.

Gualter of Zurick acquaints the Archbishop of Canterbury, what was doing in the Synod, at Frankford, for Union. Formula Concordiæ: Disliked. Zanchy's Confession of Faith: Disliked. And why. The Harmony of Confessions. A Motion to this Effect to the King of Navar. Horn Bishop of Winton dies. Translates two seasonable Sermons of Calvin, in his Exile. His Apology for his Flight. His last Will. Dr. Overton made Bishop of Litchfield and Coventry. Some Passages of him. Railed upon and abused in the Pulpit at Chichester, when Prebendary there. Two Evils oppress Bishop Cox. Elmer Bishop of London accused for felling his Woods. Visits his London Clergy. The Bishop of Norwich, his Proposal for Rural Deans in his Diocese. Mr. Laurence, a Preacher, sequestered by that Bishop for Nonconformity. Endeavours made at Court, to get him restored. The Bishop's Letter on that Occasion.

NOW to record some Notices of our reverend Bishops and Divines, as they occur under this Year.

An Endeavour
in a Synod at
Frankford,
of Concord.

A great and useful Matter had been transacting in *Germany* now for two Years; viz. for the allaying and pacifying the Differences of the Churches in *Germany*, chiefly, concerning the Presence in the Eucharist: Such were on the one Part, those Lutherans called Ubiquitarians, (whereof *Jacob Andreas*, a learned Professor, was the Head) and the Evangelici of divers Sentiments, the other. In a Synod held at *Frankford*, commendable Endeavours were used to frame such a Confession as all the Churches of Protestants, not only in *Germany*, but in all other Places might accord in. And what was done in this Matter; and how this great Affair stood, *Rodolph Gualter* of *Zurick* gave *Grindal* Archbishop of *Canterbury*, an Account in a Letter sent to him this Year, in these

these Words: *In Germania passim dat Concordia Formula*, &c. ' That
 ' that Form of a Concord to be agreed to by all, gave Disturbance in
 ' Germany. Which *Jacobus Andreas* Successor to *Brentius*, and the
 ' *Apostle of Ubiquity* (as he calls him) with his Confederates, had
 ' framed. And to which three Electoral Princes, *viz.* of Saxony,
 ' *Palatine*, and of *Brandenburgh*, with many others, had subscribed.
 ' But the most Illustrious Prince *William* of *Hesse*, and the Prince of
 ' *Anbalt* stiffly opposed. That there was some sharp Dispute between the
 ' Agents of the three Electors, and the Prince of *Hesse*: who would not
 ' be moved from the Defence of the true Doctrine which he had received.
 ' That as for that *Common Confession* of Faith, that by a Decree of the
 ' Synod of *Frankford* was drawn up in the Year 1577. by the learned
 ' *Hierom Zanchy*; it ought to have been examined by the Church of
 ' *Helvetia*, and by *Beza* of *France*: that it might also have been known
 ' to other Churches. And his Phrases and Expressions were so much
 ' in the School way, that it wanted both Brevity and Clearness. *Gualter*
 ' proceeded, with respect to the distant Churches; ' That conside-
 ' ring the long Delay that must needs be before all the Churches, so far
 ' distant from one another, could by mutual Correspondences agree and
 ' accord in the same Confession; and that many would not depart from
 ' their formerly received Opinions, and would retain their own Terms
 ' and Phrases; therefore by the Counsil and Advice of the most Illustri-
 ' ous *John Casimire*, they thought it more adviseable, that a Harmony of
 ' all the Confessions should be written; with some marginal Notes set
 ' here and there, to illustrate such things as seemed more obscurely
 ' spoken. That hence might appear the Consent of the Evangelical
 ' Churches: And about this did *Beza*, *Daneus*, and one more, chiefly
 ' employ their Pains. But *Beza's* Sickness had put some stop thereunto:
 ' which otherwise might then have been finished. And of this he, the
 ' Writer, thought fit to certify his Grace, the Archbishop. But for all
 ' this and more, it is better to take it in the Words of the Letter itself, writ-
 ' ten by so eminent a Foreigner to so great a Personage, about so weighty
 ' a Concern of the Church. Which I have therefore laid in the *Appendix*.

A N N O
1580.

What was
done therein.
Shewn in a
Letter of
Gualter to the
Archbp. of
Canterbury.

[Numb.
XXIX.]

But there was another Reason more secret, beside that above-mentioned, why *Beza* and the French Divines liked not of that *Confession* of Faith, drawn up by *Zanchy*, that learned Professor of *Heidelberg*; namely, the Acknowledgment of the ancient Government of the Church by Archbishops and Bishops. Which gave occasion to that learned Man afterwards, to vindicate that Part of his *Confession*: Which Dr. *Bancroft* took notice of in a Book by him written not long after. In that *Confession* speaking of Bishops, he useth these Words, '*Non improbamus Patres*, &c. We do not disallow the Fathers, in that after a divers way of dispensing the Word, and governing the Church, they multiplied divers Orders of Ministers: seeing it was lawful so to do, seeing they did it for honest Causes, appertaining at that Time, to the Order, Decency and Edification of the Church. And in the next Article, *Hac ratione*, &c. For this Reason, *viz.* that the Nurseries of Dissensions and Schisms might be taken away, we think that these Things which were ordained before the Council of *Nice* concerning Archbishops; nay, as touching the four Patriarchs, may be excused and defended.

Zanchy's
Confession dis-
liked by Beza.
And why.
Survey of the
Discipline.

Zanch. de
Reli. cap. 25.

Here

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An Harmony
of Confessions
to be made.

Archbpts. and
Bps allowed
by Zanchy.
De Relig. p.
212.

Survey of the
Discip. p. 137.
Edit. 1593.

A Motion to
the K. of Na-
var for Con-
cord between
the French
and German
Churches.

Here Dr. *Bancroft* addeth this Remark, That when this Book was perused, and this Clause found in it, then a Device was had for the staying of it; under pretence, that now it was thought more meet that there should be an *Harmony* made of all the Confessions of divers Churches. But *Zanchy* himself makes this the chief Cause (as that Author observed) why his Book did mislike some of them: for that he had written as before was mentioned of Bishops. For so he saith, *Magnus quidam Vir, &c.* 'That a certain great Man (meaning *Beza*, as it is supposed) 'did write unto him of this Matter as followeth: *Your Confession was* 'read by me, and N. and others, with great delight. *It is written most* 'learnedly, and in a most exquisite Method. *And if you except that* 'which you add towards the End touching Archbishops and the Hierarchy, 'mihi summopere placuit, i. e. it pleased me exceedingly.

But *Zanchy* upon this Occasion (as it seemed) printed his said Confession, with certain Annotations. In which he shewed three Reasons for his Allowance of Archbishops and Bishops. The first grounded upon the Practice of the Primitive Church, presently after the Apostles Time. The Second, for that he thought it his Duty, in the Draught of his said Book, to have regard to those Reformed Churches which retained both Bishops and Archbishops. And the Third, because all the Reformed Churches generally, although they had changed the Names, yet in effect they kept the Authority: As where they had *Superintendents*, and *general Superintendents*. Nay, said he, *where these new Latin Names are not admitted, yet there were in those Places usually certain chief Men, that did in a manner bear all the Sway.* The Manner of his setting down of his first Reason, and that in his own Words, was this that follows. Which I transcribe from Dr. *Bancroft's* Translation.

'*Cum hanc conscriberem Fidei Confessionem, &c.* When I writ this 'Confession of Faith, I writ all the Things in it of a good Conscience. 'And as I believed, so I freely spake, the Scriptures teaching Men so 'to do. And my Faith first of all and simply, doth rely upon the 'Word of God; and then, somewhat also upon the common Consent 'of the whole ancient Catholick Church, if the same be not repugnant 'to the Scriptures. For I believe, that what Things were defined and 'received by the ancient Fathers, assembled in the Name of the Lord, 'with a general Consent of them all, and without any Contradiction of 'the Holy Scriptures; the same surely, although they be not of the 'same Authority with the Holy Scriptures, yet did they proceed from the 'Holy Ghost. Hereof it cometh to pass, that those Things which are 'of this nature, neither would I, neither dare I, with a good Consci- 'ence, disallow them. And what can be shewed more certainly out of 'Histories, out of the Councils, and out of the Writings of all the 'ancient Fathers, then that those Orders of Ministers, of the which we 'have spoken, have been ordained and received in the Church, by the 'general Consent of all Christian Commonwealths? And who then am 'I, that should presume to reprove that which the whole Church hath 'approved?

Concerning this Endeavour of a Concord between the Protestant Churches, I meet with a Fragment of a Letter, writ to some chief French Divine, belonging to the King of Navar. It imported, that the

Formula

Formula Concordiæ, was sent into France by *Henricus Mollerus*, and *Christophorus Pezelius*, two eminent German Divines: Notifying, A N N O
1580. that many of the German Princes, and Magistrates of Cities had agreed to it. But yet if the King could not consent thereto, that then he would permit, in order to this happy and most desired Concord, that some pious and learned Men might meet, and find out some way of an Union between the Churches of Germany and France. The Letter had this Inscription: *Hæc a Dnis. Doct̃oribus Hen. Mollero & Christophero Pezelio ex Germania scribuntur.* The Letter follows.

Nunc in Aulis audimus cudi Responsum multorum nomine, propediem ad vos mittendum. Id vero quid sit, etsi certò exploratum non habeamus, tamen non desunt qui in hanc ferè sententiam illud conceptum esse affirmant. Consensisse nimirum Principes Germaniæ non paucos, & Urbium Magistratus in Doctrinæ Formulam, quæ titulo Formulæ Concordiæ, non multo ante est edita. Eam Doctrinam, quæ hoc Libro comprehensa sit, judicare se, consentire cum doctrina Prophetarum & Apostolorum: & Testimonia habere Literarum Sacrarum certissima. Eam igitur si probet Rex Navarræus, posse Consensum inter Gallicas & Germanicas Ecclesias constitui, dudum exoptatum. Sin dissentiat, tum verò non displicere sibi, ut de totâ re inquiratur accuratius; & adhibitis utrinq; viris piis & doctis, ratio aliqua ineundæ Concordiæ ineatur.

The Copy of this Letter seems to have been sent to some of our Bishops here in England; to let them understand what laudable Attempt was now making, in order to the Uniting the Protestant Churches of those two Nations, since their *Formula Concordiæ* was not like to obtain that End.

Horne Bishop of *Winchester* departed this Life in the Month of June this Year: A learned Confessor for Religion, chusing Exile, and forsaking his native Country, and his Preferments under Queen *Mary*, for Christ's sake, being then Dean of *Durham*. Some part of his Writings in his Peregrination abroad, in Memory of this pious Bishop, I shall give some Account of, as I have met with them. Two seasonable Sermons of *John Calvin* he translated out of *Latin* into *English*, about the Year 1554. while he was in Exile; very seasonable for the afflicted Professors of Religion in those Time. But printed and set forth not before the Year 1584. by *A. M.* and dedicated to the Earl of *Leicester*. So it appears by the Title Page. 'Because these Sermons have long lyen hid in Silence, and many godly and religious Persons have been very desirous of them, at their earnest Request they are now published by *A. M.*' [Anthony Monday, I suppose, of whom before.] The first is, *A godly Sermon to flee Idolatry*, from *Psalm*, xvi. 3. *I will not communicate with their bloody Sacrifices, neither will I take their Names in my Mouth.* In this Sermon all Christians are admonished to flee all outward Idolatry. The Second Sermon was, *An Exhortation to suffer Persecution: that we may therein follow Jesus Christ and his Gospel.* The Text, *Heb. xiii. 13.* *Let us go forth to him without the Gates, bearing his Opprobrie.*

*Horne Bp. of
Winton dies.*

*Translates two
Sermons of
Calvin in his
Exiles*

Before both these Sermons is set *Horne's* Preface, called, *The Apology of Mr. Robert Horne: Beginning, Peace and Mercy from God the Father of our Lord Jesus Christ, &c.* This *Apology* is a little Tract, containing about 30 or 40 Leaves. Therein he gives account of himself, and of the Reason of his Flight. Which was without the Knowledge of

*Horne's Apo-
logy.*

any

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any of his Friends. And this Apology was written for their Satisfaction. There are many things in it of Remark, as concerning the Bishop of *Durham* [*Tonstal*] and his hard and unjust Dealing with him ; and likewise of *Gardiner* Bishop of *Winchester*, now Lord Chancellor ; and the sad Change there was of Things upon the Access of Queen *Mary* to the Throne. And towards the Conclusion he shewed the Reason of his translating those Sermons, namely, for the sake of his Friends at home left in the midst of so much Idolatry : that they might learn to bear Christ's Cross. And further, what his Intention was in this Interval, to employ himself in ; viz. to prove the Mass to be the greatest Heresy, Blasphemy and Idolatry : And that from Scripture and the ancient Fathers. This Apology therefore is well worthy the preserving, as well to let in Light into those Times and Men, as for a Remembrance of that very worthy Bishop, and some remarkable Passages of his Life and Sufferings. I have, though somewhat long, laid it in the *Appendix*. Therein he relates at large, how he was summoned up from *Durham* to the Privy Council. And thereby the Bishop of *Durham* and the Bishop of *Winchester*, accused him of divers things that were meerly false, on purpose to bring him into trouble : As, that he, being Dean of the Church, took upon him to meddle in the Bishop's Office. That in his *New Learning* he preached Heresy. That he was a *Scot* : though he were an *Englishman*, and so born. That he brought a Wife into that Church, where never Woman came before. That he had received three Letters from the Queen to appear before the Council, and obeyed neither of them. Of all these Accusations he vindicates himself in this Apology.

Bp. Horne's
last Will.
MSS. D. H.
St. George,
Garter.

This Bishop's last Will was once very obligingly shewn me by Sir *Henry St. George*, sometime *Garter* King at Arms ; who was derived from him by one of his Daughters. It bore date the 29th of *March*, 1579. Whence I transcribe these Contents. ' Sick in Body, but in perfect Memory — My Body to be buried in my Cathedral Church, before the Pulpit where that it now standeth, in seemly Sort, without any Pomp, or blazing Ceremony : in the Earth to rest and sleep in Hope, till the Day of the general Resurrection. I will and bequeath to the same my Cathedral Church at *Winton*, all my Historical Books, *Greek* and *Latin*, Ecclesiastical and Profane ; to be laid up and used in the Library belonging to the same Church. Item, I bequeath to *Magdalen* Hospital, nigh *Winton*, 30 l. Item, I give, &c. to the poor Hospital of *S. Abbe's* nigh *Winton*, 30 l. — To the Poor of the City or Town of *Duresme*, 40 l. To *Paul Dayrel*, my Nephew, my best *Bason* and *Ewer*. My Third *Bason* and *Ewer*, all white, without gilt, to the Child which my Daughter *Rebecca Hayman* goeth withal. To *Richard Ackworth*, my Nephew, my Humanity Books, *Greek* and *Latin*. The Residue of all Goods and Chattels, unto my Four Daughters, *Anne Dayrel*, *Mary Hales*, *Margery Dayrel*, and *Rebecca Heyman*. I make Mr. *Watson*, Dean of *Winchester*, Mr. Dr. *Ebden*, and *John Dayrel* and *John Hales*, my Sons in Law, my Executors. Sir *Henry Wallop*, Kt. Sir *Richard Norton*, Kt. and Sir *William More*, Kt. Assistants to mine Executors. I give unto every one of them one of my best Horses. To *Thomas Parker* my Servant, over and above his Wages, 8 l. &c. This Will was proved the 27th of *June*.

Margery was Grandmother to Sir Henry St. George abovesaid : and was born in Frankford, while Horne was an Exile there. She was married to Sir Thomas Dayrel of Lillingston, in the County of Bucks. His other Daughter married Dayrel of Cales Hill in Kent. This Sir Henry told me, he had from his Mother.

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Margery
Horne, Lady
Dayrel.

William Overton, D. D. was made Bishop of Litchfield and Coventry this Year, upon the Death of Bentham, the last Bishop there: This Overton in King Edward's Days, when he was a Scholar at Oxford, received by the Means of Secretary Cecyll, one of the Exhibitions, going out of the Abby of Glastenbury. And in the Beginning of Queen Elizabeth's Reign, was granted him by her, one of the best Prebends of Winchester. And soon after he had the Parsonage of Rotherfield in Sussex, better in value than 200 l. a Year. And had Preferment also in the Cathedral Church of Chichester: He first sent Word to Court in a well-penned Latin Letter, of the Death of Barlow Bishop of that See, one of whose Daughters the said Overton had married. In the Year 1569. the Dean of the Church, Richard Curtes, being nominated to succeed the Bishop there, the said Overton sued to his Friend, Sir William Cecil, that he might be made Dean: and that he might resign his Treasurership into the Hands of the Queen for that Deanry: Which Treasurership as he wrote, was greater and better than it. But he desired it to prevent some harm, that the Dean, now to be made Bishop, might do him. Between whom there had been Quarrels. And being now Bishop, he might be in a stronger Capacity of offering him Wrong, unless he were to succeed the Dean. But notwithstanding he obtained it not.

Overton made
Bp. of Litch-
field.

The Earl of Leicester also was Overton's Patron. But whatever the Cause was, he lost his Favour, when he was Bishop of Litchfield and Coventry: and was called an Apostate from him.

Let me insert one thing here concerning this Reverend Man, which I meet with among Papers of those Times: That while he was Treasurer of that Church of Chichester, he had a very angry Adversary in the same Church, one Drant, (whether he that was Archdeacon of Lewis, or some other, I know not) to that Degree, that he could not contain his Reproaches of Dr. Overton privately, but most rudely aspersed him openly in that Church, in most indecent Language, no way befitting the Mouth of a Preacher in so publick a Place, betraying, his own Malice, and Envy, and Pride, and Conceit of himself. His Words were these, ' That Dr. Overton was a very Hypocrite, a noble, a glorious, an everlasting Hypocrite: and nothing else but a meer Satchel of Hypocrisy. That he was brimful, topful, too too full of Hypocrisy; and though he danced in the Net of Hypocrisy, yet he would discover him, and whip him naked. That he was like a Vice in a Play representing a grave Man's Part, and had no Gravity: He swelling with the Title of a Doctor, and had no Doctrine. Concerning Doctrine and Learning, he said, that the said Doctor did not understand nor feel the Deepness of his Sermons; neither could it ever be told him, for him. And that he was sure, that neither the said Doctor, nor all the Doctors that made him a Doctor, nor all his Friends, take them at all, all even every one, should ever be able to find out the Divinity that was in his Sermons.

Defam'd in a
Sermon at
Chichester.

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‘ Furthermore, that whereas this doltish Doctor, that had nothing but the bare Title of a *Doctor*; and came by the Degree by some sinister Means: and therefore forced to alledge Dr. *Humphrey*, *Goodwin*, *Cooper*, &c. as Witnesses, he said, that himself with two others, had taken more pains in *London*, and brought more things to pass among the squeamish Heads of the *Londoners*, than ever did this Doctor, or three of the best Doctors, that ever dubbed him a Doctor, had done, or could do.

Then fell he to defaming him, as touching his Life and Conversation, with Covetousness, ‘ That he was a covetous Treasurer, [of the Church of *Chichester*] never leaving heaping up this earthly Treasure. That he was a greater Doctor of Leases, a spoiler of Woods upon the Prebend and Hospital. That he was a Poster and Skudder for Benefices. That he laboured for the Deanry; and then for the Bishoprick. And that he made Suits for the Archdeaconry, to prevent him [*Drant*.] Infomuch that the Queen told him [*Drant*] with her own Mouth, that a Dr. of Divinity had been with her for it, before he came. I warrant you, quoth he, the Horse sweat apace.

‘ Further, he charged him with keeping excessive Fare; heaping Dishes upon Dishes. And yet when he had most Dishes upon his Table; yea, when he had most, yet had he more Benefices. Further, how for vain Ostentation, he would set forth his Plate upon the Cupboard in Battel array. Further, that he is too too nice in trimming up his House, and setting his Cushions in order. And that himself being there one Day, he did on purpose spit upon one of the Cushions, in despite of such Curiosity.

What kind of Man this *Drant* was, may further appear, by a Passage or two in a Sermon by him uttered at *Cripplegate Church, London*. ‘ No Man ought to correct his Brother for an Oath. For these Oaths, quoth he, By God, By our Lady, By the Mass, By my Faith, were but Oaths of Course. Neither that frizzelled Hair should be forbidden. For, said he, such may be as honest, if they list, as those that go with proud plain Hair. Also, he said, that those that translated the *English Bible* understood not the *Hebrew Tongue*, as he did: and therefore had translated it false. There is no way of bringing this Preacher off, and excusing his extravagant Expressions, but by saying, as surely he was, that in an over-weaning Conceit of himself, he was disturbed in his Mind.

The Bp. of
Ely complains
of two Evils
oppressing him.

Abbot Feck-
nam.

To take one view more of the ancient, pious, learned Confessor and Bishop, Bishop *Cox*. Which take from his own Pen to his old Friend, the Lord *Burghley*: Complaining of two Evils that now oppress him in his very old Age: One might have a Redress by the Favour of that Lord; the other only from God. Thus writing, *Duo mala me premunt*; the one, *Hospes malus & inutilis*; i. e. a bad Guest, and good for nothing. He meant *Fecknam*, sometime Abbot of *Westminster*: that had been committed to his House; and had remained there so long till he was weary of him. And that it would be an Obligation to him, if at length by his Lordship’s Means he could get rid of him. Which favour the Bishop hereupon seemed to obtain, the Abbot being removed to *Wisbich Castle*. The other Inconvenience he commended to his Lord God and only wise Physician, through *Jesus Christ*; viz. *Corpus nimium*

rum dimidia parte languidum: His poor Paralytic Body. This was writ in June this Year from Downham. A N N O 1580.

Of another of the worthy Confessors and Bishops of these Times, *Viz. Ælmer*, Bishop of *London*, it must be remembred, what Troubles he met with from his Ill-willers: who brought Informations against him at Court for spoiling of his Woods, belonging to his Bishoprick: as though he had done great Damage therein to the Revenues of the same. What the Accusations were and his Answers thereto, were very briefly related in that Bishop's Life: But to see all the Articles of his Accusation, and what his distinct Answers were to each, sufficiently clearing himself, and shewing the Falshood of his Accusers, I have set the Bishop's Paper, taken out of the Paper Office, in the *Appendix*. The Bp. of London informed against for spoil of his Woods. Vindicates himself. Bp. Ælmer. Life, p. 73.

How this Bishop visited the City of *London* this Summer in the Month of *August*: and distributed Books of Articles to the Clergy, and Tables of *Injunctions*; and many other Things, for their due and regular De-meanor of themselves and their respective Flocks: And how in *November* following, the said Clergy of *London* were summoned again; chiefly for the making Inquisition after Recusants and Papists; may be seen in the Life of Bishop *Ælmer*. Numb. XXXI. A Visitation in London by this Bishop. Chap.v. p.80.

The said Clergy had also this Year a Summons, by Order of the Privy Council, to meet at *Christ's Church, London*. Where each Minister of every Living was appointed to pay the 60th Part of the Value of his Benefice, towards the building of a Church in *Denbigh*; ruined, as it seems, by some accident. This from the Diary of Mr. *Earl*, Minister of *Allballow's, Breadstreet*. Who added there, that he paid his Part thereto. A Contribution of the London Clergy, for the building of a Church. MSS. D. Joh. Episc. Elien.

A very remarkable Paper I once met in the *Cotton Library*, (the Date not set down, but as near as I can guess, belonging to this Time, or near it) containing a Proposal made by the Bishop of *Norwich* [*Freak*]; sent by his Chancellor to a Synod held in that Diocese: Recommending *Rural Deans, or Superintendents*; to inspect and take Care of the Diocese under the Bishop: and particularly for providing Monthly *Prophecies*, (if it might be permitted) or Sermons, in the several Deanries to be preached. At which the respective *Rural Deans* to be present, and to prevent Schisms and Factions, to be Moderators. And thereat likewise various Busineses, respecting the Abuses of Bishop's Courts and their Offices, and Inspection into the Behaviour of the Clergy, and Laity in each Parish, to be transacted. It bore this Title, *A Form of Government exhibited by the Chancellor of Norwich*: Beginning with this Preamble, 'The Strength of God's Enemies being grown so universal, and their spreading so dangerous to the State; and licentious Looseness of Life, through Corruption of Ecclesiastical Officers, so untamed; that it is time, that Ecclesiastical Government be put in due and severe Execution without Affection and Corruption, according to the wholesome Laws, provided and established in that behalf, &c.' This I have thought worthy the preserving, shewing the Pastoral Care and Diligence of this Bishop in his Diocese. Bp. of Norwich his Proposal to a Synod for Rural Deans, or Superintendents. Numb. XXXII.

This Bishop of *Norwich* had this last Year sequestred one Mr. *Laurence*, a great Preacher in *Suffolk*, for his Non-conformity to the Ecclesiastical Laws and Prescriptions established; the Queen, as well as the Privy Council, having lately directed their Commands to him and the other Bishops, not to permit such Refusers, to preach. This Man had a good

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Character in those Parts of *Suffolk* where he lived; and the want of him was said to breed great Grief among the People. For the restoring of him, Mr. *William Caltborp*, a Gentleman of that Country addrest a Letter to the Lord *Burghley* at Court, that he would send to the Bishop to take off this Preacher's Sequestration, that he might preach again. This produced a Letter from that Lord to the Bishop in favour of the said *Laurence*. Which coming enclosed to Mr. *Caltborp's* Hands, he accordingly conveyed it to the Bishop. Who notwithstanding still let the Sequestration remain; since, how good Opinion soever himself had of the Man, he could not do it, unless he had disobeyed both an Order of the Privy Council, and another Letter of her Majesty; as he exprest to the said Mr. *Caltborp*. This caused that Gentleman to write again a second Letter, dated from *Weybered*, April, 1580. to the said Lord, reporting the Bishop's Neglect; and adding, 'What great need there was of so good a Man among them; for whose Meetness, as he wrote, he dared well to undertake, the chief of Credit in that Shire should fully certify his Honour: and that, in respect of preferring so good a Cause, to so great Benefit in those Parts, it would please his Lordship by such ways as should to his Honour seem best, to get restored their Preacher to them again.'

The Reason
thereof by him
shewed.

To which I will hear subjoyn the Bishop's prudent Letter to the said Mr. *Caltborp*, in his own Justification. Which ran in this Tenor: 'That whereas he had written to him in the behalf of Mr. *Laurence*, and had also procured my Lord Treasurer's Letter to the same Effect; in Answer whereto he must lethem understand, that he had not sequestred Mr. *Laurence* from Preaching by Vertue of an Order of my L. L. of her Majesties Privy Council only, but also by Vertue of certain Letters from her Majesty: Wherein he was straitly charged to suffer none but such only to preach, as were allowed of into the Ministry, and conformable in all manner of Rites and Ceremonies established in the Church of *England*. And therefore he dared not attempt to do it. And whereas it had pleased his very good Lord, the Lord Treasurer, to write unto him for the same, he [Mr. *Caltborp*] must give him leave first, before he granted his Request, to make Answer to the Lord Treasurer's Letters, and to make known to him the Cause of his Proceeding, and Manner of Doings. And then if it should please that Lord to command him, he would do it. And that in the mean Season he must pray him to content himself. For he might not, as he added, upon every Motion made, transgress her Majesties Commandment, although he bore as good Will to Mr. *Laurence* as he, or any Man within that Country. And so took his Leave of him in Christ.' Dated from *Ludham*, the 16th of *March*, 1579.

C H A P.

A N N O

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C H A P. XXIV.

University Matters. The Heads of Cambridge apply to their Chancellor about two Graces obtained. His Letter; and Decision. His Advice to the Vicechancellor about a Fast enjoined the University by the Bishop of Ely. Great Disorders in S. John's College. The Bishop of Ely moves the Lord Treasurer, to finish the New Statutes for that College. How things now stood in the other University. The two Chancellors compared. William Whitaker preferred to a Prebend at St. Pauls. The Queen's Proclamation for Horsemen, and Breed of Horses. The Queen sick. A new Disease at Court, and in the City. A List of the great Officers of the Queen. Publick Prayers, occasioned by an Earthquake. Earl of Arundel dies.. Peregrin Bertie claims the Title of Lord Willoughby and Eresby.

NOW we turn to the Universities; and shall make relation of some remarkable Matters, wherein they or some Members thereof were concerned.

A Controversy happened this Year between the Masters and Heads of Colleges in Cambridge, and the Vicechancellor and Doctors of the Town. The latter having obtained two *Graces* against the former: but surreptitiously, as was said, and also against the Statute. These two Graces were, ' That all Out-Doctors not being Heads of Colleges, be joyned with the Doctors that were Heads of Colleges, in the appointing and pricking of Officers; though by the Statute the same were expressly limited to the Heads. The Second, ' That Doctors in Divinity be compelled to preach as frequently as other younger Divines.' This Matter therefore being complained of by the Heads, was brought before their High Chancellor, the Lord Treasurer *Burghley*: to have these Graces regulated, or rather revoked. But he, being employed at that Time in State Affairs, and it depending so much upon the Statutes of the University, prayed the Archbishop of *Canterbury*, that he would take the Pains to examine it carefully, one Doctor of each Party being then come up. Which the Archbishop accordingly did: And the Sum of what his Judgment was, he wrote at length to the said Chancellor: which I do not here repeat, it being entred into that Archbishop's Life.

The Out-Doctors in Cambridge obtain two Graces against the Heads.

Complaints thereof to the Chancellor.

Life of Grind. B. II. p. 250.

But the Letter decisive of the said High Chancellor, to the Vicechancellor, and Town Doctors, whereby he put a Conclusion to that Controversy about the said two Graces, he sent by Dr. *Barrow*, one of the Doctors that was come up: Beginning with his good Wish for them all: *Viz.* ' The Grace of God's Spirit, to lead and conserve them in Concord and Peace. So that the Knowledge of God might increase among them:

The Chancellor's decisive Letter to them.

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‘ them : and that by their Dissensions the Enemies of Learning and the Gospel had not just Occasion to rejoyce and spread abroad slanderous Reports, to the defaming of the whole Body of that University. And then afterwards, ‘ That he had recommended this Controversy to his very good Lord, the Archbishop of *Canterbury*’s good Grace, to ‘ to consider of their Letters ; and to hear both Parties, Dr. *Barrow*, ‘ and Dr. *Howland* ; and to peruse the Statute mentioned in this Debate : and to call to his Grace also some Persons of Experience in ‘ University Matters. Which accordingly he had done very diligently ‘ and painfully ; as by the Letter of his Grace to him [the Chancellor] ‘ he had signified. And that his Grace had plainly imparted to him, ‘ what he thought thereof. Wherewith, after some further Consideration of that particular Chapter of the Statute, he himself did concur. ‘ Who had pronounced the same verbally to the said Doctors. And did ‘ further expresse his Censure and Determination in writing: which he ‘ most earnestly required them, *Per omnes charitates* to accept of ; as ‘ from one that was touched with no particular Affection towards any ‘ Person. But in the Sight of God (whose Assistance by the Spirit of ‘ Peace he had invoked) he declared his Mind. Which was, that ‘ it was necessary, those two *Graces* should be reputed as void, and ‘ none.

His Reasons.

Then he gave some Reason for this his Decision : *Viz.* ‘ Because he ‘ could not allow any Decrease attempted, to please a Multitude, to ‘ the Violation or altering of her Majesties Statute, so lately, and with ‘ so great Deliberation made. And that they ought to have made him, ‘ who was their highest Officer, first acquainted : having always shewn ‘ himself very mindful of their Causes: and to have had his clear Consent, as well to the violating, or changing of their Statutes, as he ‘ was at the first, a principal Author to procure them. — That for ‘ the Intention of their other Grace, *viz.* to compel Doctors to preach ‘ oftner, he liked well of all voluntary Actions ; especially in such ‘ Actions, as preaching was. Wherein he thought Admonition more ‘ convenient than to make new Laws so suddenly against Laws in use. ‘ And so far forth he was moved to have them preach, as he wished them ‘ to lose the Name and Preferment of *Doctors*, that would leave the ‘ Office of Doctors: Which is, by Etymology, *to Teach.*’ The whole excellent wise Letter, wherein is much more contained, and somewhat large, being all Minutes of that Lords own Writing, I refer to the *Appendix*. He also wrote another grave Letter to the Heads, that were of the other Party.

Numb.
XXXIII.
Life of Grind.
p. 253.

A Fast enjoined by the Bp. to be kept in the University.

Another Occasion of Address to him was given this University, by reason of an Order that came to the Vicechancellor in *September*, from the Bishop of *Ely* ; enjoining a publick Fast to be kept there with Sermons : A thing that the wary University doubted whether they might comply with, without giving Offence to the Queen, or transgressing any Law of the Kingdom : Since such Fasts, used sometimes among the *Puritans*, made them obnoxious. It is worth taking notice, what wary Answer that wise Man, their Chancellor, gave them, who had thus prudently requested his Advice herein, notwithstanding that Bishop was their Diocesan. It may be observed here by the way, that in the Beginning of this Year the Archbishop of *Canterbury* enjoined to all

all his Diocese Prayers and Devotions to be used on *Wednesdays* and *Fridays*, upon the Account of a terrible Earthquake: and also Prayers in every Family: and had appointed a Form for that Purpose. And the Cause that might probably move this religious Prelate to call for fasting unto those under his Care and Inspection, was the mighty Preparations that were now making abroad by the Pope and his sworn Confederates of the Holy League, to invade this Land: of which News came from all Parts, and to this Bishop from his Friends in *Helvetia*.

But to proceed to the Letter the Chancellor wrote to the Vicechancellor, containing his grave Judgment and Advice in this Point. Which was in these Words:

‘ Mr. Vicechancellor; I have considered of your Letter, and of the Bishop of *Ely*’s also, sent to you. And where you desire to have my Counsil and present Direction in the Matter mentioned in the Bishop’s Letter; I thank you for the Respect you have of me, as being your Chancellor: And I am sure that the Matter propounded, bearing the Name of a *Publick Fast*, is not expressed to me with the due Circumstances, either by the Bishop’s Letter to you, or by your own; so as either the Counsil or Direction, as you desire, is unmeet for me: Not knowing by what Authority the Bishop doth prescribe this at this Time: or how far the Circumstances that concern me, be intended by his Lordship, or by such as he authorizeth thereto. And yet, if the same may be done, as his Lordship writeth; that all Things shall be done in Order and Comliness, I think that there can be no just Offence taken thereat. I were greatly overseen, if I should not allow, both of Fasts, and of Exhortation thereto: and I think the same ought to be accompanied with two elder Sisters, although I find no mention thereof in the Bishop’s Letter: that is, of *Prayers*, which are for all Persons to use; whereas Fasting is not expedient for all Persons. And the Second is *Almes*, in relieving of the Poor: which is the Action of the Rich. And therein I think my Lord himself will begin the Example most abundantly.

The Chancellor to the Vice-chancellor, with his Advice thereupon.

‘ But some direct Answer to yours; I, as a publick Counsellor of the Realm, cannot warrant by my Directions in the Church; but that which I find established by the Laws of the Realm, or by the usual Practice of the Church: As by direction from the Metropolitan, or by Synod; approbated by the Queen’s Majesties Authority, as Head Governor. And if the Form which my Lord of *Ely* shall prescribe, or his Delegates shall devise, may accord with any of these Authorities, I wish it should take Place, and wish it good Success; to move Almighty God to Mercy, and to forgive us, by the Means of the three Actions: That is, our Offence in Gluttony by fasting; our general in all, and particularly, in abusing the Plentifulness of his Word, by Invocation and Repentance, uttered in publick Prayers. And Thirdly, in Abuse of our Wealth, by distributing Alms to the Poor.

‘ All which three Actions, I think, so necessary, as without we be by some means more moved thereto, than I can see we are yet disposed of our selves; surely, we ought by God’s Justice to fear the withdrawing of all that wherein we now abound; that is, in all bodily and ghostly Food: and thirdly, in worldly Wealth.

‘ But

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‘ But in what sort those good Exercises shall be begun and continued, I must leave it to the Discretion of the Preacher; who can best tell how to apply the same. Not all in one sort. For, as I said, I think every Person, without difference, is not to be enjoined to Fast. For I am sorry to consider, how many poor People are forced to fast for Lack. And among the Scholars, I know a great Number are very near the same, for lack of Allowance of Diet: As I think there are in some Colleges a Number that have too great an Allowance. And if I were to give my Advice, surely such would be moved to Abstinence; and to employ their Increase of Allowance to such as lack. And so at one time there should be both Fasting and Alms exercised.

‘ As for Prayer and Invocation for Mercy, I know there is none to be excepted or exempted. And yet some are more to be sharpened forward herein, than others. For I do not think with the *Stoic*, *Omnia peccata be paria*. Well, good Mr. Vicechancellor, bear with my hasty Writing. For I can but wish well to this Action, and hope that the Preachers will do herein their Offices, as Preachers and Exhorters; not as Devisers or Commanders of new Orders in the Church. Lest thereby in meaning well, they may yet by Novelty give Cause of Offence.’ From *Richmond*, the 15th of *September*, 1580.

Your Friend,

W. BURGHLEY.

Great Disorders in St. John's College Cambridge.

Visitors thereof.

The Bp. of Ely to L. Burghley in behalf thereof.

Numb.
XXXIV.

As to one of the Colleges in this University of *Cambridge*, viz. that of *St. Johns*, great Disorders were committed therein: and all things there in Confusion. And the great Reason thereof was, that they were as yet without Statutes; the old ones being so blotted, defaced and interlined, that they were of no use. Whereby the Government of the College was very lax. There had been some Years past Visitors appointed for this College, to make new Statutes, and to settle that considerable House of Learning. Of these Visitors, the Bishop of *Ely* was one, and Dr. *Itbel* his Chancellor, another. But this latter, a very useful Man, was now dead. And things remaining there still in so ill a Posture, the said good Bishop called upon the Lord *Burghley* to forward this good Work: (He himself having once been of that College, and still a great Friend and Patron to it) in a Letter, dated from *Downham*, in the Month of *June*: To this Import, ‘ That it was now three Years since a Visitation of that College was intended. That they, the Visitors, had deprived them of their Statutes. That they had now no Rules, no Lectures, almost, no Disputations in effect; no Government, no Order, no Obedience, no Reverence. All went into Confusion. Scarce half of the Senior Fellows there. All scattered here and there. The Master a good Man, but often absent at his Livings. That he would therefore procure the Statutes to be finished, that Dr. *Itbel* had told him were even brought to a Conclusion; and get them confirmed by the Queen. Wishing so weighty a Matter were finished before his Death: which he hoped was near.’ This is the Sum of what the Bishop's Letter contained, being writ in *Latin* to that Lord; Which is transcribed thence *verbatim* in the *Appendix*.

As for the other University, that of *Oxford*; the great Earl of *Leicester* A N N O
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 was their High Chancellor. And how things stood there, both in
 respect of Religion and Learning, and the Revenues of it, a Book writ
 about this Time, gave this Account. Which I will take leave to tran-
 scribe, always allowing for the Spight thereof. 'The Priests and *Jesu-*
 'its executed here within the Land, and other that remain, either in
 'Prison, or abroad in Corners; are they not all in a manner of that
 'University? I speak not to the Disgrace of any that remain there, or
 'that have issued out thence into the Lord's Vineyard. But for the most
 'part they of this our Time, have they not either flown beyond the
 'Seas, or left the Places for Discontentment in Religion; or else become
 'Serving Men, or followed the bare Name of Law or Physick, without
 'profiting greatly therein, or furthering the Service of God's Church,
 'or the Commonwealth. And wherehence, I pray you, ensueth all this,
 'but by reason the chief Governor thereof is an Atheist himself, and
 'useth the Place only for Gain and Spoil. For herehence it cometh,
 'that all good Order and Discipline is despoiled in that Place; the Fer-
 'vour of Study extinguished; the publick Lectures abandoned (I mean
 'of the more Part;) the Taverns, and Ordinary Tables frequented;
 'the Apparel of Students grown monstrous; and the Statutes and good
 'Ordinances, both of the University and every College and Hall in
 'private, broken and infringed, at our good Lord's Pleasure; without
 'respect either of Oath, Custom or Reason to the contrary. The Head
 'Officers are put in and out, at his Lordship's Discretion; and the Scho-
 'lars Places, either sold or disposed by his Letters; or by those of his
 'Servants and Followers. Nothing can be had there now, without
 'present Mony. It is as common buying and selling of Places in that
 'University, as of Horses in *Smithfield*.

*The University
of Oxford and
the Chancellor,
slandered.
Leicest. Com-
monwealth.*

And then he makes comparison between the two Chancellors; him
 of *Oxford*, that he had spoke of before; and the other of *Cambridge*,
viz. the Lord Treasurer *Burghley*, after this manner. 'If there were
 'not other Things to declare the Odds and Difference between him
 '(the Chancellor of *Oxford*) and the other [him of *Cambridge*]
 'which he cannot bear. So that every way he [Earl of *Leicester*] sees
 'him to pass him in all Honour and Virtue; it were sufficient to behold
 'the present State of the two Universities; whereof they are Heads and
 'and Governors: ——— Let the Thing speak for it self. Consider the
 'Fruit of the Garden, and thereby you may judge of the Gardiner's
 'Diligence. On the one Side, look upon the Bishopricks, Pastorships
 'and Pulpits of *England*: And see whence principally they have re-
 'ceived their Furniture for the Advancement of the Gospel. And on
 'the other Side, look upon the Seminaries of Papistry at *Rome* and
 '*Rheims*; upon the Colleges of *Jesuits*, and other Companies of
 'Papists beyond the Seas: and see wherehence they are especially
 'fraught, &c.

*The two Chan-
cellors of both
Universities
compared.*

This for the Universities. To which I add the mention of a very
 learned Man and Writer, Fellow of *Trinity* College in *Cambridge*, namely,
William Whitaker, B. D. who by the Favour of the said Chancellor of
 that University, was made Chancellor of *St Paul's* Church, *London*, this
 Year. Who shewed his grateful Heart towards that Lord for this Fa-
 vour, in a well-penned Letter in *Latin*. The Sum whereof I will re-
 peat. ——— *Recente tuo auctus & ornatus Beneficio, facile aliter non po-*

*Mr. Will.
Whitaker
preferred to the
Chancellorship
of St. Paul's
MSS. Academia*

ANN O tui, nec quidem fas esse existimavi, quin ut pro tantis in me meritis tuis,
 1580. quanta hactenus extiterunt, aliquas tandem tibi, si non quales deberem,
 at quales possem, agerem gratias, &c. ' For this last Benefit especially,
 ' as for former Expressions of Favour, he returned him all possible Thanks.
 ' For what his Lordship's Mind long since towards him was, and his
 ' Judgment of him, he had sufficiently understood by Marks, and the
 ' Speeches of many. Whence he took as well the greatest Pleasure,
 ' that he could please his Lordship, being a Person altogether most wor-
 ' thy Praise, and most wise, and in a sort divine: And also he became
 ' much more chearfully to follow those Studies, for which he once be-
 ' gan to be known unto him. But he past over his former and old good
 ' Turns, and came to that which was the greatest of all, and lately con-
 ' ferred to him. Wherein indeed were, as he proceeded, many things;
 ' for which it ought deservedly to be most grateful and most desirable to
 ' him. For that it happened at that Time to him, when he could
 ' neither think nor imagine any such thing. And it the more delighted
 ' him, that it came from his Lordship almost before it was heard of by
 ' him: And was brought into the Society of that College and Church, in
 ' which his best Unkle, D. *Alexander Nowel*, had lived now many Years
 ' with singular Praise. But certainly, added he, to confess ingenuously,
 ' although in this Favour were many great Things, yet nothing seemed
 ' greater and more joyful to him, than that it proceeded from his Lord-
 ' ship. For the Remembrance of his Judgment delighted him more,
 ' than the Greatness of the Fruit it self accruing from it.' It was dated
 from *Trinity College*, 3. *Idus Septembr.* 1580.

Proclamation
 for Horsemen,
 and Breed of
 Horses.

The Queen, sensible of her danger from abroad, issued out a Procla-
 mation in *April*, in order to the strengthening her self with sufficient
 Numbers of Horsemen especially; and for the Breed of Horses. Set-
 ting forth, ' How she found by the View of the last Certificate of Mu-
 ' sters the Number of Horsemen especially, in certain Counties, to be
 ' much less, than she looked for: Considering the great Charge that
 ' from time to time had been given by Letters, directed by her High-
 ' ness special Commandment, from her Privy Council unto such of the
 ' Justices of the Peace, to whom the principal Care of the Musters had
 ' been committed; to see as well such Laws and Statutes put in Execu-
 ' tion as tended to the Maintenance of Horsemen; and also other good
 ' Orders and Directions, sent to the said Justices; tending to the same
 ' End: That she was also given to understand, that the most necessary
 ' and profitable Laws, provided for the Breed and Increase of Horses,
 ' were either not at all put in Execution, or very negligently; whereby
 ' Numbers of serviceable Horses, that heretofore had been bred within
 ' this Realm, were greatly decayed: Whereby great Numbers of her
 ' Subjects were in danger of great Penalty, if her Majesty should seek
 ' the due Execution of her Laws:

' Therefore that she found it expedient to make choise of certain
 ' principal Noblemen of this Realm, and others of her Privy Council,
 ' to whom she had of late given Authority under the Great Seal of
 ' this Realm, to see due Execution of the Laws and Statutes of this
 ' Realm, provided in that behalf; and of such other Orders as here-
 ' tofore had been taken; or by them might be devised hereafter; as
 ' well

well for the Increase of the Number of Horsemen, as also for the Breed of Horses. A N N O
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The due Execution of the said Statutes and Orders, tending to a common Defence of the Realm; wherein every good and faithful Subject is interested, and ought to be careful of the same: Therefore the punishing with all Severity such as should be found Offenders here was very necessary. That the Queen having a great Disposition to have her Subjects forewarned of her good Pleasure and Intention, thought it necessary and expedient, both to notify unto them the great Dislike she hath of the Remissness that hath been heretofore used in a Matter tending only to the Security of her Person, the publick Defence of her Dominions, and the particular Benefit of every good Subject: And not meant to be a President, to draw any Person into any other Charge or Burthen. Preadmonition

That after this Admonition given by publishing this present Proclamation, whosoever should be found to offend in the Premises, should receive such Punishment, as by the Laws and Orders of this Realm might any ways be inflicted upon them: And that she had given special Charge and strait Commandment to the said Commissioners to see such as should hereafter be found Offenders, punished with all Severity. And she ordered the Justices of Peace, and other publick Ministers, to see due Execution of such Order, as by the said Commissioners from time to time should be devised and set forth for the Advancement of this Service, &c. Given at the Palace at Westminster, the 13th Day of April, 1580. the 22d Year of her Majesties Reign.

We descend now to take notice of a few Matters more private and domestick. This Summer the Queen fell sick. Whose Sicknes seems to have been occasioned by her Bathing: which her Physicians perswaded her to do. When either taking cold, or by some other Accident, she presently sickned: and so continued two Days together. But within a short time after she recovered again. So the Earl of Shrewsbury was informed by a Letter from Mr. *Bawdewin* his Steward, then at Court. But Secretary *Wylson*, in a Letter of his of Court News to another noble Peer, the Earl of *Suffex*, relates, that her Distemper proceeded from her writing a private Letter upon Sunday at Night to *Monseur*, to be sent away immediately: and taking Cold thereupon, since had kept her Chamber.

The Q. falls sick by catching Cold.

The foresaid *Bawdewin* in the same Letter to that Earl, mentions a new strange Sicknes then at Court, and in the City: Which grieved Men in the Head, and with a Stich over the Stomach. But few died thereof, though many were infected with it. And it was credibly reported, that Fourty Students in *Lincolns-Inn* were taken with the said Malady in the Space of 24 Hours. At the Court the Lady *Lincoln*, the Lady *Stafford*, and the Lady *Leighton*, were at that time sick thereof: and many of the inferior Sort. The Lord Chamberlain then at his House, at *Newhall*, [in *Essex*] was said also to be sick thereof.

A new Sicknes at Court.

It being now a Season usual for the Queen to make her Progress, there was a Desire in the Countess of *Shrewsbury*, to have the Honour of the Queen's Company at *Chatsworth*, the noble Seat of that Earl. For which End she sent a Letter to the Lady *Burghley*, the Lord Treasurer's Lady, that she would find a way to move it to the Queen. But the said Lord declared unto his Lady, when she spake of it unto him, that her

The Q. invited to Chatsworth by the Countess.

ANN O
1580.

Majesty was unwilling to take that Journey : and that so he had advertised the said Lady *Shrewsbury*. But the Lady *Burghley* moving him again in this Matter, he uttered his mind to this Effect : ' That he had moved her Majesty, whom he found resolutely bent against going thither : and that both because of the busy Affairs with which she was troubled at that Time, and also by reason of her Sickness ; the Opportunity served not for him to proceed any further with the Queen on that behalf : which otherwise he willingly would have done.' Adding this secret Advertisement, (as a true Friend, and one that knew well the Queen's Disposition, and the present State of Affairs) that if her Majesty should perceive, that either he, the Earl, or she, the Countess, were earnestly Suitors for her coming, she would perceive a Mislike of them for the same. And so he let them understand.

Noblemen
great Officers
under the Q.

Of what Nobles and Gentlemen the Queen's Court consisted : and who her great Officers were, from the Beginning of her Reign unto this Time ; and who were deceased ; a certain List will shew ; drawn up by the Lord Treasurer's own Hand : from whose Paper I transcribe it.

Those that
have a Cross
were dead.

Lord Chancellors.	Lord Treasurers.	L. Great Chamberlains.
† Archbishop Hethe.	† Marquess of Winchester.	† Earl of Oxford. The Father.
† Sir Nicolas Bacon.	Lord Burghley.	Earl of Oxford. The Son.
Sir Thomas Bromley.		

Numb.
XXXV.

I omit the rest, being many : chusing to set the whole List in the Appendix.

A Book of
Prayers to be
used for an
Earthquake.

A great and terrible Earthquake happened this Year, April 6. Wednesday in Easter Holidays, felt in London and other Parts of England. Whereupon an Order of Prayer was appointed to be used upon Wednesdays and Fridays ; to avert and turn away God's Wrath from us, threatened by the late terrible Earthquake. And was to be used both in Parish Churches, and Households too. In this Book of Prayers is a long Prayer, For the State of Christ's Church, to be used on Sundays : And there was a Rubrick, That the Curates shall call upon their Parishioners, to cause their Families every Night, before their going to Bed, to say the Prayer set out for that Purpose, meekly kneeling upon their Knees. It began, O ! Eternal, mighty and most loving Father, &c.

A godly Homily
set forth
on this Occasion.

There was also a Godly Admonition put forth by Authority, to be read at such Times, as an Homily. Therein were these Words, shewing how the People of this Land were degenerated, and become great Sinners, in order to the stirring them up to Repentance : ' Who complaineth not of Corruption in Officers, yea, even in Officers of Justice, and Ministers of the Law ? Is it not a common By-word, (but I hope not true, though common) That as a Man is friended, so the Law is ended. In Youth there was never like Looseness and untimely Liberty ; nor in Age, like Unsteadiness, and want of Discretion ; nor the like Carelessness of Duty towards others. The Boy mateth the Man of aged Gravity ; and is commended for that for which he deserveth to be beaten. Servants are become Masterless, and follow-

followed with Masters ; and Masters, unable to master their own Affections, are become Servants to other Folks Servants ; yea, and to their own Servants too. Men have taken up the garish Attire and nice Behaviour of Women ; and Women transformed from their own kind, have gotten up the Apparel and Stomach of Men. And as for honest and modest Shamefastness, the Preferrer of all Virtues, it is so highly misliked, that it's thought of some Folks scarce tolerable in Children.

Hatred, Malice, Disdain and Desire of Revenge for the Weight of a Feather, are the Virtues of our young Gentlemen, in Commendation of their Manhood and Valiantness. Deep Dissimulation and Flattery are counted courtly Behaviour. Might overcomes Right, and Truth is trodden under foot. Idleness and Pride bring daily infinite Numbers to that Point, that they had rather rob, and be shamefully hanged, than labour and live with Honesty. Usury, the Consumer of private Estates, and the Confounder of Commonweals, is become a common (and in some Men's Opinions commendable) Trade to live by. Faithfulness is fled in Exile, and Falshood vaunteth himself in his Place, till he have gotten great Sums of Mony into his Hand, that he may pay the Bankrout, to the undoing of such as trust him. The Sabbath Days and Holidays, ordained for the hearing of God's Word, to the Reformation of our Lives ; for the Administration and receiving of the Sacraments to our comfort ; for the seeking of all Things behooful for Body and Soul, at God's Hand by Prayer, for the being mindful of his Benefits, and to yield Praise and Thanks to him for the same ; and finally, for the special occupying of our selves in all spiritual Exercises ; is spent full heathenishly in Taverning, Tippling, Gameing, Playing, and beholding of Bear-baiting, and Stage-Plays ; to the utter Dishonour of God, Impeachment of all Godliness, and unnecessary consuming of Mens Substances ; which ought to be better employed. The want of orderly Discipline and Catechizing, hath either sent great Numbers, both old and young, back again into Papistry, or let them run loose into godless Atheism. This is a Period of that Homily, composed upon the foresaid Earthquake.

In *Hith* one of the Cinque Ports, above three Miles and an half from *Folkestone*, this Earthquake was so great, that the Bells in the Church sounded. And the first of *May* following was another Earthquake in *Great-Chart*, in the same County of *Kent* : which so affrighted the Inhabitants, that they arose out of their Beds. The Appointment of Prayer upon this Earthquake by the Archbishop of *Canterbury*, and confirmed by strict Order of the Privy Council, is more at large taken notice of in that Archbishop's Life. And how the Bishop of *London* speedily appointed Prayers through his Diocese, may be seen in that Bishop's Life.

This Year died *Henry* Earl of *Arundel* ; being an old Courtier, and a very princely Man in all his Actions. Among other Things that were remarked of him, this was one, That he always spake his own natural Language in foreign Courts. Concerning which Custom of his, Dr. *Wylson* tells this Passage : That on a Time passing from *England* towards *Italy* by her Majesties Licence, he was very honourably entertained in the Court at *Brussels*, by the Lady Dutchess of *Parma*, Regent there. And sitting at a Banquet with her, where also was the Prince of *Orange*, with all the greatest Princes of the State, the Earl, though he could reasonably

A N N O
1580.

Kilburn's
Survey of
Kent, p. 143.
and 149.

Grind. Life,
B. II. c. 11.
p. 248.
Bp. Elm. Life,
Ch. v. p. 78.
Henry E. of
Arundel dies.

Wylson's
Log.

ANN O
1580.

reasonably well speak *French*, would not speak one *French* Word, but all *English*: whether he asked any Question or answered it. But all was done with *Truchmen*. [Interpreters.] Inſomuch as the Prince of *Orange* mervailing at it, looked aſide on that Part where Dr. *Wylſon* himſelf ſtood, a Beholder of the Feaſt, and ſaid, I marvel your Noblemen of *England* do not deſire to be better languaged in foreign Languages. This Word was by and by reported to the Earl. Quoth the Earl again, 'Tell my Lord, the Prince, that I like to ſpeak in that Language, in which I can beſt utter my Mind; and not miſtake.

Berty, his
Claim to the
Title of
Ereſby.

His Tenure.
MSS. Burghl.

His Allega-
tions for his
Stile & Title.

His Letter to
the L. Treas-
urer.

I have a Note here to make of the very ancient and noble Family of the *Berties*: to which the Barony of *Ereſby* pertained before the Conqueſt, as was aſſerted by *Peregrine Bertie*, Son and Heir of the Dutcheſs of *Suffolk*; upon occaſion of a Controverſy happening this Year, 1580. for the Title of Lord *Willughby* and *Ereſby*. Which, it ſeems, was not allowed by the Queen. There is a Paper among the *Burghleian* MSS. Which at large endeavours to prove this Lord's Title to it: Shewing, how this Barony, before the Conqueſt, belonged to the See of *Durham*. And that at the Conqueſt by the Conqueror, with the Biſhop's Conſent, it was given to *Pinzon*. Who thereby became Lord of *Ereſby*. And his Tenure was, to ſerve the ſaid Biſhop of *Dureſm* at the Day of his Conſecration, in the Office of *Shewer*. Which Service by ſpecial Words in the Grant, might not be done by any other Deputy, than his eldeſt Son, being a Knight, or by ſome other Knight. Therefore it argued in himſelf a higher Degree, as to be a Baron. And the ſame Stile to be incident to the Head Manor of that Barony, by Name *Ereſby*. Which ever had, and hath divers Manors, as Members belonging to the ſame. For otherwiſe the Biſhop might take Lack of ſo honourable Tenure. For if it would deſcend to an Eſquire, and convey to him no higher Degree, the right Tenant ſhould be unable to do the Service belonging to his Tenure. Which ſhould be a great Abſurdity and Inconvenience.

This above is part of a Paper thus intituled, *Allegations and Proofs*; propoſed by *Richard Bertie*, Eſq; for his Claim and Intereſt to the Name and Stile of Lord *Willughby* of *Willughby* and *Ereſby*, in the Right of the Lady *Katharine*, Dutcheſs of *Suffolk*, his Wife, Daughter and Heir to *William* Lord *Willughby* and *Ereſby*, deceased. This Controverſy which happened about this Time, was heard by ſome whom the Queen eſpecially deputed for that Purpoſe. Who made a Decree for granting him his Stile. But the Paper, containing the ſaid Decree, is indeed but a Draught of it. Whether it paſſed at this Time, I find not. But I find *Peregrine Bertie*, ſtiling himſelf Lord *Willughby* and *Ereſby*, was not allowed yet by the Queen. Which occaſioned him in great diſcontent to apply himſelf to the Lord Treasurer by way of Letter: wherein he writeth thus:

'That he found his Senſes ſo overcome with juſt Penſivenesſ, that he could not preſently write ſo fully, as the Treasurer's Perſon and his own Cauſe required, by commending it to his honourable and friendly Defence, &c. And his chiefeſt Care was, that her Majeſty might not be induced ſincerely to interpret worſe of his Claim, than the Matter miniſtred occaſion; becauſe he took the Title and Claim of *Willughby* and *Ereſby*. He added, 'That the Queſtion was handled in King *Henry* the Eighth's Reign. And the Right upon Claim made by Sir
'*Chriſtopher*

‘ Christopher Willughby, younger Brother, and Heir Male to the Lord *ANNO*
 ‘ Willughby, my Grandfather, was adjudged to the Dutchess, my dear *1580.*
 ‘ Mother.

‘ Now if my Right, after Sentence given ; after so long Seizin, and a
 ‘ dying seized of the Dutchess, shall be called in Question, I must needs
 ‘ think my self an Abortive, and born in a most unfortunate Hour : that
 ‘ her Majesty had rather spoil her Crown of a Barony, than I should be
 ‘ the Person should do that Service. But in case your Honour shall, of
 ‘ your friendly Disposition towards me, and Justice, safely pilot me over
 ‘ this tempestuous Sea ; you shall confidently account, that thereby you
 ‘ have erected a Pillar in your own Building, which shall never shrink
 ‘ or fail you for any Stone whatsoever. And thus reposing my self
 ‘ wholly on your honourable Goodness, with hartly Prayer for your so
 ‘ good Estate, I humbly take my Leave. From Willoughby House.

Your Lordships humbly and assuredly at Commandment,

PEREGRINE BERTIE.

To add a Remark or two of this Gentleman ; who made a considera-
 ble Figure in Queen Elizabeth's Reign. When young, he was chiefly
 under the Eye of Secretary Cecil, by the earnest Desire of his pious Mo-
 ther, the Dutchess. And by his Means and Care, he profited in good
 Learning, as well as other Courtly Accomplishments. So that in the
 Year 1568. being not above 15 or 16 Years of Age, he wrote a hand-
 some *Latin* Epistle to the Secretary. Wherein he exprest his Thankful-
 ness to him for his fatherly Love, which he had always shewn towards
 him : mentioning, how desirous he had been of his Proficiency in good
 Learning : and promising him to use Diligence to attain it.

*His early Pro-
 ficiency in
 Learning, by
 Secretary
 Cecil's Care.*

So that he was bred at Court, and had learned there to be somewhat
 wild. Infomuch that his gracious, good Mother desired his tarrying no
 longer there : And in the Year 1577. writ to the said Cecil, (now L.
Burghley) ‘ Intreating him for God's sake to give the young Man, her
 ‘ Son, good Counsil ; to bridle his Youth, and to help him to dispatch
 ‘ him the Court : That he might go down to his Father ; while, she
 ‘ trusted, all was well.

*The Dutchess
 sends for her
 Son from
 Court.*

He was warlike and militarily disposed ; and went into the *Low*
Countries with the Earl of Leicester. And at Zutphen he unhorsed a
 great Captain, and took him Prisoner, as Camden writes. He assisted the
 Protestants in France. And in the Year 1585. he was in Crounenburgh
 in Germany : Sent thither to raise Succours for the King of Navar, either
 by Men or Mony. But he received a marvellous cold Answer. Thus
 expressing his Success in a Letter to the Lord *Burghley* : ‘ That they
 ‘ understood better, *Proximus sum egomet mihi*, than they had learned
 ‘ *Humanum nihil a me alienum puto*. And that the State of the German
 ‘ Princes continued still in their deep Security and Lethargy ; careless of
 ‘ the State of others : Dreaming of their Ubiquity. And some of them,
 ‘ as it was thought, inclining to be Spanish and Popish, more than hereto-
 ‘ fore.’ These are some Historical Passages, among a great many more
 that I could relate of this right noble Gentleman.

*Goes to the
 Wars.
 His Character
 of the Ger-
 mans.*

C H A P.

ANNO
1580.

C H A P. XXV.

Books published this Year. A Discourse of God's Judgments against great Sins. A Description of the Earthquake. Dr. Fulke's Retentive. His Challenge. Forty Popish Books in English, set forth by this Time. What they were. All answered. The Genealogy of Queen Mary, Queen of Scots: Set forth by Bishop Rolfe. Glover, Somerset Herald, writes against the Bishop of Rolfe's Book. Dr. Dee's Instructions for the North East Passage. Everard Digby's Dialogue against a Book of P. Ramus. Answered. The holy Exercise of a true Fast. The Occasion of the Writing thereof.

TH E S E Books following I find came out this Year among others.

*A Discourse of
God's Indig-
nation.*

A Discourse, containing many wonderful Examples of God's Indignation, poured forth upon divers People for their intolerable Sins, &c. Printed by the Queen's Printer, Christopher Barker. In the Title Page was added, that a Part of it might be read instead of some Part of the Homily. It was composed therefore, as it seems, upon occasion of the Earthquake. For then followed in the Book, a Report of the Earthquake: which is thus described.

*A Description
of the Earth-
quake.*

' On Easter Wednesday, being the 6th of April, 1580. somewhat before six a Clock in the Afternoon, happened this Earthquake. It was not great in respect of Continuance of Time; continuing little above a Minute of an Hour: and no great harm done. It shook all Houses, Castles, Churches and Buildings, where-ever it went, and put them in Danger of utter Ruin. Yet within this Realm, it overthrew few or none; saving certain Stones, Chimnies, Walls, and Pinacles of high Buildings, both in this City, [London] and divers other Places. None received bodily Hurt by it, save two Children in London, a Boy and Girle; being at a Sermon in Christ's Church by Newgate-Market. The Boy was slain outright by the Fall of a Stone, shaken down from the Roof of the Church: and the Girle was sore hurt at the same Instant, and dyed within few Days after. It was universally almost at one Instant. It was not only within this Realm, but also without; where it was also much more violent, and did much more hurt. It struck exceeding Horror into Men's Hearts.

In this Book the Author labours to prove, ' That this Earthquake was not natural, but of God's own determinate Purpose; to make the very Foundation and Pillars of the Earth to shake, the Mountains to melt like wax, the Seas to dry up ——— to shew the Greatness of his glorious Power, in uttering his heavy Displeasure against Sinners. For

in Earthquakes that proceed of natural Causes, there were these Signs, which were not in this : As a tempestuous Working and Raging of the Sea, the Weather being fair, temperate and unwindy. Calmness of the Air, matched with great Cold ; Dimness of the Sun for certain Days before : long and thin strakes of Clouds appearing after the setting of the Sun : and the Weather being otherwise clear : the Troubledness of Water ever in the deepest Wells; yielding moreover an infected and stinking Savour. And lastly, great and terrible Sounds in the Earth, like the Noise of Groanings, or Thunderings, as well afore as after the Quaking. But none of these happened before the coming of this Earthquake.

ANNO
1580.

This Year Dr. Fulke, Professor of Divinity in Cambridge, set forth a Book which he called his *Retentive*, in Answer to *Bristow's* Motives, intended to bring Protestants over to the *Romish* Church. In this *Retentive* he made a Challenge openly in Print to all learned Papists, to dispute with them the Points in Difference : And three Years after, in his *Confutation* of sundry Cavils, he repeated it in these Words, ' If you be so sharp upon Disputation, as you pretend, why doth never a Papist of you all answer my Challenge made openly in Print almost three Years ago, set before my *Retentive* ? Wherein you may express what you have in Maintenance of your Opinion, without Suit, without Danger ; and to the best and surest Trial of the Truth.

The Retentive.

Unto this Year and in it, that is, from the Beginning of Queen Elizabeth's Reign to this Time, came forth in Print near Forty Popish Books, written by *English* Fugitives, against the Reformed Religion professed in this Land. And all answered by Divines of our own. The Names of all which Books, and those that gave Answers to them, are set down in a Tract of Dr. Fulke, a great Champion of our Church in these Times : who himself answered many of them. The List whereof may be found in the *Appendix*. They are set down by the said Fulke in the Page next after the Title of his Book, printed Anno 1580. Intituled, *Stapleton and Marshal confuted*.

Forty Popish Books set forth in this Queen's Reign, to this Time.

Numb.
XXXVI.

In the Year 1580. the Bishop of *Rosse*, the *Scottish* Queen Mary's great Agent, and sometime her Ambassador to Queen Elizabeth, procured to be printed at *Paris* a Genealogy of the Kings of *England* : to shew the right Title to this Kingdom, coming to the said Queen Mary. The Pedegree is displayed in a fair large Table containing three Sheets of Paper. In one Corner of this Table it is thus written:

Genealogy of Mary Q. of Scots : printed at Paris.

Cum nonnulli, regnandi cupidine, nescio quibus Titulis, ad Anglicani Regni Diadema aspirent ; ad tollendam omnem hac de re dubitationem, hoc Schemate provisum est : Quo constat, Henricum VII. Angliæ Regem, cujus felix faustaq; sit memoria, ex Elizabetha Coniuge tres tantum Liberos superstites reliquisse ; Henricum ejus nominis Octavum, Margaretam majorem natu filiam, Jacobo IV. Scotorum Regi nuptam ; & Mariam Lodovico XII. Francorum Regi primùm, deinde Carolo Brandon, Suffolciæ Duci, collocatam. Henrici VIII. itaq; Sobole deficiente, Successionis Regnorum Angliæ & Hiberniæ jus ad serenissimam Mariam Scotorum Reginam, Jacobi IV. & Margaretæ ex Jacobo V. Scotorum Rege eorum filio, neptem, ejusq; deinceps Liberos, rectissime, aliis omnibus exclusis, devolvi debere, hoc Schema intuentibus apparebit.

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And at the Bottom of another Corner was this Writing.

Leſtori Benevolo.

Habes hic (Leſtor Benevole) continuam florentiffimi Anglicani Regni abhinc quingentis annis Succeſſionem. Quam non tam ſereniffimæ Scotorum Regina Mariæ, ejusq; filio, optimæ ſpei Principi, gratificandi ſtudio, proponere volui, quàm ut ſublato omni de legitimâ ſucceſſione ſcrupulo, totius Britanniaæ dignitati, Paci ac Saluti conſulatur; & omnis Seditiõnis materia, quæ inde ſuboriri poſſet, penitus extingatur. Vale; & huic noſtro Labori fave.

J. Leſleus, Episc. Roſſ. Pariſiis, Anno MDLXXX.

Glover a
Herald writes
a Book againſt
the Scottiſh
Queen's Title.

Glover, a learned Man, *Somerſet* Herald, this Year writ a Book againſt the ſaid Biſhop of Roſs; who, beſide this Pedigree, had writ a Tract in Defence of the Queen of Scot's Title to the Crown of England. Which Book of Glover's, I think, was never printed: but remains in the Herald's Office in London. Of this Book I have made mention before.

A Book of Dr.
Dee for the
Cathay
Voyage.

Dr. Dee, the famous Aſtronomer, ſet forth a Book for the Cathay Voyage, which was intended this Year for Diſcovery of the North-Eaſt Parts of the World. It was intituled, *Inſtructions for the two Maſters, Charles Jackman, and Arthur Pett, in two Barks, the George and William: Given and delivered to them at the Court-day, holden at the Muſcovy Houſe, the 17th Day of May, 1580.* With which Inſtructions a new Charte, made by Hand, was given alſo to each of the ſaid two Maſters, expreſſing their Cathay Voyage, more exactly than any other, yet publiſhed. It began, *In the Name of Jeſus.* If we reckon from *Wardhouſe* to *Colgoyeve* Iſland, 400 Miles, &c. It was found among the MSS. of the Lord Treasuſer *Burghley*: and was afterwards printed by Mr. *Hackluit*, in his Book of Voyages. I only mention an Addition in the Concluſion of the MS. left out in Print. The laſt Period is this: 'You have Opportunity alſo to ſail over to *Japan* Iſland: where 'you ſhall find Chriſten Men, *Jeſuits*, of many Countries of *Chriſten-* 'dom; and perhaps ſome *Engliſhmen*. At whoſe Hands you may have 'great Inſtructions and Advice for our Affairs in Hand. Thus far the Print. Then follows in that MS. 'God be favourable to theſe Attempts, 'greatly tending to his Glory, and the great Honour of this King- 'dom. Amen.

Everard
Digby writes
againſt Ra-
mus.

Life of Archbp.
Whitgift,
B. III. c. 19.

Let me add here the mention of a Book writ againſt *Everard Digby*; the ſame with him, I ſuppoſe, that was Fellow of *St. John's* College in *Cambridge*: againſt whom Dr. *Whitaker*, the Maſter, took occaſion by ſome Branches of Statute, to expel him the College: eſpecially ſuſpect- ing him to be a Papiſt. Of which Matter ſee the Life of Archbiſhop *Whitgift*. This *Digby* had writ ſomewhat Dialoguewiſe againſt *Ramus* his *Unica Methodus*: which in thoſe Times prevailed much; and perhaps brought into that College to be read; the rather, *Ramus* being a Pro- teſtant, as well as a learned Man. Whereupon one *Francis Mildapet*, a *Navarrois*, writ againſt *Digby* in Vindication of *Ramus*, a ſmall Book, intituled, *Admonitio ad Everardum Digby, Anglum, de Unica P. Rami, Methodo, rejeſtis cæteris, retinenda.* It was printed at London, and de- dicated to *Philip* Earl of *Arundel*: Beginning thus, *Prodiit non ita pri- dem Everardi Digbei adverſus unicam P. Rami Methodum Dialogus, Equidem;*

Equidem, ut multi opinantur, magis audacter emissus, quam eruditè contextus, ut ego existimo, non ita magno judicio institutus. Attulit enim ad eandem pervellendam, non vim acutissimæ rationis, sed Commentum ingenii sui: illudq; per omnes Dialogi partes ita fusum sine artificio, ut quidvis potius agere, quam de Methodo differere videatur. That is, That this Dialogue was thought by some to be more boldly sent abroad than learnedly composed: and this Writer esteemed it framed with no great Judgment; and more Wit than Reason appeared throughout in it. So that *Digby* seemed to oppose *Ramus* his Philosophy chiefly out of a Prejudice against him upon the Account of Religion. But that which *Digby's* Adversary did, was, as he said, that he thought it not amiss to unravel the Artifice of that Book; and to admonish *Digby* freely, and yet modestly, of retaining that *only Method*.

ANNO
1580.

Another small Book was this Year printed with Allowance concerning *Fasting*; with Directions for a right and practical Observation of it: Intituled, *The holy Exercise of a true Fast, described out of God's Word*. That Religious Exercise of *Fasting*, it seems, in those Times, was very much neglected by those that professed the Gospel, upon the Prejudices that had been taken up against it, by reason of the superstitious Practice of it among the Papists: The Book having this Expression towards the Beginning of it: 'Let the Papists go, who through a shameful Superstition in it, rather pine away their Souls, than take down their Bodies. It is a shame to speak, how few there are that bear the Name of *Gospellers*, that have so much as the Knowledge of this Exercise: so far are they from any lawful and right Practice of it. For a great Number, as a needless thing, reject it altogether, (as shaking off the Pope's Yoke from their own Necks) by using, or rather abusing their Liberty. Likewise another sort of Men there were then among them, Who thinking it fitting to the Christian Profession, to keep the Flesh in some bridle, allowed indeed of the Exercise of *Fasting*; but for want of a better, they stuck still in the Mire of a Popish Fast. For remedy whereof this Treatise was set forth, that the true Fast might be understood by both Parties.

A Book about
Fasting.

And as an Argument to this Duty, the threatening Sword hanging over the Nation was as a Call from God thereunto, to avert that feared Judgment: the Writing having this Expression (with an Eye to the Queen's many Popishly affected Subjects ready to rebel in all Parts of her Realm) 'The Sword hath been shaken at us, both in the *North* by Traitors, and in the *South* by disordered, wicked Persons.

And thus this History is brought to the Twenty Second Year of Queen ELIZABETH's happy Reign.

But that we only examined, and under consideration, that we were not to be misled by the title, and the contents, which were not to be taken as a guide, but as a warning. And that we were to be guided by the title, and the contents, which were not to be taken as a guide, but as a warning. And that we were to be guided by the title, and the contents, which were not to be taken as a guide, but as a warning.

Another small Book was the Year printed with Allowance concerning Fasting; with Directions for a right and practical Observation of it: In which the best Exercise of a true Fast, described out of God's Word. This Religious Exercise of Fasting, it seems, in those Times, was very much neglected by those that professed the Gospel, upon the Pretences that had been taken up against it, by reason of the superstitious Practices of the Papists: The Book having this Expression towards the Beginning of it: "Let the Papists go, who through a shameful Superstition in it, rather pine away their Souls, than take down their Bones." It is a shame to speak, how few there are that bear the Name of Gospelers, that have so much as the Knowledge of this Exercise: So far are they from any lawful and right Practice of it. For a great many, as a needless thing, reject it altogether, (as thinking off the Pope's Yoke from their own Necks) by sing, or rather abusing their Liberty. Likewise another sort of Men there were then among them, who thinking it fitting to the Christian Profession, to keep the Flesh in some humble, allowed indulgence of the Exercise of Fasting; but for want of a better, they stuck still in the Mine of a Popish Fast. For ready wherewithal, the Title was set forth, that the true Fast might be understood by both Parties.

And as an Argument to this Duty, the charming Story hanging over the Nation was as a Call from God therefore, to every that watched Judgment: the Writing having this Expression (with an Eye to the Queen's many possibly affected Subjects ready to rebel in all Parts of her Realm). The Story had been taken at us, both in the North by Traitors, and in the South by disaffected, wicked Persons.

And thus the History is brought to the Twenty Second Year of Queen Elizabeth's happy Reign.

APPENDIX

OF

Original PAPERS;

Referred to in the ANNALS.

NUMB. I.

Thomas Cartwright, *B. D. Lady Margaret Professor, to Sir William Cecil, Kt. Chancellor of the University of Cambridge: In Vindication of his Readings.*

Communis totius Literatorum hominum Nationis (Honoratissime Vir) *Paper Office.* Patronus & Propugnator cum sis, in bonam spem venio, ut ipse quoque in aliqua parte curæ & sollicitudinis tuæ maneam. Et cum multi docti viri singularem tuam experti sint, & prædicarint Humanitatem, patere, quæso, me hominem non a Literis prorsus alienum, illius quoque fieri participem. Video, & quidem meo cum magno malo sentio, quàm sit Verbum illud verum, *Nihil esse magis quàm Calumnia volucre*; nihil citius emitti, facilius nihil dilatarî. Quæ si nostris parietibus constitisset Calumnia, & Aulæ & tui imprimis Honoratissimi viri aures non pulsasset, multum esset de dolore meo detractum. Mihi verò homuncioni te virum Honoratissimum objici, & tanquam Adversarium opponi, id me demum pungit acriter. Hic ego primum *εὐδυνάωμαι* (ut ille loquitur) desidero, qui si non defuissent, nulla mihi apud te purgandi fuit necessitas.

Liceat enim mihi apud te, quod verè possum, liberè etiam profiteri, me esse à seditione & contentionis studio aversissimum, nihil docuisse quod ex Contextu quem tractabam, non sponte fluere: oblatam etiam de *Vestibus* occasionem, prætereundo dissimulasse. Non nego quin docuerim *Ministerium* nostrum ab avitæ & Apostolicæ Ecclesiæ Ministerio deflexisse: cujus ad Puritatem nostram exigi & efformari cupiebam. Sed dico hoc à me placidè & sedatè factum esse, ut in nullius nisi aut ignari aut maligni auditoris, & calumniarum aucupis, reprehensionem potuisset incurrere. De quibus tamen universis audio me apud tuam Præstantiam insimulari.

Quæris, quæ ista confirmem? En! fero tibi (Honoratissime Vir) plurimorum & incorruptissimorum hominum, qui interfuerunt, testimonium. Parùm certè abfuit, quin Academiam innocentiae meæ testem protulissem. Nam nisi mihi roganti Vicecancellarius Concionem cogere abnuisset, equidem non dubitarem, quin illa à me, contra quæ perhibentur calumnias, sententiam diceret.

Non possum omnia, quæ eâ ipsâ Lectione, quæ istum rumorem pepererit, continerentur, *καὶ λεγόντων* Epistolâ includere; sed me nihil eorum quæ proposuerim, tibi roganti inficiari velle polliceor sanctè. Et cum meæ improbitatis (si quæ sit) supplicium non recusaverim, tuum in præsentî causa, quoad illa iusta fuerit, imploro Patrocinium.

Ergo, ne patiaris (Honoratissime Vir) certorum hominum odio, me imò ipsam Veritatem, obrui. Nam cum mihi privatim invideant, per honestum & gloriosum PACIS & ECCLESIAE nomen oppugnare volunt. Dominus

Iesus tuam indies Spiritu Sapientiæ & Pietatis Præstantiam augeat. 9 Julij, Anno 1570.

*Honoris tui studiosissimus,
T. Cartwright.*

N U M B. II.

Letters wrote from divers of the University to their Chancellor, in behalf of Cartwright.

Paper Office.

MAGNUM fanè acerbumq; dolorem cepimus, Honoratiss. Vir, ex eo, qui ad nos pervenit nuper, rumore, de molestiis tuis, & alienata a *Cartwrighto* nostro, voluntatè. Nam cum tibi omnes tanquam Patrono singulari, ac Academiæ parenti unico devinciamur, *Cartwrightum* vero singulare Literarum ornamentum eximiè diligamus, nihil potuit nobis accidere quàm ut ad curas & labores tuos a nobis quicquam adderetur, aut ille in discrimen nominis & estimationis suæ cuiq; bono veniret. Putavimus itaq; officii nostri esse, & ejus quam tibi debemus observantiæ, ægritudinem illam ex falsa tantum opinione contractam levare, & *Cartwrightum*, si fieri potest, in veterem locum apud te, & gratiam reponere. Et quamvis videri possimus parum consideratè facere, qui in maximis occupationibus, & quibus panè conficeris, Reip. negotiis, tibi per literas obstrepere non vereamur; putamus tamen non convenire, ut cum alii ad accusandum fuerint tam celeres, nos ad defendendum non simus tardiores: benèq; speramus, quod istam defensionem, quam falsam accusationem, multo libentius auditurus sis.

Primum itaq; de *Cartwrighti* nostri moribus non erit necesse nobis multa dicere. Putamus neminem esse, qui eum alicujus criminis, aut in tota vitâ maculæ sædioris criminetur aut accuset, sed tamen, ut Honori tuo constet, qualem illis hominem vocant in invidiam, hoc de eo verè affirmamus, quod Exemplar sit Pietatis & Integritatis, & quod quo propius ad illius vitæ Consuetudinem & instituta accedimus, eo nos ipsos plura faciamus & amemus.

Religionem scimus sinceram esse, & ab omni Labe puram. Non enim emerfit solum ex vasto & infinito Papisticarum hæresium pelago, dulcissimaq; Christianæ Religionis aqua se proluit, sed etiam ad nullam earum Opinionum futilium & levium, quæ quotidie disseminantur & disperguntur, tanquam ad scopulum impigit. Ad sacram Scripturam, Regulam morum & Doctrinæ certissimam se astrinxit; neq; unquam aut errore lapsus, aut novitate seductus, illius limites, quod scimus, transilivit. Itaq; magnum in eo non solum adversus senescentes *Romanensium* fabulas, a quibus magnopere non metuimus, sed etiam peregrinas vafrosum hominum opiniones, quæ graviorem plagam minantur, præsidium ponimus. Atq; idem de eo tu tibi certò potes promittere.

Doctrinam suspicimus & veneramur. Vere n. de eo dici potest quod est alicubi apud Poetam, Quæ liberum hominem æquum est scire, solertem dabo. Juxta, quod ille in magna laude posuit, Græca cum Latinis. Addidit etiam ultra, quod erat non exigui Laboris, Hebraica. Atq; ita quidem, ut etiamsi in singulis pares aliquos, in universis certè superiorem invenimus neminem. In ea vero quam proficitur Theologia quantum valeat, ex eo protest intelligi, quod tanta omnium ordinum multitudo atq; frequentia ad eum audiendum quotidie confluat, tam diligenter attendat, in ejusq; sententia libenter conquiescat. Neq; vero hoc fit propterea, sicuti fortasse quidem tibi in aures insusurraverunt, quod semper veniat novus, & peregrinis sententiis auditorum aures titillet; sed quod acutus sit in interpretando, felix in docendo, deniq; quod rerum gravitatem atq; pondus sententiarum verborumq; copiam superare videatur.

Itaq; hæc nostra de eo sententia est, quam neq; precibus ullis, neq; privata amicitia persuasi ad te scripsimus, sed quia virtuti hominis & pietati favemus. Nunc humillimè rogamus honorem tuum, ut siquam de eo pravam opinionem concepisti,

pisti, deponas, atq; nobis potius, qui vitæ ejus & religionis & doctrinæ conscii sumus, fidem habeas, quam rumoris, qui auctorem non habet, aut certè multa non satis candidè interpretantem. Conservato, Cancellarie dignissime, Academia tuæ virum eum, cujus semper cupientissima fuit, cujusq; postquam nacta est, voce fruitur avidissime. Dignissimus est tam celebri Academia alumnus, dignissimus tanto Patrono cliens. Fuit in omni vita magno ornamento & splendori Academia tuæ: sed nunc demum multo quàm antehac unquam majori. Non enim solum colitur a nobis domesticis & familiaribus, sed a peregrinis multo magis; quorum exilium lenitur suavitate ingenii ejus, & doctrinæ. Quiq; non dubitant eum cum iis conferre, quorum tam illustis est apud exteras Nationes, & pervagata fama.

Pauci sumus qui hoc a te rogamus; rogamus tamen voce multorum. Nemo enim ferè omnium est, qui eum non admiretur, non diligat, non omni ratione defendendum putet. Si igitur Academia tuæ prodesse vis, nihil utilius, si gratificari, nihil acceptius potes facere, quam si *Cartwrightum* ei conserves & quovis in ea honore dignum censueris. Deus O. M. te Reip. & nobis quàm diutissime servet incolumen Vale, *Cantabrigiæ*, quinto Nonas Julii.

Honori tuo devotissimi,

<i>Gulielm. Pachet.</i>	<i>Bartholomeus Dodington.</i>	<i>Simon Buck.</i>
<i>Edmundus Rockrey.</i>	<i>Osmundus David.</i>	<i>Edmundus Sberbroke.</i>
<i>Robertus Tower.</i>	<i>Foannes Swone.</i>	<i>Georgius Joy.</i>
<i>Robertus Lynford.</i>	<i>Richardus Grenham.</i>	<i>Alan Par.</i>
<i>Robertus Soome.</i>	<i>Richardus Howland.</i>	<i>Thomas Aldrich.</i>

Honoratissimo Viro D. *Gulielmo Cecilio* Regiæ Majestati a Secretis, & Academia *Cantabrigiæ* Cancellario dignissimo.

Foannes Still.
Gualter. Alen.
Robertus Holland.

N U M B. III.

Epistola alia, D. Cancellario data; ut restituatur Cartwrightus ad legendum.

VI X credas, ac ne putes quidem (Honoratissime Vir) quantum nobis *Cantabrigiensibus* alumnis tuis nuper gratificatus sis, quantumq; abs te beneficium accepisse arbitramur. Nam cum avidè jam diu expectaremus quid de *Cartwrighto* nostro futurum esset, multaq; pericula animo volveremus, fama non dubia ad nos pervenit, omnia illi apud te feliciter & ex votis nostris contigisse. Criminationibus enim illis, quibus injustè vexabatur te eum perhumaniter liberasse: Literasq; ad Præsides nostros, ad eorum animos leniendos, qui te contra eum exacuerant, misisse. Et quod unum lætemur maximè, ad Ecclesiam polien-
dam, & nitori suo restituendam, operam promississe. Quare non tu solum fecisti, idq; merito, *Cartwrightum*, virtutis pietatisq; tuæ testem & præconem, sed nos etiam, quotquot sumus, multoq; plures, qui illius studio & doctrina ad Religionem instituti, in Christiana Rep. majore cum fructu deinceps versabimur. Sed vide quam nihil sit omni ex parte beatum. Intervenit huic voluptati nostræ, quam ex tua in *Cartwrightum* facilitate percepimus, dolor non mediocris, quod etiam si nobis per te restitutus sit, vivat tamen in silentio, neq; ad solitum docendi munus admittatur.

Hic igitur ad te, Cancellarium nostrum dignissimum, & patronum singularem, iterum confugimus, supplicèsq; rogamus, ut Schola illi pateat, & ne ab eo cursu prohibeatur, in quem ingressus est cum magna laude sua, & utilitate nostra non minore. Est quidem nobis valde jucundum, quod benè tibi de eo persuaderi passus es: cui si hoc etiam addideris, ut illius doctrinam regustemus, qua jamdiu

magno cum dolore caruimus, ultrà tibi in hoc negotio, nisi quod urgeat vehementius, molesti non erimus.

Antea pro *Cartwrighto* tantum apud te intercessimus; nunc agimus communem causam. Non enim illius tantum, sed nostrà etiam interest, ut illi hæc Facultas permittatur. Atq; te quidem ad id scimus satis facilem & propensum esse: quia tamen ij, qui sub Honore tuo gubernacula Reip. nostræ commissa sunt, hoc recusant facere; concede nobis & *Cartwrighto* rogantibus, ut majore abs te auctoritate ad id confirmetur. Ita fiat, ut studiis nostris quam optimè consuluisse videaris, & integerrimi hominis existimationi. Quam eousq; necesse est, tanquam ad metas, hære, quoad interpretandi munus illi restitutum fuerit. Lites ullas aut controversias non est cur verearis, Habes sanctissimi viri fidem, scilicet ne ullius quidem vulneris cicatricem refricaturum. Perge itaq; ut cœpisti de eo bene sentire, & ab injustis malevolorum calumniis vindicare. Atq; sic habeto neminem esse, vel propter Religionem & Doctrinam, tanti viri patrocínio & tutela digniorem. Deus Opt. Max. Honorem tuum quàm diutissimè incolumem conservet, & instituta fortunet. Vale, *Cantabrigiæ*, tertio Idus Augusti.

Dignitatis tuæ studiosissimi

Thomas Aldrich,	Edmund. Rookrey,	Gualterus Alen,
Ruben Sherwood, Pro-	Robertus Soome,	Robertus Holland,
curat. Acad.	Robertus Rhodes,	Joannes Moore,
Alanus Par,	Edmundus Chapman,	Thomas Barbar,
Rogerus Brown,	Hugo Boothe,	Hen. Knewstub,
Simon Bucke,	Will. Tabor,	Thomas Leache.
Robertus Tower.		

Edmundus Sherbroke,
Robertus Willan,
Richardus Grenham,
Georgius Slater,

N U M B. IV.

An Astrological Calculation, concerning the Queen's Marriage. Written by Secretary Cecil, Propria manu.

De significationibus 7mæ Domus, & de Conjugio.

MSS. Eurg-
lian.

Significatores Conjugij sunt quinque; Sol & Mars, Cancer Signum, Luna & Saturnus.

Sol & Mars reperiuntur in signis negantibus Conjugium. Igitur negant Affectionem moventem ad Conjugium.

Sed Domus septimæ Cancer, & ejus Domina Luna Conjugium promittunt optimum.

Saturnus verò loci sui ratione, Conjugium promittit ætate consistente: & ex dispositione significatorum, principaliter ex Saturno in angulo occidentali, expectatur tarditas Conjugij; & quòd post maturam ætatem habebit juvenem virum, qui antea non duxit uxorem, circa annum suæ ætatis 31 labentem.

Uni tantum viro socia dabitur. Colligitur ab eo, quod uni tantum Planetæ matutinati, videlicet Saturno, applicata. Idem etiam testatur Constitutio solius Mercurij inter medium cœli & Venerem.

De Qualitate viri sui.

Cum extraneo contracturam matrimonium indicat pars Conjugij in nona Domino. Similiter peregrinatio Saturni principalis significatoris Conjugij, virum extraneum promittit.

Abhorrere & non multum delectare videtur in Conjugio, præcipue in medietate vitæ, indicant *Mars* & *Venus* in signis masculinis, & *Saturnus* in septimâ.

Viro obediens, reueretur, & in magnâ æstimatione habebit eum, indicat utrumq; Luminare in signo fœmineo.

Perveniet ad matrimonium prosperum, sed tardè & post multa consilia, & vulgarem ubiq; gentium rumorem. Et de ejus matrimonio erit ubiq; locorum maxima Disputatio & Altercatio per multos annos, universis personis, priusquam ad matrimonium perveniet. Et tamen sponsa fiet sine ullo impedimento. Hæc colliguntur ex trino aspectu *Martis*, *Veneris* & *Mercurij*, & ex sextili aspectu *Saturni* & *Solis*.

Vir præmoriatur, & tamen diu vivet cum marito; & possidebit multa [multa] bona viri. Id *Saturnus* in septima affirmat.

De Liberis.

Nullus Planetarum reperitur in locis Prolium, excepto *Marte* qui paucos liberos promittit; nisi trinus *Veneris* Aspectus ad cuspidem Domus filiorum ipsius *Martis* judicium annullaverit.

Verum *Venus* est in Domo propriâ, conjuncta *Mercurio*, Domino filiorum. Et idcirco spes maxima datur de filio uno robusto, claro & felici in ætate sua matura. *Luna* in *Tauro* unam filiam designat.

N U M B. V.

The Charter for Wrecks on the Coasts of Suffex; Granted by King Henry VI. to Adam Bishop of Chichester.

HENRICUS Dei Gra. Rex *Anglie & Francie*, & Dom. *Hib.* Omnibus ad *Paper Off.* quos presentes Literæ pervenerint, Sal. Monstravit nobis Venerabilis Pater A D A M Epus. *Cicestren.* & Custos privati sigilli nri, qualiter quamplurima Dominica & Collata prope Costeras maris in Comit. *Suffexie* situata existunt, Homines & Tenentes; non solum ipsius Epi, verum etiam homines tenentes Canonorum, & aliorum Ministrorum ejusdem Ecclesie, necnon Residentes super eadem Dominica, Maneria, Terras, Ten' & Feod' per Admirallium nostrum Angl' & ejusdem Locum tenentem, ac eorum Deputatos, Officiarios & Ministros multipliciter, &c.

Clam' etiam per Cartam & Diploma Manerij de *Ripla* cum Hundred' & Ecclesia & pertinentiis suis, tempore Conquestus Angl. & à tempore quo non existat memoria.

Item, Clam' *Wrakea* maris per omnes terras & Feod' sua jacent, juxta mare de tempore ante Conquest. Angl. & à tempore quo non existat memoria: Et quod ipse & predecessorum suorum plenè usi sunt libertate predict. &c.

N U M B. VI.

Cautions given by Mr. Fox to the Reader of his Acts and Monuments; concerning some things mentioned in the first Edition thereof.

MR. George Blag is named one of the Privy Chamber. Nota benè, That *Pa. 1427.* tho' he were not admitted as one of the Privy Chamber, yet his ordinary Resort thither, and to the King's Presence there, was such as tho' he were one of them; and so commonly taken.

In the Story of the Duke of *Somerfet*, where it is said, that at the Return of the Earl of *Warwic* out of *Norfolk*, there was a Consultation among the Lords, *P. 1545.* assem-

assembling themselves together at the House of Mr. York, &c. against the Duke of Somerset: Here is to be noted, That that coming of the Lords to the said House of Mr. York was not immediately upon the Duke of Northumberland's Return, but first he went to Warwick, and from thence after a Space came to that House aforesaid.

Item, Here is also to be noted touching the said Duke of Somerset, that albeit at his Death Relation is made of a sudden Falling of the People, as was at the taking of Christ; This is not to be expounded as that I compared in any Part the Duke of Somerset with Christ. And tho' I do something more attribute to the Commendation of the said Duke of Somerset, which dyed so constantly in his Religion; yet I desire the Gentle Reader so to take it not, that I did ever mean to derogate or impair the martial Praise or Facts of other Men; which also are to be commended in such things where they wel deserved.

P. 1360.

Item, Touching the Duke of Somerset, where the Story is, that he was attainted, read Indicted.

P. 1579.

Item, Where mention is made of one Nicholas Underwode to be the Betrayer of the Duke of Suffolk, joyn with the said Underwode also Nicolas Laurence, alias Nicolas Ethel, Keeper of Astely Park. Who taking upon him, and promising to keep the Duke for two or three Days, until he might find some means to escape, conveyed him into a hollow Tree, and after most traiterously bewrayed him. Both these live, one at Coton by Nun Eaton, and the other at Nun Eaton.

P. 1580.

Item, In the Story of Sir Tho. Wyat there is also to be corrected, that where the Story saith, that he was taken by Sir Clement Parson, which was not so, nor he no Knight, amend it thus, That he came first to Clarentius, being sent unto him; and after yielded himself to Sir Morice Barckey.

The Martyrdome of one Snel about Richmond [in Yorkshire] in Q. Maries Time, omit in the History. There were two of the Snells taken up for their Religion. One after his Toes were rotted off by lying in Prison, by Order of Dakins, the Bishop of Chester's Commissary, and so went upon Crutches, at last went to Mass, having a certain Sum of Mony given him by the People. But in three or four Days after drowned himself in a River called Swail by Richmond. The other [Snel] was burned.

A Story of one Laremouth omit in the Body of the History. He was a Scotchman, and Chaplain to the Lady Anne of Cleves. The Story for the Strangeness and Incredibility thereof he would not insert in his History of the Acts and Monuments. But being testified by one Thorn, a godly Minister, yet alive, which heard it of the Mouth of the Party himself, he added it here. He heard a Voice sounding in his Ears, being in Prison in Q. Maries Days, Arise, go thy ways. Which he giving no Credit to at first, the same Words were spoken the second time: Which was about half an hour after. So he arising upon the same, immediately a Piece of the Prison fell down: and as the Officers came at the outward Gate of the Castle or Prison, he leaping over the Ditch escaped. And in the way meeting a certain Beggar changed his Coat with him; and coming to the Sea shore found a Vessel ready to go over, was taken in, and escaped the Search.

N U M B. VI.

Dr. Tho. Wylson to Sir William Cecill, Kt. when he sent him the Copy of his Translation of certain Orations of Demosthenes; for his Patronage thereof.

Epist. MSS.
doctor. viror.

ET jam quidem Demosthenis tres Olynthiacas Orationes, cum quatuor Philippi-
cis, tandem aliquando indigenas feci, & nostrates, ut potui: Sed ita tamen
ut advenas, ut ex sermone cognoscas. Tam enim concisus Orator iste est, tam
astrictus, & acumine sic ubiq; excellens, ut illud in eo τὸ δευδὲν vix sermone no-
stro

stro explicari possit, aut ingeniosi nostri tenuitate comprehendi. Sed quomodo-
cūq; a me conversæ sunt, si tu eas in tuo nomine apparere patieris, ego in vulgus
emittam tanti viri Orationes, & formis excudendas parabo. Sed ita, si tu nostræ
Imbecillitati sic suffragaberis, ut ignavorum quorundam Contumeliæ tuo spiritu
& gravitate compescantur.

N U M B. VII.

*Mr. Walsingham the Queen's Ambassador his Letter from Paris, to the
L. Burleigh. His Discourse with the Queen Mother, concerning her
Majesties matching with the Duke of Anjou.*

IT may please your Lordship to advertise her Majesty, that Mr. Cavalcant ar-
rived here the 24th of this Month : by whom I received her Majesties Let-
ters. The Contents whereof after I had perused, and conferred with him touch-
ing his Proceeding, for that both the King and Queen Mother were departed out
of this Town, the one to *S. Leggiers*, the other to *Monceons*, to bring the Duke
and Dutcheſs of *Lorain* onward on their way ; it was agreed between us, that he
should repair the next Day to *Monceons* to the Queen Mother there, to deliver her
Majesties Letters ; as also her Answer to the Articles propounded by the King.
Touching his Proceedings with her, I refer your Lordship to his own Letters.
By him I understood at the Return, that Q. Mother would speak with me at
her Return to the Town, if I had any thing to say unto her. So the 26 of this
Month [*April*] she repaired hither. And for that during the Time of her
Abode here, she could have no Leisure ; she sent me Word, that the next Day
in the Morning I should repair unto her to *S. Clou*, four *English* Miles from *Paris* ;
and that there I should have Audience. So according to her Appointment I re-
paired thither the next Morning, and at the Time of my Access unto her
Prefence, I shewed her, that I was come thither to know, how she rested satis-
fied with the Answers she received from her Majesty sent by Mr. Cavalcant, to
those Articles as were propounded by the King and her, to the End I might ad-
vertise her Majesty. Paper Off.

She shewed me, that the Answers made unto the Articles, seemed to her not
to be direct ; saving that which was made unto the second Article concerning
Religion. Which, saith she, is very hard, and neerly toucheth the Honour of
my Son ; so far forth, as if he should yield thereto, the Queen, your Mistress,
should receive also some part of the Blemish, by accepting for an Husband such
an one, as by sudden Change of Religion, might be thought drawn through
worldly Respects, void of all Conscience and Religion. I replied, That I was
willed to say unto her from her Majesty, that she doubted not, but that *Monsieur*,
her Son, by her good Persuasions would accept in good Part the said Answer.
Who meant not such sudden Change of Religion, as that he or his Household
should be compelled to use the Rites of the *English* Church, contrary to his, or
their Consciences. But forasmuch as the granting unto him of the Exercise of
his Religion, being contrary to her Laws, might by Example, breed such an
Offence as was like to kindle such Troubles as lately reigned in *France* ;
whereof both her self and her said Son had too good Experience ; She therefore
hoped that he, who, if the Match proceeded, was to sayle with her in one Ship,
and to run one Fortune, would not require a Thing which she by no means
could yield to : Who tendred nothing more than the Quiet and Repose of her
Subjects. And therefore in respect thereof, could by no means consent to any
such Permission, as by any likelihood might disturb the same.

To which she replied, that the not having the Exercise was as much as to change
his Religion : Which thing he could not do upon a sudden, without the Note to
be of no Religion. Which Dishonour I am sure (added she) no Respect can draw
him to endanger himself to. And as he in respect of the said Ignominy is re-
solved

solved fully not to yield; so can I with no reason persuade him thereto. And as for any peril that may happen by the same, I think rather it shal be the best way of Safety for your Mistress. Who always by the way of his Brother's Sword, should be the better able to correct any such evil Subjects, as should go about to disturb the Repose and Quiet of her Estate: which she may assure her self he wil do, without having respect to any Religion. Whereof lately some Trial hath been made, by his consenting with the King, to have some good Justice and Example of Punishment don at *Roan*.

In answer whereof, I then besought her to consider as wel the Queen's Danger, as her Son's Honour. I shewed her that of this Permission three great Mischiefs would ensue. First, the violating of her Laws. Secondarily, the Offence of her good and faithful Subjects. And lastly, the Encouragement of the evil affected. Which three Mischiefs if you wil weigh, said I, together with your Son's Honour, you shall find them of great moment: and that the Queen's Majesty, my Mistress, hath great Cause to stand to the Denyal of any such Permission, whereof is like to ensue so manifest Peril. And as for the Aid of the King's Sword, I shewed her, that I thought, that the Example by Permission would do much more harm, than either his own, or his Brother's Sword could do good. For that the Issue of our Mischiefs by civil Dissensions fell out commonly to be sudden and short, but very sharp; and were not drawn in length, as those that happen in other Countries: We having neither walled Towns, nor Forts to retire to; thereby to protract our Warrs.

To this she answered, That she feared that her Son would too soon be overcome with the Queen's Persuasions in that behalf: who was more zealous than able by Reason to defend his Religion. Whereby the same Inconvenience of Example wil not long last. For, saith she, it is generally feared by the *Catholics*, that this Match wil breed a Change of Religion throughout al *Europe*. In the End, she concluded, that neither *Monsieur*, her Son, nor the King, nor her self, could ever yield to any such sudden Change for any respect: neither could her Majesty wel desire it, considering how much it would touch his Reputation, whom she is to match withal, if it procede.

I asked then of her, whether she would have me so to advertise her Majesty. She desired me in any Case so to do; and to know directly, whether by yielding, or not yielding to the said second Article with al reasonable Caution, she meant to procede, or forbear. Whereof she desired her Majesty at the furthest to have Answer within ten Days, For that the King stayeth his Progress onely upon that. And if so be she meant to procede, then to send the Articles that are to be propounded by her Majesty. *Monsieur de la Mot*, as I learn by *Monfi. de Foix*, hath given very honorable Report of the Queen's Proceedings, assuring them, that there is nothing but Sincerity meant. If her Majesty resolve to procede, I learn that *Monsieur de Foix* shal come over with the King's Answer to such Articles as shal be propounded by her Majesty; and so to grow to some true Conclusion. And so having nothing else to advertise her Majesty at this present, I most humbly take my Leave of your Honour. At *Paris*, the 28th of *April*, 1571.

Your HONOURS to Command,

FRA. WALSHINGHAM.

NUMB.

N U M B. VIII.

*A Motion in Parliament, 13 Elizab. about the Succession to the Crown;
according to K. Henry VIII. his Will.*

SO great a Matter as we have in hand, which concerneth the whole Realm Cott. Librar.
Julius E. 6. universally, and every one of us particularly, I think I should not need any long *Proheme* to purchase your Favours, to be content to hear, or to move you to be attentive to mark, what shal be said. For as we, a few, be chosen of an infinite Multitude, to treat and do those Things that shal be for the Benefit of the Commonwealth, and be put in Trust for all the Body of the Realm, so I trust hath Nature graffed in us a Desire to seek those Things that may do us good, and avoid that may do us hurt.

Wherefore not minding to use mo Words than needs, nor fewer than methinketh the Greatnes of the Cause requireth, I wil directly procede unto the Matter. The horrible Murthers and bloody Battels, that were of long time between the Factions of the Red Rose and the White, the Houses of *Tork* and *Lancaster*, for the Crown of this Realm, by the happy Marriage of King *Henry VII.* and Q. *Elizabeth*, were ended. Whereby great Quietnes and Peace (Thanks be unto God) hath followed in this Realm. God grant it may so continue. This K. *Henry VII.* and Q. *Elizabeth* have Issue K. *Henry VIII.* the Lady *Margaret* and the Lady *Mary*. K. *Henry VIII.* had Issue King *Edward*, Q. *Mary*, and Q. *Elizabeth*, the Queen's Majesty that now is. The Lady *Margaret* was first married to *James*, the King of *Scots*; who had Issue *James*, King of *Scots*, Father unto *Mary*, now Queen of *Scots*. After his Decease she married the Earl of *Angus*; and had Issue by him, the Lady *Margaret*, now Countess of *Lenox*. The Lady *Mary*, the other Daughter of K. *Henry VII.* was first married to *Lewis* the French King, and had no Issue by him. After that she was married to *Charles* Duke of *Suffolk*, first secretly in *France*, and after openly in *England*. The Duke and shee had Issue the Lady *Frances* and the Lady *Eleonor*. The Lady *Frances* being Eldest was married to the Marques of *Dorset*. By whom she had Issue the Lady *Katharine* and the Lady *Mary*. The Lady *Eleonor* was married to the Earl of *Cumberland*, and had Issue the Lady *Margaret*, now Wife to the Lord *Strange*.

By the Statutes of the 28th and 35th of K. *Henry VIII.* the Crown was entayled as yee know, for lack of Issue of K. *Edward* to Q. *Mary*, and after to the Queen's Majesty that now is. And for lack of Heirs of their Bodies, to such Person or Persons, in Remainder or Reversion, as should please K. *Henry VIII.* and according to such Estate, and after to such Maner, Form and Fashion, Order or Condition, as should be expressed and limited in his Letters Patents, or by his last Will in Writing, signed with his most Gracious Hand. For the more sure establishing of which Succession, we the Subjects of this Realm (besides our Promises by that Act declared) were al sworn by Oath, that we should be obedient to such as K. *Henry*, according to his said Statute, should appoint to succede to the Crown, and not to any other within this Realm; nor to any foreign Authority, Power or Potentate. Which Words I beseech you to imprint wel in your Minds. Whereupon some say, K. *Henry* made his Will accordingly, and put the Heirs of the Lady *Frances* first; and next of the Lady *Eleonor*, in the Remainder. Others say, that he made a Will, but not to the Statute; for it was not signed with his Hand; and some say, that he made no Will at all.

The Question groweth, Whether the Heirs of the *Scottish* Queen, or the Heirs of the Lady *Frances* and the Lady *Eleonor* be next Inheritors to the Crown; if it should please God to take from us the Queen's Majesty, without Heirs of her Body. Or whether none of them is inheritable; whereunto I wil declare my Mind and Judgment. For the Legacies and Bequests that *Henry* the King made to divers, both of Lands and Mony, declare manifestly that he made a Will. For al were performed and satisfied. As I am informed also, after his Decease divers Indentures Tripartite were made between K. *Edward*, the Executors of

K. *Henries* Will, and others. And divers Letters Patents passed under the Great Seal of *England*, in Consideration of the Accomplishment and Performance of K. *Henries* Will. Thirdly, There was a Will in Name of K. *Henry* enrolled in the *Chancery*, and divers *Constats* thereof made under the Great Seal.

In the which Will the Reversion of the Crown was in the Heirs of the Lady *Frances* first; and after of the Lady *Eleanor*. Finally, in the same Will there was a Clause, that al other Wills made at any other time, should be void, and of none Effect. Which needed not, if there had not been other Wills made at any other Time; and those signed with his Hand. Al which be evident Arguments, that K. *Henry* dyed not Intestate; but that he made a Will: And that it was the same Will that was enrolled in the *Chancery*. For it is not to be thought that such Enrollment was in vain. If this Will was made according to the Statute, then it is without al Doubt, that as we be bound, and have taken them for Kings and Queens that be expressed in the Statute by Name; so we be bound to accept them that be declared by the Will in Remainder or Reversion: that is, the Heirs of the Lady *Frances*, and the Lady *Eleanor*. For they be expressed in the Will, and ought to have it by like Authority and Title, as others expressed in the same Statute. Because it was in like manner don with the Consent of the whole Realm; and confirmed with our Oaths: which not being contrary to God's Law and the Law of Nature, and being in our Power to observe and keep, we ought not in any wise to alter or break. For you know the Judgments of the Lord are certain, that he wil not hold him guiltless that taketh his Name in vain. And so the Act and Wil is a Bar and Conclusion [Exclusion] to al others, be they neerer of Bloud, if any be.

But some say, it is no Will made according to the Statute. Why so? Because it is not signed with the King's Hand, say they. I pray you consider wel the Matter. If it should now be doubted, whether it was his Hand; and that none should be interpreted his Hand, but that was written with his own Fingers, yee should adnull some of his Parlements, made by King *Henry VIII.* For the Statute made in the 33d of K. *Henry VIII.* cap. 21. saith, That the King's Royal Assent by his Letters Patent under the Great Seal, and signed with his Hand, and declared in the Higher House to the Lords and Commons, is of such Force, as if he were present. According to which Act divers Assents of Parliament were made; and in some of them [some] were attainted of Treason and suffered. Now if we should doubt whether it were his Hand, or not, we might perchance bring such things in doubt as we would not gladly should come in doubt. For we should put whole Parlements in doubt.

But it may be, sith by these Statutes that Power was given to K. *Henry*, that he might make his Will of the Crown, (which otherwise by Law he could not do) Reason it is that he followed the Form that the Law prescribeth. If he have not done it, then it is void in Law: For because *Forma dat esse Rei*. To this I answer: That albeit it were not signed by his Hand, yet it is not a sufficient Cause, that we should reject it. For if the Form be so necessary to be observed, why I beseech you, do you allow Q. *Maries* Parlements, that were called by Writs without the Addition of the Title and Style of *Supreme Head in Earth of the Church of England, &c.* when there was a special Statute, and of the greatest Importance therefore before made, of purpose to declare, that the Bishop of *Rome* had none Authority in this Realm; and chiefly upon this Case: for that K. *Henry* seeing his Daughter *Maries* Stubbornness and Malice to his Doings, and her fond Devotion to the Pope, meant, that if she should at any time come to that Place, she should not, if she would, undoe that he had done. If yee wil say, that these Words of *Supremacy* mean [need] not, albeit there were such a Statute, much less say I these Words, *with his Hand*, need in this Case. For if yee mark wel the Consideration, why this Authority was given to K. *Henry VIII.* for the establishing of his Succession, yee shal find, that it was to none other End than the Statute of the 28th of *Henry VIII.* declareth: That is, because after his Life, this Realm should not be destitute of a lawful Governour: Which yee see in this Part by this Will is fully performed.

For by this Will he hath put no Remainder out. First, The Heirs of the Lady *Frances*, and then of the Lady *Eleonor* : who being next of the Bloud and Kin, and such as he loved, and had no Cause to hate, Nature did move, and Reason did teach him to prefer above all others. The Heirs of the *Scotch* Queen, you know, he did cease to Love. For King *James*, when he had promised to meet him at *Tork* mocked him ; and after made War against him. And when the Lords of *Scotland*, after King *James's* Death, had promised him the Marriage of this Queen, they deceived him. And her marrying with the Earl of *Angus* was not only without his Consent, but also unorderly and unlawfully don, as it is said.

And for these Words in the Statute, *The Wil to bee signed with his Hand*, they are not of necessity, to the End that it was meant for the Succession. For he might have appointed a Successor certain, without his Hand Writing. But for a more Surety, that there might not be any counterfeited Will in his Name ; which cannot be presumed of this Will, when those be named in Remainder, that of Nature and Right ought to be preferred thereunto. Shal we then with cavilling of Words go about to subvert the Statute, when by true Meaning of the Statute without injury to any, we may maintain and preserve our Country in Quietness and Safety ? Surely, in my Judgment, there is no Reason, Equity, nor Conscience, that can lead us so to do.

But say they, it is not his Wil, signed with his Hand, as his Statute requireth. How prove they that, sith it must be disproved by a sufficient Number of Witnesses ? Such as I take the Law Civil and Common doth allow. For by what Law it was made, by that Law it must be disproved ; or by comparing of the Hand and Sign wherewith the *Prothocal* is signed with other Writings that were signed with his Hand. But such conferring cannot be, because the Original cannot be found. And to say the very Truth, after the Will was once proved and allowed, (which I take to be sufficiently don, where it is enrolled in the Chancery, and published under the Great Seal of *England* by King *Edward VI.* being Supreme Head in Earth of the Church of *England*, and so sufficient) ordinary [original] and *Prothocal* needed not ; for the Record was of more strength.

But say they, there can be no such Record found in the Chancery. Whether there be a Record remaining thereof, or not, I know not, but sure I am there was a Record thereof, and divers *Constats* made of it under the Great Seal of *England* ; for every of the Executors, and also for some others. But I pray you, tel me, Is it Reason, because the Original, nor any Record thereof appeareth, the Right of those that bee in the Remainder should be lost ? Do Men loose their Inheritance, if their Inheritance be by Force, or otherwise destroyed ? Did Sir *Richard Sackville*, Sir *John Mason*, Sir *Henry Nevyl*, the Heirs of Sir *Philip Hoby*, loose their Right to the Bishop of *Winchester's* Lands, because the Record was destroyed ? I trow, you wil deny it: because the last Parliament yee did orderly restore them. And albeit there be some of the *Constats* do remain ; and also Copies thereof, and the Memory thereof is yet so fresh, that albeit al the *Constats* and Copies were destroyed, yet there be Men living that do remember there was such a Wil ; and that the Remainder was declared to be in the Heirs of the Lady *Frances* ; and after of the Lady *Eleanor*.

But let us consider, I beseech you, at what Time, and to what Purpose and End, the Record and the Wil was defaced and destroyed. It was don in Queen *Mary's* Time, as the common Report goeth. And it must be presumed, so wise and circumspect Men as then bare the Sway of the Realm, would not do it for nought. Was it because Q. *Mary* would not satisfy the Bequests and Legacies therein declared ? That cannot be. For al were largely performed and payd, before her Time, to the uttermost. Was it, because they would not have the *Obits* and Masses therein expressed, continued ? That cannot be thought, when she, and those that did it, put their chiefest Trust of Salvation in Masses and *Obits*. Was it, because they tendred so much King *Henry's* Honour, that they would not have it appear, that his Wil after his Death, and his Doings in his Life were contrary ? How could that be, when by al Means they could, they laboured to undoe al that he had don, to dishonour and debase him in every thing ;

and, as some think, burnt also his Bones. Was it, because there was any thing in his Will that might authorize the Executors to withstand Queen *Mary's* Affection? None were so pliable to her Devotions, as the Executors and those that were named in the Will. Was it, because they would defeat the Queen's Majesty that now is of her Right of the Crown? That could not be; for she claimed not by the Will, but by the Statute.

Sith then none of these Causes that I have told you served to maintain their Doings for the Destruction of this Will; and that both the Original, and also the Record of the Will be destroyed; it must needs of necessity be concluded, it was only don, for that they knew the Will to be lawful, and saw none other way to deprive the Heirs of the Lady *Frances* of their Right to the Crown; or else that they had no Cause to concele it. Which to imagine of them (esteeming themselves so wise and so learned) would be deadly Sin; considering that *William Sommer* used not his Madnes to do any thing, but he would render some Reason or Colour for it. And I pray you, is it like, when Lust was Law, Will Reason, Wrong Right; and some so earnestly laboured, contrary to the Law and their Oaths, to dissolve the Acts of Succession, if they had known that any Man could justly have preferred their Purpose, and said it was a counterfeit Will, would they not have made him to have don it by Hook or by Crook, for Hope of Reward, or for Fear of Torture? Would they not have don it by some Colour of Law, by examining of Witnesses? Should it not have been published in the *Star-Chamber*; Preach'd at *Paul's Cross*; Declared by Act of Parliament? Proclaimed in every Quarter of the Realm? Yes, doubtless, nothing should have been omitted that had been possible to have been devised, whereby so manifest an Untruth, so much to their Commodity, might have appeared. But because they saw they could not do it justly; nor yet handle the Matter so craftily, but every Man would perceive their Doings, and in time disclose their Jugglings: Therefore belike, like politic Men, they took an unorderly Means and destroyed the whole Record.

If then no Witness could be found, and now some Will appear, methinks it were a very strange thing. For if it should be said, either it must needs be his Will signed with his Hand, or els it is no Will at al, it will be as easy to prove the one, as to deny the other. But say they, it cannot be but a Will. For there be eleven Witnesses, Men very honest and substantial, that with the Subscription of their Names do testify the same. And upon that Foundation the Executors proved the Will, took upon them the Administration; and have in every Point fulfilled it. Surely it cannot be denyed but the Witnesses were very honest Men, substantial and worthy to be credited. But the self same Witnesses that say, it was a Will, affirm in like manner, that it was signed with the King's own Hand. For the Words of the Will be thus: "In Witness whereof we signed it with our own Hand in our Palace at *Westminster*, the 3d Day of *December*, &c". being present, and called to be Witnesses, These Persons that have written their Names under, *John Gates*, &c.

So that I can see no Remedy, but either both must be granted, or both denyed. That is, that either it is no Will, or els it is signed with his own Hand. Against their own Testimonies can none of the Witnesses come. If they do, they discredit themselves. If any of the Executors wil go about to impugn this Foundation and Testimony of the Witnesses, then shal he not only destroy his chief Building, but also now say against that that he hath manifestly before confessed: When he allowed it, and procured it to be enrolled and put forth under the Great Seal. And so with his Doubleness shal make himself no meet Witness. Besides these two kinds of Witnesses I cannot imagine [others.] For some of the Executors, and these Eleven Witnesses were such as were continually waiting upon the King's Person. If any other will come forth, and say, it is not his Hand, then it is to be considered, How many, and what they be. Not one or two will serve the Purpose. They must be many, and those *omni exceptione majores*. If they were privy or consenting to the embroiling of the *Prothocal*, or Destruction of the Record, then the Law will not admit them for Witnesses. For it accounteth them *Falsarios*, and so infamous.

But sith in this Will, which is called King *Henry's* Will, there is this Clause, that all other Wills made at any other time, should be void, it appeareth then, that [he] had other Wills. If any Man will deny it, not only the Words of the Will (which otherwise should be in vain) will plainly reprove him; but also there be yet living that have seen the same: and how some of them were interlined by King *Henry*; and some of them, in all or the most Part, written with his own Hand.

But perhaps it will be doubted, whether there were any Successor limited and forth set in the said Wills; which methinketh ought not. For it will appear by manifest Presumption. First, It is not to be doubted, sith King *Henry*, so long before, like a prudent Prince, foresaw the Dangers the Realm might have fallen into for the Uncertainty of Succession; and that he had procured Authority and Power by his Parliament to establish it; and that minding in his old Days personally to invade *France*; but that like a good Father of his Country, with good Advise and Deliberation, he made his Will, and established the Succession. Now Secondly, It must needs be, that in that Will so made before his going over, the Limitation of Succession was in such Manner and Form as is declared in his last Will. For, as I said before, there was no cause why he should bear any Affection to the *Scottish* Queen, nor yet to the Lady *Lenox*: And having no Cause to be offended with his other Sisters, (the *French* Queen's) Children, it is to be judged, that he would not leave it to any other before them; especially, when he had none other Kinsfolks of his whole Bloud to leave it unto. Thirdly, This last Will can be no new Will devised and made in his Sicknes; But the Copy of his former Will, and fair written; if it were not the very old Will. For if it had been a new Will they devised, who could think, that either himself would have declared manifestly himself contrary to himself, or that any Man durst have moved him, to put so many Things therein, contrary to his Honour. And sith it seemed to be so before written of his own Advice, and no Man durst move him to alter it in those Points that were against his Honour; much less durst they themselves advise any new Succession, or move him to alter it, otherwise than they found it: when they saw it otherwise could not naturally be disposed.

And therefore if it could be justly proved, that this Will that you call King *Henry's* Will, were not signed with his own Hand, as it will be a very hard matter to prove *negativum Factum*; yet cannot it be denied, but some of the other Wills (out of which this Will was Copied) was written and signed with his own Hand; or at the least enterlined. Which may be said a sufficient Signing with his own Hand; albeit perhaps at this present the very Originalls cannot be brought forth.

Sith then it appeareth that King *Henry* made a Will: Sith it appeareth by the Testimony and Subscription of Eleven Witnesses, that it was signed with his own Hand: Sith it was so proved by the Executors: Sith it was, as his Will, enrolled in the Chancery, and published under the Great Seal of *England*: wherein it was written, That it was signed with his own Hand: Sith the Prothocol and the Record be without Order destroyed: And sith there can come forth no such Witnesses to disprove it, as the Law admitteth for sufficient, and as we ought to credit: Sith he had other Wills written with his own Hand to the same Effect that this Will is; methinketh, that there is no Reason nor Colour to Men, as to think that this was not King *Henry's* Will, made according to the Statute; and that that we call King *Henry's* Will is the very true, right Will, and that by the Statute and by our Oaths we be bound to receive them for Kings and Queens, that be in Remainder by the Will, if it shall please God to take the Queen from us without Issue.

But let us admit an Untruth, that there was no Will, to the End there may nothing be imagined, that cannot justly be answered. And that the Truth may be known (which for my Part I only desire may appear to all Men) who is the right and lawful Heir in Reversion to the Crown; it will be said, The *Scottish* Queen; because she cometh of the Eldest Sister, and is next of bloud to King *Henry VIII.* according to the Maxim in the Law. Truth it is, there is
such

such a Maxim : but it may not be so largely taken, but it must be restrained to such as be inheritable by the Laws of the Realm. Which be such as be born in the King's Allegiance, of Father and Mother *English* ; or out of the King's Legiance, of Parents *English*, and in the King's Legiance. For if yee will put Strangers and right *English* in one Case, what availeth the Liberty of *England*, or what profiteth it to be an *Englishman* born ? Yea, it were a great deal better to be born a Stranger, than an *Englishman* : For Strangers, albeit they have not so great Commodity in *England* in all things as *Englishmen* have, yet in some things they have more : Neither be they bound to serve the Realm with their Witts, to maintain it with their Goods, serve it with their Bodies, defend it with their Bloud, as we be : But may come when they will, tarry as long as them listeth, and depart when it pleaseth them.

Wherefore by Nature there ought to be great Difference between Strangers and *Englishmen* : and those should enjoy the Sweet, that be bound to tast of the Sowre. And so our Laws have provided, if ye will suffer them to stand in Force. For the Statute of the 23 *Edward III.* (which expoundeth the Law in this Case) saith, that the King's Children, wheresoever they be born in the Realm, or without, be inheritable to their Auncesters : And that others which from time to time shall be born out of the Legiance of the King, whose Fathers and Mothers at the Time of their Birth, be at the Faith and Legiance of the King of *England*, should be in like maner Inheritors to their Auncesters. Whereby it is a Consequent, *A contrario*, that these that be born out of the Legiance of the King of *England*, be not inheritable to this Realm. And so it appeareth by *Bracton*, that the old Law before was. For he saith in one of his Exceptions thus ; *Sicut Anglicus non auditur in placitando aliquem de terris & tenementis in Francia ; ita non debet Alienigena & Francigena, qui sunt ad Fidem Regis Franciæ audiri placitando in Anglia.* In another Place, *Libro 4to de exception. dilatoria*, *Bracton* saith thus, *Ita respondere poterit, quod particeps, de quo dicitur, Nil capere potest, antequam fiat Fides Regi Angliæ.* And *Lit.* saith, as yee know, " That in " an Action Real or Personal, brought by one born out of the King's Legiance, " it is a good Plea for the Defendant to say, That the Plaintiff was born out of " the King's Legiance.

But some say, That *Scotland* is a Member of the Crown of *England* : and therefore the People therein born be in the Leigance of the King of *England*. Although *Scotland* by Right belong to the Crown of *England* ; yet it is not a sufficient Cause to prove, that the People born in *Scotland* be in the King of *England*'s Legiance. It cannot be denyed, but that *Normandy* belongeth of Right to the Crown of *England* ; yet it followeth not, that the *Normans* therefore be in the Legiance of the King of *England*. Now, albeit *Normandy* belongeth to the Crown of *England* ; yet because the People thereof declined from their Faith and Allegiance that they ought to the King of *England*, and became Subjcs, and gave their Faith and Legiance to the *French* King, their Lands were eschiated ; as appeareth by the Statute, *De Prerog. Regis, Cap. 12.* *Callis* was a Member of *England*. The People therein born, when it was under the Government of *England*, as free of *England* as those that be born in *England*. But yet now being in the *French* King's Hands, those that be born there, be no more free in *England* than those that be born at *Paris*. So in like manner, albeit *Scotland* belong of Right to the Crown of *England*, and the King of *Scots* have sometimes done their Homage therefore to the Kings of *England* : Yet we see they have of long time forsaken their Faith and Legiance to *England*, and have not only become Rebels, but rather have been taken for Enemies to *England*. For they have been [not] unusually ransomed upon their taking, like Enemies, and not executed with Death like Traytors. And by that means King *James*, their now Queen's Father, was at the Time of his Birth, and at his Death, out of the Legiance of *England*. Wherefore to say, that she was born in the King's Legiance, because she was born in *Scotland*, is a mere Cavillation, *Secundum non Causam, ut Causam* ; more worthy to be laughed at, than requiring any Answer at all.

Now let us compare these Things together. You know, that the *Scottish* Queen is not the King of *England*'s Child, nor is a Free-woman of *England*. Where-

Wherefore by the Laws of *England* she cannot inherit in this Realm. And if yee desire a Precedent and an Example for the very self same Cause that we now treat of, ye may find it in the Chronicles, how *Margaret*, Daughter and Heir unto *Edward*, the Outlaw, Son and Heir to *Edmond Ironside*, King of *England*, being married to *Malcolme* King of *Scots*, never claimed the Crown of *England*, nor any of her Children after her. But both her Husband, and her three Children after her, and their Issue, Kings of *Scotland*, did Homage to the Kings of *England*.

But it will be objected, that *K. Henry II.* was born out of the King's Legiance. His Father was no Denizen; and yet he inherited the Crown. True it is, that he was born out of the King's Legiance: But whether he was free, or no, that is uncertain. Albeit it is to be supposed, that his Grandfather minding that he should succede, omitted nothing that might serve for that Purpose. But this ye may know by our Chronicles, that he came in rather by Election and Consent of the Realm, than by Inheritance. For *Henry I.* procured, that the Clergy and Nobility should be twice sworn to the Succession of *Maud* the Emperess his Daughter, and her Heirs. And for breaking that Oath, and receiving *Stephen*, the History sheweth, how the Realm was marvellously plagued, and especially the Clergy and Nobility; and that by *Stephen* himself. And besides, if we will weigh the Matter indifferently, we may truly say, that *Henry II.* enjoyed the Crown lawfully by Inheritance. For albeit *Maud* were not Queen of *England de Facto*, yet was she *de Jure*. For *Stephen* was but an Usurper. And so King *Henry* was the Queen's Child. Which yee see, by the Statute of *Edward III.* is free, wheresoever he be born.

Another Objection there is in *Richard II.* how he was born at *Bordeaux*, out of the Realm; and yet was King. To this I answer, He had it justly; for he was born of Father and Mother *English*. Thus I take it to be very plain, That the *Scottish* Queen can make justly, by the Law of *England*, no Claim to the Crown thereof; because she hath no Right in Law, nor Reason.

And therefore will procede to the Examination of the Title of the Lady *Lincolne* [*Lenox*]. Whom perchance some will think to have the next Right, because she was Daughter to the Lady *Margaret*, the Eldest Sister of *K. Henry VIII.* Truth it is, she was her Daughter: but her Father, the Earl of *Angus* was a *Scot*, an Alien, and no Denizen. But it will be said, It maketh no matter what her Father was. For she was born in *England*, as it cannot be denied she was. For, as some say, the Law of *England* alloweth every Person to be *English*, that is born in *England*, of whatsoever Nation that his Parents be; if his Parents, or Father only be *ad Fidem Regis Angliæ*, that is, sworn to be true to the King of *England*, and his Subject; as the Earl of *Angus*, at the Birth of the Lady *Lincolne* his Daughter, was not.

Perchance it might somewhat make for that purpose in the Opinion of the common People: albeit in very deed, and by the Laws of the Realm, it seemeth nothing at all. For it appeareth [by] 14. *Edward III.* and 14. *Henry VI.* that albeit an Alien be sworn to be true to the King and the Realm in any Leet or Session; yet he is [not] abled thereby to purchase Lands, but he must be enabled thereto expressly by the King's Letters Patents. But that the Child should inherit, and the Father not free in *England*, it cannot but seem very strange, how any such Opinion should be conceived by any Man learned. For it differeth from the Laws and Policy of all other Places of the World, [and] written Law of this Realm. None is to maintain it; and Reason wheron such Custom should be grounded, hard I think it should be to find. In all other Places the Law is, *Partus sequitur Patrem*. That is, the Child shall be counted of that Nation where his Father was born. If the Father be *French*, wheresoever the Child be born, it shall be counted *French*. Or if he be *Italian*, the Child shall be *Italian*: If he be *Dutch*, the Child shall be *Dutch*: except the Father hath forsaken his own native Country, and hath not only given Faith to another Prince or State, but also is admitted to be a Citizen or Freeman there.

And the Reason seems to be this, That sith a Man is naturally disposed to live in some Society, and must needs so live, if he will indeed live well and safely like

like a Man, and not wander abroad, like an unreasonable Beast, he must joyn himself to some one Society or Congregation: Wherein as he desireth to enjoy the Benefits that grow of such Civil Society; so it is meet and reasonable that he should be Partaker of the Burthens: and faithfully to maintain and defend it, by which he himself is preserved and maintained. And because God first made Man, and of Man Woman, and hath made him a more apt Instrument to serve in the Commonweal, in the Functions both of the Mind and of the Body; therefore is Man preferred to Woman, and thought the more worthy Person; not only by the Laws of Nature, but also by all other Laws, and by the Laws of this Realm: As appeareth 47. *Edward III.* And so the Children in all other Places follow the Condition and State of their Father, as the most worthy Person: which others do also here in *England.* For the Law in like maner saith, *Partus sequitur Patrem.* Which if it should be examined only in the Cases of the Bondman and his Wife, and that the Child should be bond or free, according to the Condition of the Father, then it is no Maxim, as the Law termeth it. For a Maxim is a Rule that serves to rule and discuss more Cases than one.

But let us seek, if we can find out a Reason to maintain this Opinion, that every Person born in *England*, of what Nation soever the Parents be, shall be free. For Positive Law written, that is contained in the Book of the *Exposition of the Terms of the Laws of England*: (which of what Authority it is, I know not.) But what saith that Book? Verily thus: *If an Alien come and dwell in England, which is not of the King's Enemies; and there hath Issue; this Issue is not Alien, but English.* But now such Alien was the Earl of *Angus.* For as the Chronicle witnesseth, he came not into *England* with mind to tary and inhabit there. But after he had married the *Scottish* Queen, both without K. *Henry* his Brother's Consent, and also of the Councils of *Scotland*, there fel such Variance between her and him and the Lords of *Scotland*, that she and her Husband (like banished Persons) fled and came into *England*, and wrote to the King for Mercy and Comfort. The King enclined to Mercy, sent them Apparel, Vessels and all things; Willing them to live still in *Northumberland*, till they knew further of his Pleasure. Whereupon they lay still at *Harboute*: where she was delivered of the said Lady *Lyneoux.* And after, when the King sent for her and her Husband, the Earl, to come to the Court, and the Earl promised so to do, and she was coming and asked for him, he was returned to *Scotland* (belike to his own Wife, as ye shall hear hereafter) or mistrusting that the King had understanding, how he had distained and abused his Sister: And so she came without the Earl to the Court. When the King heard, that the Earl of *Angus* was so departed, he said, it was done like a *Scot.* And so after this Queen had tarried a Year in *England*, she returned to *Scotland.* Whereby it may appear, that the said Earl of *Angus* is not of that Sort of Aliens of whom this Book of the *Exposition of the Terms of the Laws of England* speaketh. For he came not into *England* to dwell, nor had any Dwelling place there: but rather was to be judged as a Guest; or as a Bird, that for a Time leaveth his native Country, while the foul Weather lasteth: Or as a wild Beast chased with Hounds out of his Haunt, flyeth, till he perceive they persecute him no longer. And so the Lady *Lineoux* can claim no Benefit by this Law, if it be taken for Law: but rather it maketh altogether against her.

Moreover, Statute there is none to maintain this Opinion, that saith, Every Person is *English* that is born in *England*, of whatsoever Nation his Parents be. Then of Necessity it must be by Custom, if it be Law: Which having no Reason to maintain it; or if it be contrary to Reason is no Law, have it never so long Continuance; but is, as evil, to be abolished, as the Laws of the Realm do plainly teach us. For they say, Customs not grounded on Reason, or contrary to Reason, cannot prescribe.

But yee will say, the Reason is to entice Strangers the rather to come into this Realm. What Enticement can it be, where they themselves shall not, by their coming, be free, nor may purchase any Land to leave to their Posterity?

And albeit that Reason maintained this Custom, yet can it not serve the Lady *Lenoux.* For her Father the Earl of *Angus* came not into this Realm to inhabit

inhabit and dwell in the same, as before is sufficiently declared. Perchance it will be said, that it is the Nature of the Soil to make all such be born in *England*, free of *England*. But how happeneth it, that this Property is private to *England*, and not common to all other Countreys? Truly, this is not allowed in any other Country. And not without good Reason. For the Constitution of Kingdoms and States, Ordinances of Cities and Commonweals, and the Liberties and Freedoms thereof, are not by Nature; but come by the Consent of Men and Mens Laws. And they receive none to be free, and they allow none to be free in their Commonweals, but such as either for the Faith and Truth their Parents, being Citizens, bare thereunto, they do not suspect but that they will walk in the Steps of their Parents Fidelity; or else are such as upon great Consideration and Promise of their Faith and Allegiance, they do newly admit Citizens. Of which Number young Babes cannot be for Simplicity. The Magistrate can have no Respect of them: nor they be not able to make any Promise, or Bond of Fidelity to the Commonwealth. For as the Commonwealth is bound to preserve them that be free thereof from Injury and Injustice; so it doth require of them Promise to be true thereunto, to serve and defend it to their uttermost Power.

And mark, I pray you, now into what Absurdities ye shall fall, if this should be admitted for Law, that every one born in *England* should be free in *England*, of whatsoever Nation his Parents were. I ask this Question, If the Child of an Alien born in *England* should be free in *England*; and by reason his Father is a *Scot* before also in *Scotland*, (as doubtless by their Law he is, where-soever he be born) if Wars should happen, (as it hath done many times between these two Realms) whose Part shall he take? No Man can serve two Masters at one time, saith the right Lawmaker, and also common Reason. If he follow the *Scotch* Part, then he is a Traitor to *England*. If he should with *England*, then he is a Traitor to *Scotland*. If he will take part with neither, then is he a Traitor to both. For every Man by the Laws of Nature, (which is God's Law) and by the Law of every Realm, is bound to declare himself a Member of one Commonwealth: that is, to bestow his Life and Goods in the Defence thereof, when Need requires. Therefore I ask which Part it is like that he will take, that is a Mongrel of both Nations? Truly in my Judgment, there is no Reason to move either *England* or *Scotland* to think such a Person can be true to either of them both. For it hath been a Principle received of all Men, even as long as Division of States and Commonweals have been, that no Man can be a Citizen of two Cities or Commonweals; because he cannot serve them both at once. Wherefore I cannot see, how this Proposition, That every Person born in *England* (of what Nation or Parents soever he be) should be free in *England*; should be justified by Law, or Reason. And therefore the Lady *Leoneux* can take no Benefit thereby.

But admit the Law of the Realm were certain, that all Children born in the Realm should be free, of whatsoever Nation the Parents were: If it be true that is reported, the Lady *Leoneux* is clearly excluded by the Laws of the Realm to be Heir of any Person, of any Possessions within this Realm. For as it is said, when her Father, the Earl of *Angus* was married to the *Scottish* Queen her Mother, he had another Wife living. Wherefore a Divorse was sued between him, and the *Scottish* Queen. And after the same Divorse the *Scottish* Queen, in the Life of the Earl of *Angus*, the Lady of *Lineux* Father, married the Lord *Muffyn*. With whom she continued all her Life, as Man and Wife, without any Trouble or Appeale to revoke the Divorse. But it may be said, that Divorse cannot disable the Lady *Lineux* to be Inheritor to the Crown of *England*. For albeit he had another Wife living at that time he married the *Scottish* Queen; yet forasmuch as she was ignorant thereof, and married him *bona fide*, the Child born of them is by the common Laws, lawful. True it is, that by the common Laws she is legitimate: But the Laws under which we be born, whereunto by God's Law, and the Law of Nature we be bound; and whereby in Cases of Inheritance we be, and must be ruled, do not allow her for Legitimate: that is to say, Inheritable: As it doth not likewise others in other Cases.

The Canon Law saith, If a Man beget a Child of a Woman, not married, and after the Birth of the Child do marry her, the Child shall be counted Legitimate, and as if it had been born in lawful Matrimony. But the Laws of *England* be, and ever have been contrary; that it shall not be taken for Legitimate, albeit that great Suit hath been made to the contrary: And to bring the Laws of the Realm to agree with the common Laws in this Point, as appeareth in the Statute of *Marton*, Cap. 9. So in like manner albeit the Common Law alloweth the Child born in second Mariage, the first not being dissolved, to be lawful, if any of the Parents think the Mariage good; yet do not the Laws of the Realm allow the same. But because the first Mariage was never lawfully disallowed, but that one Man can have but one Wife at once, it accounteth the second Mariage void: And the Child born therein it adjudgeth Bastard, and not inheritable in this Realm: As appeareth by *Glanville*, *Bracton* and *Britton*. And all the whole Course of our Laws received and used from the Beginning to this present Time.

Wherefore the Lady *Leoneux* can pretend justly no Title to the Crown of *England*. So that it may appear by the Laws of the Realm, neither the *Scottish* Queen, nor yet the Lady *Leoneux* have any manner of Title or Claim to the Crown of *England*; be they never so neer of Bloud. The one because she is not the King's Child, nor free in *England*; the other, because if she were free, that yet the Law cannot allow her for Legitimate, as inheritable to this Realm.

And therefore as the next of Bloud, and the true and just Heirs of our Laws, the Crown ought to descend to the Heirs of the *French* Queen; which be the Daughters of the Lady *Frances* and the Lady *Eleanor*. And presently to the Lady *Katharine*, being the Eldest Daughter to the Eldest Sister, the Lady *Frances*.

Against these Heirs of the *French* Queen is objected: Say they, These cannot inherit. Why so? Because they were not lawfully born. For *Charles*, Duke of *Suffolk*, had at that Time, when he married the *French* Queen, another Wife living; that is, the Lady *Mortimer*. To this I answer, that altho' it were true, that the Lady *Frances* and the Lady *Eleanor* were not lawfully born (as it is not true, as ye shall hear hereafter) yet it hurteth not the Title of the Heirs given by King *Henries* Will. For it is appointed to the Heirs of them, not to themselves, as the Will plainly declareth. But verily, this is a mere Slander grown altogether on Malice; and no Accusation made upon any just Presumption. For I beseech you tell me, Is it like, or can any reasonable Man think, if Duke *Charles* had had another Wife living, when he had married the *French* Queen, that King *Henry* would have consented, that his Sister should have received so great an Injury, that she should have been kept for a Concubine? Would the Council have suffered so great Infamy to have come to their Master's Stock? Would the Nobility of the Realm with so great Triumph have honoured so unlawful an Act? Would the common People, who many times are ready to speak evil of weldoing, have holden their Tongue in so manifest Adultery? Is it like, that in so long time, as the *French* Queen and the Duke lived together, as Man and Wife; (that is, all the Days of the *French* Queen) that she should not have heard of it? Was it possible, that among so many Women, that daily resorted unto her, (whose Natures are to seek for all such Things, be they never so secret, and to communicate them to others) that none should have told her? Is it to be believed, that she, contrary to the Nature of all Women, would have content that another should be Partaker of that Flesh, that she according to God's Word took only to be her own? Or can any Man think, that any Woman can be content to live in mean Degree, when she may be a Dutches; as the Lady *Mortimer* should have been justly, if she had been the Dukes's Wife? Surely, methinks, there is no Reason to make any Man to think, how much less to report so?

But suppose, that the Duke had another Wife living, at what time he married the *French* Queen; yet forasmuch as he and she were married openly, continued together all their Lives, as lawful Man and Wife; and nothing said against them; and every Man took them for Man and Wife: And that the Lady *Frances* and

and the Lady *Eleonor* were not, during their Lives, taken to be Bastards; Now, after their Death, neither they, nor their Children may by the Laws of this Realm, be convented therefore. For the Laws of the Realm say thus, *Nec justum est aliquando mortuum facere Bastardum, qui toto tempore suo tenebatur pro Legitimo*: As appeareth by Judgment given at *Westminster*, 13 E. 1.

But for the Declaration of the Truth of this Matter, and to pluck out of the Heads of the People their fond Opinion and Consideration; and maintained of such as pass not so much of the Truth, as they desire to satisfy their fond Affections; yee shall understand, that the Duke being Sir *Charles Brandon*, living in the Court, being sole and unmarried, made a Contract of Mariage with a Gentlewoman called *Anne Browne*; and before any Solemnization of Mariage, not only had a Daughter by her, which after was married to the Lord *Powis*; but also brake Promise with her, and openly and solemnly married the Lady *Mortimer*. Which Mariage the said Mrs. *Anne Browne* judicially accused to be unlawful. For that the said Sir *Charles Brandon* had made a Precontract with her, and had carnally known her. Which being duely proved, Sentence of Divorse between the said Sir *Charles* and the Lady *Mortimer* was given. And he married solemnly the said Mrs. *Anne Browne*. At which Mariage all the Nobility was present, and did honour it. And after had by her another Daughter: Which was married to the Lord *Mounteagle*.

After this the said Mrs. *Anne Browne* continued with him all her Life as his Wife, and dyed his Wife, without any impeaching of that Mariage. After whose Death, King *Henry*, having the said *Charles Brandon* in great Favour, meant he should for his better Preferment, have married the Lady *Lisle*, being a young Madam, and an *Inheritrix*. Whereupon the said *Charles Brandon* was created Viscount *Lisle*: But that Mariage by reason of her Youth took no Place. After this he was created Duke of *Suffolk*. And *Lewis* the French King dyed; and leaving the said Lady *Mary*, King *Henry* the Seventh's Daughter, a Widow, the said Duke *Charles* being sent into *France* for her, with Consent of King *Henry* married her twice: First secretly in *France*; and after openly here in *England*, as before is declared. And then lived together quietly, as Man and Wife, all their Lives. They were so accepted, and taken of all Persons. No Person impugned, or gainfayed the said Marriage. For there was no Cause. And had Issue between them, the said Lady *Frances*, and Lady *Eleonor*.

Against whom the said Lady *Powis*, their base Sister, in the time of King *Edward VI.* alledged Bastardy: But they were, by the Laws of the Realm, and the Canon Laws, declared to be Legitimate, and born in lawful Matrimony. So that no Man that hath Understanding, can say they be Bastards: And if they could, yet at this present, (because it was once adjudged for them; and also that they both be dead; and dyed taken as Legitimate) he ought not to be heard by Order of any Law in the World; if he would object against them. But having no true Ground of Occasion; but spewing out his Malice, is rather as a Slanderer to be reprov'd; going about to sow Sedition in the Common Weal, as a seditious Person to be punished; minding to sow Civil Warrs in the Realm, and to bring it to Destruction and Dissolution, as a Traytor to the Realm, to be taken; persuading to subvert the Providence of Almighty God, as God's Enemy to be adjudged and used.

De Consultatione 22 Ed. IV.

Thus have I declared my Judgment unto you, touching the right Heirs of the Crown in Remainder and Reversion: Which is, as I take it presently, the Lady *Katharine*, Daughter to the Lady *Frances*; both by the Will of King *Henry*, and also by the Common Laws of the Realm. And that we be bound both by our Oaths, and also by the Law, so to take her. If we shall for any Affection take away the Right from those that have the Right, let us remember the Saying of the Holy Ghost, *Propter Injustitias & Injurias transferetur Regnum a Gente in Gentem*. This have I put in Writing, that I may be the better and more perfectly answered. If any Man will take the Pains to do it, I require it may be don in Writing: So it shall quickly come to an Issue. If he can confound by just Argument that I have said, he shall satisfy many; and find me ready to say

as he faith. If he cannot, then do I desire him for God's Sake, and for the Love of his Country, to give place to Truth quickly.

N U M B. XI.

A Letter of Mr. Randolph, the Queen's Agent in Scotland, to the Lords Graunge and Lyddington: Exciting them to leave the Scottish Queen's Party.

Int. Epist.
Randolph.

W H E R E we see, how little our Dealing with you by Mouth can do, to bring you unto that which we know is best for your selves; having spent a great deal of time to little Effect; wee thought good to try another way: Which is to prove by our Advice in Writing, if we can win that out of you, that by Word we are not hable to do: because we will have nothing undon that we may do, or at the least minded to do. That we be not charged hereafter by you, not to have don as much as in Friendship we might do.

We are commanded to deal with you in two principal Points: The one for your Obedience to the King. The other, To acknowledge the Regent. Against these you alledge Conscience, Honour and Safty. If in all these you be reasonably answered, I trust you will remain satisfied.

For the First, She is not worthy to live, whose Cause ye defend, having committed so horrible Offence. *Ergo*, No Conscience, by Order to put her down: And less not to obey her; least, to obey her unjust Quarrel. This you know your selves: this you have spoken your selves: this you have allowed your selves. Your selves wrot against her, fought against her; and were the chiefest Cause of her Apprehension and Imprisonment, and Dimission of the Crown; with somewhat more than we might say, if it were not to grieve you too much herein. But Plainness argueth Friendship, and so do I trust yee take it. If at that Time there was nothing don against Conscience, what moveth you to take Conscience to leave her; but alledge Conscience for your Defence in setting up of her, that hath been the Overthrow of your Country, Shame, and Cause of all the Misfortunes that have fallen unto you, or shall fall hereafter, if ye remain in the Will ye be of?

Can either of you believe, that your Lives shall be happier under her, if she be at home again in her former Estate, whom ye have so many ways offended, than now it may be under her Son, a Babe ignorant and without Malice or Will to revenge, if ye dutifully live under him, and yield your Obedience unto him? If ye doubt the time to come, when he shall be of lawful Years, ye may well think it easier by good Deserts in the mean time to obtain his Favour at that time, than you can at any time, if this Woman, whose Nature ye know how vindicative it is, full of Malice, and presently (whatsoever ye judge of her your selves) as evil disposed and bent towards you two, as to none worse in Scotland. So that you two were the chief Occasions of all the Calamities, as she hath said, that she is fallen into. You, Lord of Liddington, by your Persuasion and Counsil to others to apprehend her, to imprison her; yea, to have taken presently the Life from her. And you, Lord of Graynge, by your Solicitation, Travail and Labour to bring in others to allow thereof, and to put in Execution that which by the other you, Lord of Liddington, was devised.

Set apart therefore all Conscience in this Matter, where we believe that neither of you both is touched in this Matter, so much as you pretend, or wish that we should believe. If not in Conscience, which is dearest, and wherein Men ought to be precisest, much less in Honour; in which the World is chiefly respected, and yet weighs down. But that may be so solved, and your selves by all honest and godly Men better allowed of, in respect of your Countries Weal, somewhat to yield of your own particular; yea, though to your disadvantage,

vantage, then to se daily so much Bloudshed; besides many Calamities that Men suffer through the Occasion of this intestine Sedition. Honour is to be respected, where Justice procedeth. If the Cause you defend be unjust, what Honour can there be to maintain it? But rather Shame and Ignominy to stand so long by it, as yee have done? How unjust it is, if no more could be said of all your Practices, of all your Attempts, the Extremity of all those that hitherto in this Action took her Part, doth sufficiently manifest.

Of these two Points, because in my Conscience you can sooner resolve yourselves, than we can sufficiently write of them, receive them to your own Consideration. And go to the Third, which is the Chief, and to you hardest. To us not of such Difficulty as ye make it.

Mary, my Lord of *Lyddington*, like his, *Tu si hic esses, aliter sentiret*; truly we are with you in care of Mind. We have Compassion of your present hard State and Extremities, apparent to ensue. As Friends, we lament it: As Well-willers, we are careful to provide for it. Thus far therefore we may promise, that your State by Composition shall be no worse than theirs presently is, that have been of your Part and Mind with you. Safty to your Life we dare promise. Restitution to your Lands and Livings we dare assure you of. And so to all others that take your Parts. What may be done for Recovery of your Losses, there shall be as much don as lieth in us: And so much I dare say, as your self shall be witness more cannot be don for the Recovery of it, wheresoever it be found, or be heard of.

If ye doubt of the Regent Person, yee seem to know less now then before-time ye have don. Whose Honesty towards the World ye have allowed of in time past. Of whose particular good Will toward your self, we have well reported and thought. Of whose Zele and Love towards the Word of God, and Love to his Country, no Man ever doubted. What my Mistres Advice to him, and Reverence he bears unto her to follow the same, doth or may work in him, we find, and can assure our selves sufficiently, that it is such as neither shall his promise be broken unto you, nor any thing be left undon by him, that is in his Power to perform.

Whatsoever ye doubt of my Lord of *Morton*, ye shall have the like Security of him; and my Mistres to interpose her self so far, as in Honour and Reason she may. If this be not sufficient, be your selves the Devisers, yee shall find us Friends, Fellows, Companions, Debtors, Commissioners; Term us as ye will, faithful, and indifferent any way that we can to do you good. If nothing of this will serve, trust us upon our Words, ye stay to your greater Destruction. Yee are disappointed of your Purpose, and shall be driven to that Extremity, that we are both loth to think of, much less willing to put it in Writing. Give us your Answer hereunto. And so wishing you to be well advised, we bid you both Farewel.

N U M B. X.

Dr. Storics Last Will and Testament, made at Lovain, Anno 1552.

EMANUEL. In the Name of God, *Amen*, and in the Year of our Lord God, 1552. and in the last Day of *May*, I *John Storie*, Doctor [L.L.] Lawded be Almighty God, being whole of Mind and Body, do to God and the World declare my last Will and Testament in Maner and Form following. First and before all Things Transitory, as I do most humbly render Thanks, Lawd and Praising to my Lord God, for my Creation and Redemption; so do I also most humbly acknowledge his great Mercies by leading me, a wretched Sinner, out of my native Country; the which being swarved out of the sure Ship of our Salvation, I beseech Almighty God of his infinite Mercy to restore again

*MSS. Gul.
Petyt, Arm.*

again to the Unity of the same Vessel, being our Mother, the Holy Catholic Church, for his holy Names sake. And having full Trust and Affiance, that I am one, and within the Number of the said Catholic Visible Church, (which doth, and here on Earth shall, contain both bad and good, until the same by wilful leaping out, or lawful Separation be excluded) I do confess to God, and before the World, that I in this perillous Time of Tryal of the Corn from the moveable Chaff, do believe, and have full Trust and Affiance in all and every Article, Clause or Sentence, that our said Mother, the Holy Church, continued from the Time of the Apostles, hath and shall Decree, set forth and deliver to be kept and observed by us her Children. And for my breaking any Commandment set forth by the Authority of the same Church, and for my Non-observance of any Decree, Ordinance or Counsil of the same; and especially, for mine Offence in forsaking the Unity of it, by the acknowledging of any other supreme Head than our Saviour *Jesu* Christ did depute here in Earth to remain, which was *S. Peter*, and his Successors, Bishops of the See of *Rome*; I do most humbly and penitently crave God Mercy; desiring of him Pardon; as I do also ask Forgiveness of all such as by my said Offence and evil Example, I have by any means slandered or offended in this World: Desiring all Christen People remaining within the Unity of our said Mother, the Catholic Church, to pray for me, being a simple and a wretched Member of the same.

And as concerning such my Temporal Goods, as by the Sufferance of Almighty God, I have been Steward of here in this Vale of Misery; My Mind is, that all my Debts be truly contented and payed by mine Executor, &c. Also, I give and bequeath to *Ellen Storye*, my Daughter, the Sum of 600 and Threescore *Florens*, to be payed and delivered to her at the Day of Mariage: So, and under this Condition, That she do take to Husband and marry such one as her Mother then living, or my Overseers here under named, or any one of them do first Consent, &c. And if my said Daughter following her own Sensuality do chance to marry with any Man without, or against the good Will, Pleasure, &c. then my Mind is, that she shall have only Threescore *Florens* towards her Rayment, and no more. And if my said Daughter *Ellen*, by God's good Motion, do enter into Religion, then I do give and bequeath to the House and Company where she shall chaunce to be professed 120 *Florens*; desiring them to be good Instructors of my said Daughter, and of their Cheritie to pray for the Souls of my Father and Mother, *Nicolas* and *Joan*, for my Soul and all Christen Souls.

Also, I do bequeath my Soul to Almighty God; of whom this my mortal Flesh hath received the same: And my Body to be buried within the *Grey Friars* in *Lovain*, if I do depart in *Lovain*, as neer unto the Burial of Mr. *Thomas Tybald*, as may be permitted. For the which my Funeral Exequies, and other Divine Services, then by that Convent to be don and solemnized for the Wealth of my Soul, I do bequeath to the same Convent Twenty *Florens*. Also, I give and bequeath to the said Convent Forty *Florens* more, desiring them of their Cherite, in their daily Celebration of Mass, that they will pray for the Souls of *Nicolas* and *Joan* my Parents, for my Soul and all Christen Souls; and to limit and appoint one devout Person of their Company, by the Space of two Years next after my Burial, daily to make a special Memory to God for my Soul and of all Christen Souls. And my Mind is, that the same Convent, the next Day after my *Months Mind* is by them to be kept for my Soul, do receive of my Executrice the same whole Sum of Money, *Viz.* Threescore *Florens*. For the which I beseech them that I may have my *Years Mind* kept with Mass and *Dirige*, by the Space of Three Years.

Also, I do give and bequeath to the House and Companie of the *Charter-house* in *Lovain* the Sum of twenty *Florens*; requiring them of their Cherite in their Celebration to pray by special Memory, for the Soul of my said Parents, and for my Soul; so long as by their Cherite they shall be moved thereto. Also I give and bequeath to the great Hospital, which lodgeth and keepeth sick Persons, the Sum of Ten *Florens*; desiring them of their Cherite to pray for my Soul, and al Christen Souls.

The

The Residue of al my Goods and Specialties, in whose Hands soever they be, upon ful Trust and Confidence that I have in the Promise of my welbeloved Wife *Joan Storye* hereafter mentioned, I do give and bequeath unto her; whom I make my whole and sole Executrice to performe this my last Wil. Provided always, and it is my ful Mind and deliberate Wil, that my said Executrice shal not take, ne demand my whole Mony out of my great and special Friend Mr. *Bonvice* Hand by the Space of three Years next after my Decease: but shal receive only such Mony of him, as wil pay my Legacies, to be prayed for, &c.

Item, I do desire my said good Friend Mr. *Anthonie Bonvice*, to be Overseer of this my last Wil; most heartily desiring him to be a good Instructor of my Wife, to keep and performe her Promise made to God and me. Whereupon I have altered the last End of my Wil above written. Which Promise that she at no time, until the Land of *England* be restored to the Unity of the Church, wil resort thither, or cary her Daughter and mine into that Land: except it be for the only Intent to procure her Mother to come thence. And in such Case not to tary there above the Space of three Months, unless she by Compulsion be forced thereunto. In Witness whereof, I have written these Presents, and subscribed my Name.

Per me *Johannes Storye*.

N U M B. XI.

Two Letters of Jewel from Oxford to Parkhurst: soon after the Access of Queen Mary to the Crown.

P*arkhurst* mi, mi *Parkhurst*. Quid ego te nunc putem agere? Morine an vivere? In *Fletune* esse, an in *Fleto*? Certè quæ tua semper fuit æquitas animi, nihil dubito te hæc omnia, quæcūq; sunt, boni consulere, &c. Nova apud nos nulla sunt: Plus enim satis est Veterum. De *Harleio* quid factum sit, quo in loco tuæ res sunt, quid speres, quid timeas, nisi molestum est, quæso, rescribe. Saluta *Vrianum*, *Robinum*, *Hallingum*, & omnes tuos. Vale, *Oxon*. 15. Octobr.

MSS. R. Joh.
han. nuper
Ep. Elien.

Jo. Jewel tuus.

QUID ego nunc ad te, *Parkhurst*, scribam, vel quid potius taceam? Quid agas, quid egeris, quo loco sis, jamdudum audire cupio. Etsi *Clava* tibi erepta est, & alia mutata sunt omnia, animum tamen illum tibi tuum nec eripi, nec mutari posse spero, &c. Saluta meo nomine *Vrianum*. Octobr. 22. *Oxon*.

N U M B. XII.

Certain Puritans, taking Offence against a Sermon preached by the Bishop of Norwich, digested their Exceptions thereto under certain Articles, sent to him by way of Letter. As followeth.

THE Grace of our Lord *Jesus* Christ direct you by his Holy Spirit, that you may walk rightly; after the sincere Truth of the Gospel.

Beloved Father in the Lord *Jesus*; so long as ye walk sincerely in this Truth, and continue in the same: Wee, being somewhat aggrieved with your late Sermon, are moved in Conscience to utter some Part thereof: Desiring your Wisdom not to be offended, because we use not the Name of *Lord*: Which willingly we would have done, if God did approve it by his holy Word. Our Grievs are as followeth.

MSS. R. Joh.
nuper Episc.
Elien.

I. First, In the Entry of your Matter, among other Things you recited a Place out of *Jeremy*, Chap. xxiii. where it is said, *He that bath my Word, let him speak my Word faithfully. What is the Chaff to the Wheat, saith the Lord?* But in the End, you yourself delivered us Chaff and Wheat together, perswading us to content our selves therewith; and so to receive the same; saying, we had the Wheat, let us not strive for the Chaff. And sith we had the Kernel, let us not strive for the Shell, &c. Concluding, that those that did not content themselves therewith were wanton and full, and had not the Spirit of God. Truly, a very hard and severe Judgment. But we fear, least this Persuasion uttered by you, neither came from the Spirit of God, nor favoured any whit at all thereof. And this is our Reason: God is not pleased with a Mixture in Religion. Neither did we read, neither, as we believe, shall you ever be able to prove, that God's Spirit in the Patriarchs, Prophets, Christ and the Apostles, did at any time exhort God's People to content themselves with a corrupt maner of serving of God. But you think, God may be served with a Mingle Mangle, and have taught the same.

Therefore we are fully perswaded, that in this Point you speak not by God's Spirit. We demand this Question, If one of your Farmers should give you freely an Hundred Quarters of pure and clean Wheat: And his Servant, whom he put in Trust, should deliver you Wheat and Chaff together; would you think him a good Servant? And that sith I have the Wheat, I will not strive for the Chaff? We think not. Even so, sith God hath given us the pure Wheat of his Word, and saith, *What is the Chaff to the Wheat?* may either you teach the same, mingled with the Chaff of Antichristian Traditions, or we, or any other receive the same from you, seeing we know it to be contrary to God's Wil, reveled in his Word; judge your selves, that you be not judged of the Lord.

II. Secondly, You said, That you came not to defend those Things: neither could you deceive one Child of God for all the Good in the World. But I pray you consider, what greater Deceit could you use, more deeply to deceive, than to alledge these Scriptures and Examples, which seemed to make for you; and to omit those which were and are directly against you? And what greater Colour of Deceit could be devised, than to bring particular Examples of Men uncompelled, to confirm general Corruptions without Reason urged. Indeed *Paul* did circumcise *Timothy*, and sheare his Head. But who compelled him thereunto? The same *Paul* would not circumcise *Titus*, tho' it were required. Much less would he have observed the Law of a *Nazarite*, or gone with his Head shorn twelve Years together, if he had been thereto enforced. And whether that Fact of *Paul* were allowable, or not, we will make you and your Fellow Bishops Judges therein. Whose Words in the Great Bible, set forth by your own Consent, upon the same Place of the xxith of the *Acts*, are as followes. "** Paul* yielding to the same Ceremony offended as sore as *Peter* did, when he was reproved of *Paul* for abstaining from Meats in the Presence of the Gentils, &c. Again, Circumcision, and the Law of the *Nazarites* had their Original from God, and were by him commanded. But these things which you retain, and labour by these Examples to defend, were not commanded by God at all, but have their Beginning from the Devil and Antichrist: whose Implements and Trappings they are.

* I do not find this Note, neither in the Bishops Bible printed Ann. 1572. nor in the Bible of Tyndal and Coverdale, pr. 1549. nor in the two first Editions of the Bible in English by Archbp. Cranmer's Procurement, Annis 1537, & 1539. No, nor in the Geneva Bible.

Third, Ye said, that some were offended, because that in giving Orders you used to say, *Receive the Holy Ghost.* Confirmations, by which you seemed to approve that the same may lawfully be retained, were specially two, so far as we remember. 1. By Words used in Baptism. 2. By Words that our Saviour Christ spake to his Disciples concerning *Absolution*. And the Effect of their Reason was this, Ministers in Baptism may say, *I baptize thee in the Name of the Father, the Son, and the Holy Ghost.* Therefore we may say, in giving of Orders, *Receive the Holy Ghost.* Ministers, perceiving a Man to be truly penitent for his Sins, may certify him, that his Iniquities are before the Face of God in

Jesus

Jesus Christ forgiven him. Therefore Bishops in ordering of Ministers may say, *Receive the Holy Ghost*. But, good Lord! what slender Proofs be these? They neither favour of Reason, nor smell of Divinity. For the Apostles, and in them their Successors, had a special Commandment to baptize in the Name of the Father, &c. And also, a Promise, that whose Sins they remitted were remitted. But you in giving Orders, have neither a Commandment to say, *Receive the Holy Ghost*, neither any Promise, that the Holy Ghost shall be given by your Hands. You may as well breathe upon them, which is Christ's Action, as use his Words, saying, *Receive the Holy Ghost*. And you may as lawfully allow the Papists these Words, in consecrating their Massships Shavelings, *Receive the Yoke of Chastity*, as arrogate to yourselves Power and Authority to use these Words, in ordering of Ministers, *Receive the Holy Ghost*. But if you do worthily mislike and disallow that in Popery, so do not, contrary unto Right, retain this or any other Ceremony, in the Time of the clear Light of the Gospel.

Again, if these Words, *Receive the Holy Ghost*, had been either commanded, or thought necessary of the Holy Ghost to have been used, the Eleven Apostles would not have omitted the same, in the allotting of *Matthias*: And also with the rest, would have used it in making of their Ministers. Of whom we read no such Words, altho' you affirm you never heard or read the contrary. God grant you speak not contrary to Knowledge.

Now whereas you wished, that if you were the Cause of this Rent in the Church, you might be cast into the Sea with *Jonas*: Surely wee are not of that Mind. But this we wish, and heartily do pray to God, for that he would once in Mercy stir you up from Slackness in doing your Duty, as he did *Jonas*, from drowsy Sleep under the Hatches, to an earnest and diligent executing of your Office, in preaching the Gospel sincerely and purely. And that as he moved the Mariners to cast *Jonas* into the Sea, so he would put it into the Heart of the Queen's Majesty (whom God preserve) to move you from your over-quiet States, Pompous Livings and Lordly Titles. Neither crave we at this present any other thing, but that which once Mr. *Elmer* exhorted Bishops unto: as appeareth in a Book, intituled, *The Harbrough of faithful Subjects*. And this also we wish further, that that be not verified in you, which Christ pronounceth against Scribes and Pharisees; namely, that you shut up the Kingdom of Heaven. For yee yourselves go not in; neither suffer yee them that would enter, to come in. Our Meaning is, because yee will neither reform Religion, in God's Church, yourselves, for fear of losing your Pomp and Honour: neither will ye suffer those that would, even with the Loss of Living, Liberty and Life, that the beautiful Face and Purity of the Apostolic Church might once shine in England. Which God, for his crucified Christ *Jesus* Sake, bring to pass at this Parliament, if it be his good Pleasure. Amen.

IV. That *Paul's* Word, 1 Cor. iii. (where he only blameth those which preferred one with the Dispraise and Contempt of another, they all teaching one sincere Truth, without any *Pharisaical* Mixture, and may rightly be applied against such, who only refuse to follow those which couple their own Devices and Anrichrian Remnants with the Gospel of Christ) is yet unbelieved of us. For it is very unlike that *Paul*, who so boldly reproveth *Peter*, because he went not the right Way to the Truth of the Gospel, would so sharply rebuke such, as Sectaries, which did walk rightly therein; but after his Doctrine and Example: Who willed to be followed, as he followed Christ. And who also said, *Be yee followers of me, and look on them which also walk so, as ye have us for an Example*.

But now whether more nigh the Apostles Institutions and Ordinances; whether treadeth more rightly the Paths; whether walketh more sincerely in their Ways, they which are said to be Sectaries, or Renters of the Church; or they which so term us, let the mighty Word of God, which only is the Truth it self, and which alone must end Controversie, and which shall either justly or condemn us in the terrible Day of the Lord, uprightly judge.

V. You said, As Meat was for the Belly and the Belly for Meats, yet God should destroy both: Even so the Back was for Apparel, and Apparel for the Back: but God shal destroy both. To which we answer, God indeed shall destroy the Use of both. For in Heaven we shall neither hunger, nor be a cold. But Meat is prepared for the Belly in this Life, to serve Necessity, not for Excess and Gluttony. And so is Apparel for Warmenels; and not for Pride or Superfluity: as Woolen upon Linnen, and Linnen upon Woolen, and Silk upon Silk, &c.

VI. Yee said, Meat commendeth us not to God, But if I eat, I am not the worse; neither if I eat not, am I the better. This is very true. But if we drink till we are drunk, and eat till we surfeit, and that with the Offence of our Brother also, wee are then the worse. For Drunkards and Gluttons shall not inherit the Kingdom of Heaven. Even so, if wee use Excess or Pride in Apparel, or delight to wear strange Apparel, as is the Habit of Antichrist; and do wear the same to the Hurt of our Brother, and to offend the Weak, grieve the Strong, encourage the Obstinate, confirm the Hypocrite; and by defending the same, make glad the Hearts of God's Enemies, and make sad the Hearts of his dear Children; then we see that Apparel thus used maketh a Man the worse: and God will punish such as so use it. And if you had but one Spark of that Love which *Paul* had in *Christ Jesus*, yee would not have said, What is White? What is Black? What is Square? What is Round? But ye would have said with *Paul*, you would never wear White, Black, Round nor Square, while the World standeth, that you would not offend your Brother. Neither would you for these Matters, which you yourself confesse are but Trifles and of small Importance, have deprived from Livings, thrust into Prison, stopped the Mouths of so many grave, learned and godly zealous Preachers, as you have done. Neither would you have kept back, as you daily do, from Preferment such as well, and worthily have deserved the same; and such as the Lord God himself hath from time to time stirred up to the simple Service of, according as he hath reveled. The Lord lay not the Sin of Persecution to your Charge.

And what should move you to maintain them so stoutly, seeing you confesse they are but *Trifles*? Wee say, not. For *Trifles* are not to be maintained in God's Church; because they edify not; because they are not expedient; because they are not to be allowed in the Service of our jealous God; because God will be worshipped as he himself hath prescribed in his Word; which is not with *Trifles*, but with earnest, pure and undefiled Religion.

VII. The last thing which grieved our Consciences was, your Demand which you made: What is White? What is Black? What is Round? What is Square? They are, said you, the good Creatures of God. But we are sure, that White, Black and Square, as you now use them, are not God's Creatures, as he created them, but as Antichrist hath formed them. From whence you have received both Fashion and Form. And therefore still the Creatures of Antichrist. And that in such sort, as all the Laws and Proclamations that ever have been, or shall be in *England*, cannot make them theirs, as [to] Form and Fashion, neither God's Creatures, nor the Princes; no more than the King of *France* can with a Proclamation make Acts of another Noble King his. As also, for Example, if the *Turk* should decree by Laws, Statutes and Edicts, that all the Ceremonies of *Moses* Law, as offering of Calves, Incense, Oyl and Flower; and all *Aaron's* Attire should no more be taken for *Moses's* Ceremonies and *Aaron's* Attire, but for his Ceremonies, and his Attire: Should not *Moses's* Ceremonies continue *Moses's* Ceremonies still? And *Aaron's* holy Garments continue *Aaron's* Garments still? Wee think, yea: and Wisdom hath so thought also. Then no Proclamation, Law or Statute can dispossess Antichrist, the Pope, from his Ceremonies, Ordinances, Constitutions and Attire. But look, what Ceremonies, Ordinances and Constitutions and Attire were his twenty Years ago, shall be his Ceremonies, Ordinances and Constitutions and Attire still, tho' a thousand Proclamations should command the contrary. There-

Therefore herein we consent with you, that in respect of Substance they are God's good Creatures ; but in the Consideration of the Use, Form, Fashion and End, whereunto they were and are appointed, we judge them altogether unlawful, proceeding from Antichrist, that Man of Sin, and the Sworn Enemy of God and his Truth.

And what Estimation shall the Ministers get by wearing the Badge and Cognizance of his Masters deadly Foe, we referr it to your own Wisdom and Discretion. And thus, although rudely, yet truly, we have declared the Cause of our Grievs; wishing them to be satisfied by you or some others, out of God's Word: whereupon we may ground and settle our Consciences. For bare Asseverations are but weak Confirmations. Neither may we be carried away with the Countenance of any Man's Calling: but whereunto we must subject both our Senses and our selves, is the mighty Word of the eternal God. Which if it might bear Sway, as of right it ought, O Lord, how many Sinners should be extinguished and buried, that now a vain Policy doth maintain and strengthen? How many and grievous Burthens should then be taken from us, that no Christian's Eyes and Ears can scarce behold and hear? God grant, that all Abuses may be with Expedition reformed; and that you and your Fellow Bishops may labour speedily to reduce our *English* Church as nigh as may be to the Form and Patern of the Apostles Church. *Amen.*

N U M B. XIII.

A true Report of the Words and Confession of THOMAS late Duke of Norfolk, at his Death on the Tower-Hill, June the 2. 1572.

THE Duke came forth of the Tower to the Scaffold on *Tower-Hill*, guarded with the Sheriff of *London* and Officers; and accompanied with Sir Owen *Hepton*, Lieutenant of the Tower, Sir *Henry Lee*, Mr. *Novel*, Dean of *St. Pauls*, and Mr. *Fox*, sometime his Schoolmaster, with other Gentlemen. When he ascended the Scaffold, after a little Talk that he had with Mr. *Novel*, he demanded of the Standers by, which way he might best direct his Face to speake unto the People. And it was answered him, Toward the East Side of the Scaffold. Where presently he placed himself, and uncovered his Head, with taking View of the People, and especially of such as stood neer him. To whom with a cheerful Countenance and bold Looks, he uttered these Words:

It is not a rare Thing, good People, to see a Man come to this Place, to take his Death: Although in our Queens gracious and most merciful Reign, you have had no Experience thereof. And it is my Fortune, first to be, I thank God for it, and pray unto God I may be the last. *Whereunto a Number of the People said, A M E N.*

I must desire you, good People, to bear with me. For it is not usual with Men of my Vocation to speak in such an Assembly, and surrender to every Man that is not bold spirited alike, and especially in such a Place and at such a time as this is. Yet if you will give me Leave, I trust to speak, as my Conscience shall be discharged, and not one of you offended. For I would be loth to offend the least that is here. And that you may the better understand and cary away that which I say, I will divide my Speech into three Parts; and I pray you take altogether with you, and do not take here and there a Piece. For if you will take it together with you, it wil plesure you the better.

First, as concerning my Offence, I come not hither to excuse my self, and my Fault. For I must needs confess, that I have had Dealing with the Queen of *Scots*, more than either my Duty, or Allegiance doth permit me. And after my first coming to the Tower, I made my Submission to the Queen's Majesty; which troubled me most of all: though not by solemne [Vow] or receiving

the Communion, never to deal in it again, as I have been charged. But I promised her Grace in Writing, that I would never deal with the *Scottish* Queen. And this notwithstanding I must needs confess, that after my Delivery out of the Tower, I had secret Conference with divers concerning the aforesaid Queen. The which yet sticketh in my Stomac. But what moved me to do it, God knoweth. Some may think, for fear of my Life. But a Man should never fear Death. Furthermore, I must needs confess, that I conferred with divers suspected Persons. Of which some have been found faulty. As namely, *Rodulpho* for one, being a Stranger. Whom I never dealt with, but only except for a Recognizance, wherein I stood bound; which all the World knoweth. And then, I confess, I found him apt to attempt any Treason that could be devised, and [having] an Envy to this Commonwealth. Whereof I cannot excuse my self. For although I did not condescend to their Request, I did not bewray and disclose it, as a good and dutiful Subject ought to do.

Further, I did see two Letters from the Pope; the which my Men deciphered; but I did never consent unto them. And for the Depriving of the Queen's Majesty, and the Invasion of the Realm, and the destroying of the City of London; it was never my Intent.

Here the Sheriff interrupted him, and said, The Time now served to make manifest his Faults, and not excuse them, by the Impeaching of the good Name of his Peers: Who justly have found him guilty. Whereunto he answered and said, Good Mr. Sheriff, I come not hither to justify my self: but my Meaning is to clear my Peers. And therefore I desire you Masters, to bear me all Witness: and so report of me afterwards. Then proceeding a little further in such like Terms, *Christopher*, one of the *Secondaries* of the Counter, interrupted him the Second Time, and said, That he was condemned and judged to dy by the Order of the Law and his Peers, and that he had as Princely a Tryal as any Man had. And now the Writ was come to execute him. And therefore wished him, either to surcease from such Protestations, or else to hold his Peace. Whereunto he answered, I pray you, good Gentleman, give me leave to speak, and you shall well perceive, that my coming, [meaning] is not to excuse my self of my Fault at all. And turning himself to the People he said:

You see how I am interrupted. And therefore I think that I shall hardly make an evil Tale. Well, I will come to my Second Particular, which is my Conscience and Religion. And as touching my Religion, I have been suspected to be a Papist. I must confess, that divers of my familiar Friends, and divers of my Servants and Officers under me were Papists. But what Meaning I had in it, God who seeth above knoweth it. For my self, God is my Witness, I have always been a Protestant, and never did allow of their blind and fond Ceremonies. And now before God and you all, I utterly renounce the Pope, and all Popedom. Which thing I have always don, and will do to my Life's End. And to that which is the chiefest Point of our Belief, I believe and trust to be saved by Faith in Jesus Christ only, and by none other Means. For if I did, I should be greatly deceived at this Instant.

Lastly, I do crave Pardon most humbly of the Queen's Majesty for all mine Offences; whose gentle Clemency I have abundantly tasted, as well in forgiving me my Faults, as also granting me so long a time of Repentance of my bypast Life. And furthermore, I thank her gracious Majesty, that it hath pleased her to promise to be good and gracious Lady to my poor and orphant Children, Which was my only Request. And I beseech Almighty God to grant her a long, prosperous and quiet Reign over you.

I could use a Similitude, although the Place and State of the Speakers are far unlike; yet not unmeet for this Time and Place. I did once hear in King *Edward's* Time, Mr. *Latimer*, a good old and blessed Martyr, preach, that he feared great Plagues were to come upon the People for their Exactions and Contentions and Disobedience. But contrary, I hope verily, that this Realm shall be blessed, and the State of it most prosperous, by reason of your dutiful Obedience to your Prince and her Laws. Which by my Death I pray God you may take example to do. Most earnestly, I beseech you to continue true, good and

and faithful Subjects to your Prince. And before all things beware of Factions, Conspiracies and Disobedience, as whereof Men cannot be good, as daily Experience doth teach us. And I fear me divers of you, if you might have your Wishes, full little do you know in what safety you should live afterwards. Wherefore, for God's sake beware of it.

Thus I beseech God to grant the Queen's Majesty long Life, to reign over you in Peace : and, if it be God's Plesure, even to the End of the World, the which I think is not long thither. And thus I desire you all to pray for me.

Then turning about, he kneeled down and read with a loud Voice the 1th Psalm, with two other Psalms, [whereof one was that, beginning, *O Lord, rebuke me not in thine Anger, &c.*] And happening upon a Sentence, wherein was contained Forgiveness of Sins, suddenly he started up, saying, Masters, I had forgotten one thing, which is, to ask Forgiveness generally. Wherefore I now forgive all the World from the Bottom of my Heart. Then kneeling down again, he made an End of his Prayers. That don, he took his Leave of all the Gentlemen that were there upon the Scaffold, using some Words in secret to Sir Henry Lee. And then he put off his Gown and Doublet. And stretched himself upwards, looking towards Heaven : and withal cast his Arms abroad ; and with singular Signes of Loving Affection embraced Mr. Nowel, bowing his Body even to the Ground with great Humility. And with him also he used secret Talk. Then he demanded for to se the Axe : and it was shewed unto him. Then the Executioner did ask him Forgiveness, which he willingly did, and gave him Forgiveness. The Executioner offered him a Linnen Cloth to wind before his Eyes. He said, My Fellow, I will not move ; for I do not fear Death : For I hope to go singing into Heaven. Then without declaring any exterior Sign of inward Passion or Grief, by alteration of his Countenance, he meekly offered his Head upon the Block to the Executioner ; and his Soul to the Mercy of Almighty God.

[N U M B. XIII.]

Mr. Dering, and Mr. Hansby, the Duke of Norfolk's Chaplains: Their Epistle to him concerning a Book of Prayers, that they had composed by his Command, for the Use of his Children.

Illustrissimo Duci, ac Dno. ipsis colendissimo THOMÆ Duci Norfolciensi, Salutem in Christo sempiternam precantur Edwardus Deringe & Edwardus Hansbie.

QUÆ dederas ad nos mandata (Domine nobis multis nominibus colendissime) de precibus tuis liberis conscribendis, ea qua potuimus fide persecuti sumus, atq; confecimus. Quod vero reliqui officii nostri putamus esse, Deum omnis gratiæ, omnisq; misericordiæ patrem, rogamus & quæsumus, ut quæ tibi prima consilia dederit, verissima inviolatæ pietatis auguria, ea ita conservet, foveat, enutriet, ut quæ agunt in te radices sanctissimas Immortalitatis, ea fructus maturos aliquando afferant, quæ tibi propagentur & crescant in vitam æternam. Nos verò (quod debemus, quoniam sumus tibi & tuis meritis, & sancta servitutis religione devinctissimi) non dubitamus te & rogare & hortari, ut quoties tibi subeunt hujusmodi sacratissimi profectio motus animi, eos multa commentatione & cura ficintus verses, ut nisi in sensus reconditos atq; intimos, eos aliquando repofueris, nihil unquam, ne ad punctum quidem temporis de acerrima atq; attentissima cogitatione remisseris. Nos profectio ut te huc invitemus, servitutis nostræ nomine, in id potissimum incumbimus. Tu, si obsequare, illum fructum capies, quem tuæ Celstitudini speramus à nobis fore amplissimum. Qui quantus futurus est, si integris atq; valentibus oculis nondum potes providere.

Avoca paulisper mentem a Consuetudine istorum sensuum, & paucis commonebimus, quam sint in hoc positæ omnes felicitates tuæ. Non potes non meminisse

nisse, quibus Dei Opt. Max. beneficiis ornatus es; quo in loco te posuerit, quibus meritis auxerit; quanta animi gratia, quanta benevolentia armaverit. Omnia fere habes supra ætatem, supra Consuetudinem, omnia innumerabilia beneficia, quomodo tandem sustinebis? Quam Gratiā tuus animus capiet? Quam frustra remunerationem meditaberis? Annon pro tam immortalibus beneficiis te totum, ac tuam vitam debes Deo? Et quomodo exolves fidem? Aut quid retribues Domino pro omnibus quæ retribuit tibi. Hoc illud est (Princeps Illustrissime) quod te ante monuimus. Hic fructus cogitationum tuarum, quem diximus uberrimum. Quoties tibi venit in mentem Dei; quoties precationis, pietatis, virtutis, religionis, mortalitatis tuæ, sancti studii, sanctæque industræ, vide, ut accuratius ea mediteris & cogites. Nec ante te sinas ab eo abduci, quam te cognoveris meliorem. Ita demum erga Deum, authorem salutis tuæ, tam optimè de te meritum, quamvis non reipsa (est enim hoc *ἀνύστατον*), at animo certe & voluntate, quam gratissimus fuisse indicaveris. Et erunt hæc tibi cogitationes, non honoris huius seculi, id est, unius diei ludibria, sed sempiterna illius sælicitatis certissima testimonia, quibus & nunc frueris, in isto domicilio, ad magnam & incredibilem animi tranquillitatem; & post hæc, cum hinc emigraveris, eadem sacrosancta olim consignatura est immortalitas.

O! te multo sælictiorem, ac infinitò amplius, quam illo verbo veteri *τὸς καὶ περὶ*, si ad istas fortunas tuas, quas habes, amplissimas, etiam illas adjunxeris, quas immensa illa & infinita beavit æternitas. Deus omnis gratiæ, qui vocavit te ad æternam ejus gloriam in Jesu Christo, parumper afflictum, is te confirmet, roboret, stabiliat, ut fide ista vivas in æternum. Vale feliciter in Christo Jesu. Cantabrigiæ, 13io. Septembris, 1569.

Tuæ dignitati oi. obsequio deditissimi,

Siquid in hiis precibus volueris immutari, ut aut longiores sint, aut breviores, plures etiam aut pauciores, postquam rescierimus, pro nostra in Christo facultate, expediemus omnia.

Edwardus Deringe.

Edouardus Hansbie.

N U M B. XIV.

Five Causes shewed against the Queen of Scots, Anno 1572.

Cot. Library.
Julius F. 6.

I. **T**HE First, *Claim to the Crown of England in Possession*; with Refusal and Delay to remoue the same. Giving the Armes of England without Difference, in Escutcheons, Coat-Armes, Plate, Altar-Cloaths: Which were openly seen at the Triumph. Writing of the Stile of *England, Scotland, France and Ireland*, in Letters Patents, during her Coverture. And of her Pedegree, conveying her three Ways to the Crown, viz. as descending from the eldest Daughter of King *Henry VII.* Another way, from the Duke of *Somerset.* The Third from a Daughter of *Edmond* before the Conquest.

II. The Second, *Seeking a Mariage with the Duke of Norfolk*: To advance that Title and Possession. For part of the Matters whereof the Duke of *Norfolk* was indicted, arraigned and condemned. For which was alledged, in Proof sufficient, her Advice to perform the Mariage by Force.

III. The Procurement of the late Rebellion in the North. By Messages continually to and from the Earl of *Northumberland*, sent by *Thomas Busshop*, and his Son, and by *Hamlin, Oswould Wilkinson* toward the *Spanish* Ambassador: and brought to him by the Bishop of *Rosse*, her Ambassador; (to whom he was directed) to procure aid of Men and Mony for the Rebellion. The Fear she had and Sorrow, when she heard the Earl of *Northumberland* was taken by the Earl

Earl of *Suffex*, for cumbring of Friends; as she wrot to the Duke of *Norfolk*.

IV. *The relieving the Rebells after they fled.* She procured 12000 Crownes from the Pope: Whereof 6000 by her Order were distributed. *Viz.* To the Earl of *Westmerland*, 2000. The Countess of *Northumberland*, 2000. And the Lord *Dacres*, *Norton*, *Markenfield*, and the rest, 2000. The receiving and entertaining of the Rebells in *Scotland*, at their first flying, by her Friends onely.

V. *The practising of an Invasion by Strangers into England and Ireland; and of Rebellion in both the Realms.* Her long Letter in CIPHER to the Bishop of *Rosse*: wherein she discourseth her Estate: and shewing many Causes, not to trust upon *England*, *Scotland*, nor *France*, resteth at the last upon *Spain*. Her Opinion to send an expresse Messenger to solicit the Pope, and King of *Spain*. Her Choice of *Radolphi*, the Popes secret Agent in *England*. The going of *Radolphi* accordingly, first to the Duke of *Alva*: Then to the Pope: And after to *Spain* with Instructions. Whereunto were privy the Duke of *Norfolk*, the *Spanish* Ambassador, and the Bishop of *Rosse*. The Sum of his Message was to procure 10000 Men to arrive in *England*: and to joyn with the Duke and his Friends. The Port was *Harwich* in *Essex*, for neernes to *Norfolk*. *Randolpho* returned Answer of his Message to *John* Duke of *Alva*. Who did accept the Request, and protested to further the same. This *Rydolpho*, [alias, *Radolpho*, or *Randolpho*] wrot three Letters in CIPHER. One to the Bishop of *Rosse*; one to the Duke, intituled 40: and one to the Lord *Lumley*, intituled 30: declaring the Duke's Answer. The Pope writ two Letters; one to the Queen of *Scots*, and one to the Duke of *N.* in CIPHER, promising Aid. The Bishop of *Rosse* hath confessed all this, and the whole Practice, in a Letter which he sent to the Queen of *Scots*, fithence he was in the Tower. Her Practice with *Rolston*, Sir *Thomas Stanley*, and Sir *Thomas Gerrard*, for her Escape by Force. In *Rolston's* Confession of their Intent to proclaim her [and *Norfolk*] after her Escape, King and Queen of *England*.

N U M B. XV.

Whether it be lawful for a Protestant to mary with a Papist? Which Question was occasioned by a Motion of a Match between the Queen and the French King's Brother.

THE Question was by the Writer, propounded thus, *Whether it be lawful for one that professeth the Gospel, such an one I mean as do profess it according to the Sincerity of the Word written, to mary with a Papist?* That is, such an one as professeth the Gospel also; yet not sincerely; viz. after the Maner of the Church of *Rome*, very corruptly.

[The Answer in this Tract is, *Negatively.*]

My Answer is very plain, He may not do it. If we consider, How il a Match it is in its self: And how evil it is, in respect of those antient Formes of Idolatry. Which by the Word of God made it an unlawful thing for an *Israelite* to match with those Heathens that dwelt among them.

How evil it is in its self, he proved from that one Place, *Gen. iii.* That God did put perpetual Enmity between the Seed of the Woman, and the Seed of the Serpent, &c. So many as profess Popery are to be accounted of the Seed of the Serpent. And out of other Places, then by him alledged (wherein God forbad *Israel* to mary or have any Converse with the Heathen People) thus, said he, we may reason against whom this Decree of God doth so flatly oppose, with those we may not have so special Friendship, as to couple our selves in Mariage with them, &c.

This

MSS. Ecclesiast.

This Tract endeth thus. I am not advised of any Objections that are worthy the answering. As for that which is commonly said, that they are Christians by common Profession: and that they are much better than those other Idolatrous People, [*i. e.* the Heathen Nations.] And therefore that it should seem, that they are less dangerous in this Matter: Both these Points being the Substance of the Treaty it self, are already sufficiently answered. So I for my part am fully resolved, that it is directly by the Scripture forbidden, that any that professeth Religion according to the Word of God, should marry with any that professeth the same after the maner of the Church of Rome, being so corrupt, as in these Days of ours we find it to be.

This seems to be done by *Thomas Cartwright*.

N U M B. XVI.

A Tract of the Lawfulness of marrying with a Papist.

MSS. ubi
suprà.

THIS Writer undertakes to answer the Objections of those that asserted the Unlawfulness thereof. And first he answereth those Places of Scripture that were alledged for it. As that of *Abraham* against the Marriage of *Isaac* his Son to the *Canaanites*, Gen. xxiv. And of *Isaac* for the Mariage of *Jacob* his Son, against taking a Wife of the Daughters of *Canaan*, Gen. xxviii. And that Assertion of the Sons of *Jacob* to *Hemor*, that it was not lawful to match their Sister with the Uncircumscd, Gen. xxxiv. And that peculiar Law given by God to the *Israelites*, not to mingle with the Heathen, *Exod.* xxiii. And lastly, It was urged for this Purpose, how unhappy such Mariages have often proved: as Tokens of God's being offended therewith.

The Discourse in Answer is somewhat long. Towards the End the Answerer argueth thus:

To fear, or hope, to persuade or dissuade by regard of bad or evil Successes of former Mariages, is fallible and deceitful. As if one should use this Induction, Divers of their Ancestors married in *Spain*, *Germany*, *Italy* and *France*; and had ill Success. Therefore beware, how you match there. A plain Mariner's Answer to a Justice of Peace in *Kent* may aptly be turned over to such Opponents. The Justice meeting him in the Highway, demanded, what he was? He answered, A Mariner, miraculously delivered of Shipwrack; the Son of a Mariner; the Son also of a Mariner. And added, That both his Father and Grandfather had both perished in the Sea. What a mad Fellow, quoth the Justice, art thou, that canst not be warned, but wilt also go to the Sea. I pray you, Sir, quoth the Mariner, What is become of your Father, and Grandfather? Live they? No, quoth the Gentleman; they dyed both in their Beds. The Mariner answered, Then, Sir, if I were as you, I would no more come in Bed.

The first seven Husbands of *Sarah*, young *Tobias's* Wife, were murdered one after another, by a Devil; which, as the Bruit ran, posselt her. Therefore Friends used that manner of Argument before recited to dissuade the Mariage. Nevertheless *Tobias* shut his Ears to Man, and openeth his Heart to God. And never any Mariage succeeded better.

What *Israelite* durst imagine, that of *Ruth* and *Thamar*, both Heathens, their Messiah should descend?

Many Mariages made by Man are like to an old Anthem, beginning with *Christ*, and ending with *Barabbas*. It grieveth me to rehearse one thing, albeit in public Notice too true, (but it shall be spoken to the Condemnation of the Professors, and not of the Profession.) A Man may find out within this Realm as many Repentances and wilful Divorces (without public Order) of Protestant Matches, as of any other. God amend it. For it was that, and Fornication, (for which 24000 perished in one Day) that portend Plagues to us; and not lawful Mariages.

It is a Presumption intolerable and unpardonable, in the Censure of Matrimonial Matches, to seem wiser than the Holy Ghost. For where they are contracted with unfeigned Love, joyned with devout Prayer; with a Hope and Desire to win the unbelieving Part to the Religion (an evident Fruit of a good Faith) the Office of a Christian Friend shall be rather to say to the Man, if he be a Brother, *O Man, what knowest thou, if thou shalt save this Woman?* And if she be a Sister, *O Woman, what knowest thou, if thou shalt save this Man?* than to slander and condemn it. This Doctrine is out of Holy Writ.

Another both out of the same, and out of all other Stories from the Beginning to this Day, I will deliver by diligent Observation, that where the Wife is a Sister, there is less Peril of her Revolt, and more Hope of the Husband's Conversion than the contrary. For as every Wife retaineth still a natural Kind of *Rhetoric* and *Insinuation*, from her Mother *Eve*, towards her Husband; so every Husband abideth firm in the old Credulity of his Father *Adam* towards his Wife.

I conclude, that at Mariages in Form before said made, by the Words of the Angel to *Tobias*, the Devil hath no Power to be present. And where Christ is a Guest, there is Feare of nothing: All is honorable and complete.

N U M B. XVII.

Whether a Protestant Prince may tolerate Mass. *Both the Argument, and the Answer.*

IT is against the Law of God. It is not to be doubted, but that the Usage of the private Popish Mass, (wherein the Use of the Sacrament is turned to a Sacrifice for Sins, and Intercession is made to Saints, with other things derogatory to this first Institution of Christ) is to be rooted out of the Church, as a great Evil. Whereupon this followeth, that as it is evil to continue it, so it is not good to suffer it to be used, where it is not. And according to the Rule of the Civil Law, *Agentes & Consentientes pari poena plectuntur*. And altho' such things that be sometimes evil, and sometimes may be good, are thus suffered, where the End is either good, or intended for good: yet where a thing is merely evil of it self, it is a Rule, *Non est faciendum malum, ut inde veniat bonum*.

The Answer hereunto.

IF a Man that alloweth the Mass to be good, and one that doth think it to be indifferent; (that is to say, good, where there is a good Intent in the Sayer or Hearer, and evil where there is an evil) should make Answer hereunto, many things would be alledged for the Toleration thereof at the least, * *howsoever the Reasons might appear to tend to the Allowance thereof*. But seeing the Mass, as the Roman Church now abuseth it, cannot by Scriptures be defended, it must be considered, not whether it be evil, but whether a good Christian may permit another Christian that believeth the Mass to be the Service of Almighty God, and not to contain any Offence against God, to use to himself, with this Meaning, that the Party may also be instructed in time coming, to understand the Error thereof. For which purpose it is good to use some Examples of like Nature; how they have been permitted by Christ himself, and his Apostles.

For whether it will serve or no for any Argument, that the Prince here suffereth the Ambassadors of *France* and *Spain* to use the Mass: And as in other Princes Countries of the *Roman* Religion, the Protestants which do condemn the Mass, are suffered to use their own Religion, and a partaking, in their own Formes, of Sacraments; it may be doubted: because it is an Argument to establish Man's Conscience, to follow no Examples, but such as are contained in the Scriptures.

Luke vii.

Therefore these few out of the Scripture shall suffice. Christ himself kept company and dined with them, who esteemed their own Traditions more than the Commandments of God. Christ also was so often in the Company of Sinners, as he was called a *Samaritane*. And yet the *Samaritanes* were not of the *Jews* Religion.

Chap. xvii.

The Meats which the Infidels dedicated to Idols, (whereof St. Paul thus writeth, *Quæ immolant, Dæmoniis immolant, non Deo*) was permitted to the Christians that lived among the *Corinthians*, with Safety of Conscience. As appeareth Chap. x. *Corinth. prima*, in this Sort: *Quod si quis Infidelium vos vocat, & vultis ire, quicquid apponitur vobis, edite, nihil interrogantes propter Conscientiam*. Whereby also appeareth, that Christians were not prohibited the conversing with Infidels.

1 Cor. x.

Secondly, It is certain that Christ by his Authority confirmed the New Testament, and abolished the Old; as St. Paul writeth to the *Hebrews*: *Hoc, quod dicit Novum antiquavit prius*. And the Use thereof was not the Service of God. And if the *Jews* took it to be still as needful, as the Papists now do the Mass, nevertheless St. Paul, &c.

And here this Paper ends abruptly.

NUMB. XVIII.

Another Discourse upon the same Argument.

MSS. Burgh-
lian.

IF the Meat which was of the Infidels dedicated to Idols, might be used, and suffered of the Christian *Corinthians* with a safe Conscience; then the Mass which the *Papists* use may be now used and suffered of the right Christians with a safe Conscience. But the Meat dedicated by the Infidels unto Idols might be used and suffered of the Christian *Corinthians* with a safe Conscience: Ergo, the Papistical Mass may be now used and suffered of the right Christians with a safe Conscience.

The Minor is proved from the 2 Cor. x. *Siquis Infidelium vos vocat, &c.* And ye are minded to go, eat whatsoever is set before you, asking no Question for Conscience sake.

Here we be taught two Lessons. First, That that which is offered to Idols is not unlawful by it self, but in that it is offered to the Devil, and not unto God. The Second, That tho' it be offered unto the Devil, and not to God, and so most wicked; yet for all that, this abominable Abuse and Idolatry mar not the Liberty and the Indifference of the Meat, so ungodly abused, but that it may always be eaten lawfully, where no Offence is given to the Weak. Whereupon we may wel gather, that the wicked Abuse of the Mass taketh not away the free and indifferent using of the same without the Abuse.

Christ by his Death confirmed the New Testament; and so the Old was no longer his Testament. And Paul saith, *Hebr. viii. Quod dicit Novum, antiquavit prius*. Nor the Service thereof was no longer God's Service; nor the using thereof was no longer profitable: nor was it no more to be used for Religion and God's Honour, than the Mass, or any thing devised by Man. And yet notwithstanding all this, the *Jews* still accounted it so needful, that they thought they could not be saved without it, nor please God without it. And Paul knew all this to be true, and yet he suffered *Timothy* to be circumcised; he kept himself the Feast of Pentecost at *Jerusalem*: he went into the Temple: he cleansed himself: he vowed: he shaved his Head with the *Jews*. He was, as himself writeth of himself, *Judæis factus tanquam Judæus*. And commanded, that none should condemn the *Jews*, which for Conscience and Religion durst not eat that that was forbidden by the abolished Law of *Moses*. Nor would not for Devotion break the Holy Days commanded by the same Law.

How

How then can we rightly condemn them, which for Ignorance use the Mass with such Holiness and Opinion, as the Papists? For as they judge it necessary for Salvation, and for worshiping of God, so did the *Jews* judge the abolished Law of *Moses* to be. And as the Mass is but the Ordinance of Man, no more was the *Levitical* and Ceremonial Law, being before taken away by Christ. And afterwards used was, I say, not God's Law, but Man's mere Ordinance, &c. And therefore as the superstitious Users of the abolished Law of *Moses* were born withal, so ought we to do with the superstitious Users of the Mass. For where like Cause of bearing is given, there we ought to bear alike.

N U M B. XIX.

An Extract out of the Admonition to the Parliament: Containing such slanderous and unseemly Termes, as there, by the Authors thereof against the Orders of the Church of England, and the State of the Realm, that now is, are uttered.

Out of the Preface to the Admonition.

W E E mean the Lordly Lords, Archbishops, Bishops, Suffragans, Deans, MSS. Guil. Doctors, Archdeacons, Chancellors, and the rest of that proud Generation. Whose Kingdom must down; hold they never so hard. Because their tyrannous Lordships cannot stand with Christ his Kingdom. Petit. Armig. Folio 1. Pag. Line 11.

Ungraciously, cruelly, and Pope-like, they take upon them to beat them: L. 21. And that for their own childish Articles: being for the most part against the manifest Truth of God.

Their Rigor hath too plainly appeared ever since their wicked Reign. L. 25. That one Part being Proud, Pontifical and Tyrannous. L. ult.

Out of the Admonition.

W E E in *England* are so far from having a Church right Reformed, according F. 1. p. 2. l. 1. to the Prescript of God's Word, that as yet we are not come to the outward Face of the same.

Besides, that ridiculous, and (as they use it to their own Creatures) blasphemous Saying, *Receive yee the Holy Ghost*. F. 4. p. 1. l. 17.

Now they must be discovered from others by Popish and Antichristian Apparel, L. 31. as Cap, Gown, Tippet. — Now Princes Plesures, Mens Devices, Popish Ceremonies, and Antichristian Rites in public Pulpits are defended. P. 2. l. 21.

Remove Homilies, Articles, Injunctions, a prescript Order of Service, F. 5. p. 1. l. 16. made out of the Mass-Book. Take away the Lordship, the Loitering, the Pumps, the Idleness and Livings of the Bishops.

If he come not at the Whistle of him, who hath by God's Word no Authority to call: We mean Chancellors, Officialls, Doctors, and all that Rabble. F. 7. p. 2. l. 15.

Out of the Treatise following, called, A View of Popish Devices.

W E E must needs say, that this Book, *The Communion Book*, is an unperfect Book, culled and picked out of that Popish Dunghil, the Mass-Book, full of all Abomination. F. 9. p. 2. l. 18.

Wherewith we justly find Fault. And they too contemptuously, for the Love of their Livings maintain, smelling of their old Popish Priesthood, &c. Meaning the Bishops. But drawn they are and shew their own F. 10. p. 1. l. 12. P. 2. l. ult.

Shame, to strive so eagerly to defend their Doings, that they will not only acknowledge their Imperfections, but will enforce other Men to allow them.

E 14. p. 1. l. 6. The Queen's Chapel and Cathedral Churches must be Patroons and Presidents to the People, of all Superstitions: Thrust away most sacrilegiously that Order which Christ hath left to his Church, &c. They shew, they hold the Doctrine with us, but in Unrighteousness, with an outward shew of Godliness, but having denied the Power thereof: Entering not in by Christ, but by a Popish and unlawful Vocation. L. 15. As the Names of Archbishops, Archdeacons, Lord Bishops, Chancellors, &c. are drawn out of the Popes Shop, together with their Offices; so the Government which they use by the Law of the Pope, which is the Canon Law, is Antichristian and Devilish, and contrary to the Scriptures. P. 2. l. 10. Lord Bishops, their Suffragans, Archdeacons, Chancellors, Officials, Proctors, Doctors, and such ravening Rabblers.

E 15. p. 2. l. 5. The Archbishops Court, or that filthy Quavemire, and poisoned Plash, of all the Abominations that do infect the whole Realm. L. 29. This petty Pope Primate, and Metropolitan of all *England*.

E 16. p. 1. l. 32. If they all should perhaps see this Writing, they would be as angry as Wasps, and sting like Hornets. Three of them would be enough to sting a Man to Death. For why? They are High Commissioners. P. 2. l. 5. They take upon them blasphemiously to say, *Receive the Holy Ghost*.

E. ult. l. 3. That this Reign of Antichrist may be turned out headlong from among us.

The View of that Church that the Authors of the late published Admonition, would have planted within this Realm: Containing such Positions as they hold against the State of the said Church, as it is now.

Out of the First Treatise, named, An Admonition to the Parliament.

E 3. p. 2. l. 1. First, They hold and affirm, that we in *England* are not yet come to the outward Face of a Church, agreeable to God's Word. L. ult. They will have the Ministers to be called, chosen, allowed and placed by the People.

E 4. p. 1. l. 7. They will have none made Minister, but the Minister of some one certain Church or Parish. L. 9. They hold, that a Bishop at no hand hath Authority to ordain Ministers. L. 17. They say, For a Bishop to say to a Minister, *Receive the Holy Ghost*, is blasphemous and ridiculous. L. 28. They will have the Ministers at their own Plesure to preach without Licence. L. 31. They will have the Ministers discerned from others by no kind of Apparel. And the Apparel appointed they term *Antichristian*; and the Apparel appointed by the Prince, Disobedience against the Prince.

E 4. p. 2. l. 1. They will have all Archbishops, Bishops, Archdeacons, Chancellors, and all other Ecclesiastical Officers, together with their Titles, Jurisdictions, Courts and Livings, clean taken away, and utterly with speed removed. L. 9. They will not have the Minister tyed, as they term it, to any Form of Prayer, invented by Man; but as the Spirit moveth them, so to make their Prayers. And therefore they will be bound to no prescript Order of Prayers: So L. 12. will they have the Book of Common Prayer clean taken away.

E 5. l. 16. The Book of Common Prayer they say, containeth a great Number of Things contrary to God's Word; that it is patched for the most Part out of the Popes *Portuise*; that it is an imperfect Book, culled and picked out of the Popish Dunghil, the Mass-Book, full of all Abominations.

E 9. p. 2. l. 18. They will have all Advoufons, Patronages, Impropriations, and Bishops Authority in ordaining of the Ministers, to be removed.

E 4. l. ult. They will have the Court of Faculties plucked down, and utterly overthrown, without hope of Restitution. L. 15. They will have no *Homilies* read in the Church. L. 16. They will have no Articles nor Injunctions set out, nor used. L. 31. They will have the Sacrament in no wise ministred in a House. L. 18. They will have the Word in no wise read, but preached onely P. 2. l. 17. They will not have the Epistle nor Gospel read; and whatsoever is said before, they utterly

utterly mislike, and call it a Popish *Introite*. L. 2. They cannot abide to have the *Creed* read at the Communion. L. 19. They will have the Communion received at the Table sitting, without further Reverence. Kneeling, they say, is utterly unlawful. L. 11. They pick a Quarrel, that the Minister in delivering the Sacrament, saith, *Take thou, Eat thou*. He should say as Christ said (say they) *Take yee, Eat yee*. L. 14. They mislike of these Words, *The Body of our Lord Jesus Christ, which was given to preserve thy Body and Soul into everlasting Life*. L. 15. They mislike of *Gloria in Excelsis*. L. 12. They will not have one Word or Circumstance more than Christ used.

They will have no Papist, neither with his Will, nor constrained, to receive the Communion. L. 16. They will have no Godfathers nor Godmothers. E6. p. 1. l. 12.

They will have all Ministers equal. L. 12. They mislike of Collectors for the Poor. E7. p. 1. l. 6.

They say, there may yet a more perfect Form and Order of a Church reformed, be drawn. That this is but an Entrance to a further Matter; promising that they will yet go further therein. E. 8. in fine.

Out of a Second Treatise, called, A View of the Popish Abuses yet remaining.

They find fault and mislike of the Daily Service, and call it in *Mockery*, A Reading Service. E. 9. l. 29.

They hold Opinion, that because the Ministry is an Office of Preaching, the Minister must not in any wise read. L. 21. They cavil at the delivering of the Bible to the Minister by the Bishop. And they hold this Opinion withal, that when the Minister is once licensed to preach, he may not be restrained. And therefore do mislike of renewing of Licenses. L. 33. Reading of Service or Homilies in the Church, they say, is as evil, as playing upon a Stage, or worse too. E. 10. p. 1. l. 18.

They will have no Holydays at all, but only the *Sunday*. They will have no Remembrance of Saints not so much as in any Prayer mention to be made of them. P. 2. L. 7. They can in no wise abide, that they should be called *Priests*. And withal do hold this Position, that they never read in the Scriptures of the New Testament this Word *Priest*, as touching Office, taken in good part. L. 28. They say, that the Priest may not minister the Communion to three or four; and think it unlawful for the sick Man to receive the Communion with the Minister, and one more. The Reason whereof they alledge to be this; for that Christ said to his Disciples, *Take yee, Drink yee*. E. 11. p. 1. l. 19.

They cavil at these Words, used in Baptism, That *Jesus Christ* did sanctify the Floud *Jordan*, and all other Waters, to the mystical Washing away of Sin; as tho' we should attribute that to the Sign, which is proper to the Word of God in the Bloud of Christ; and that Virtue were in the Water to wash away Sin. P. 2. L. 10. Touching Mariage, they mislike the Mariage Ring. They are angry with the taking of it up, and laying it down. They will not have the Trinity named therein. They say, we make the Man to make an Idol of his Wife, because he saith, *With this Ring I thee wedd, with my Body I thee worship, &c.* L. 21. They will in no wise have the Wedded Persons receive the Communion; because in the Popish Times they were then wont to have a Mass. L. 30. Our Confirmation they mislike; and call it Superstitious, Popish, and Peevish. E. 12. p. 1. l. 17.

Touching Burial of the Dead, they will have no Prescript Service for it: They will have any Man indifferently to bury the Dead; and not to be tyed to the Minister. They mislike of this Prayer then used, *That Wee with this our Brother, and all other departed in the true Faith of thy holy Name, may have our perfect Consummation and Bliss, both in Body and Soul*. They will have no Sermons at Burialls; because they are put in place of *Trentalls*: Not so much as the Lying of the Coarse; the Place of Burial; the fetching to Church; the meeting of the Minister, &c. but they cavil at. E. 19. l. 1. p. 1.

They will in no wise have Women purified. They call it *Jewish*. They are in hand with their Lying-in; and find fault with their coming to Church. They like not, that a white Sheet should be cast over their Beds; that they should

should wear a Vail over their Heads: As tho', say they, she were ashamed of some Folly. P. 2. l. . They find fault with saying of the Psalm, *I have lifted up mine Eyes*, &c. L. 4. They mislike, that we pray in the Litany, that all Men may be saved. L. 5. They mislike, that we pray to be delivered from Thundring and Lightning: because when we so pray oftentimes no Danger is nigh.

E 13. p. 2. l. 7. They find fault with the singing of *Benedictus*, *Nunc dimittis*, and *Magnificat*, in the Common Prayer; and call it prophaning of the Holy Scriptures. L. 13. In all our Order of Service, they say, there is no Edifying, but Confusion. The saying of the Psalmes interchangeably, they call tossing of Tenise Balls.

E 14. p. 1. l. 18. The Regiment of the Church, they called, Antichristian and Devilish; and say, that they may as safely subscribe to allow the Dominion of the Pope over us, as to subscribe to it. P. 2. L. 14. They will have every Minister to have full Jurisdiction in his own Parish. L. 28. They hold, that the Ministers at this Day enter not in by Christ, but by a Popish and unlawful Vocation. L. 28. They hold, that it is unlawful for one Man to preach in another Man's Cure; nor any Man to preach out of his own Cure.

E 15. p. 1. l. 13. They would have all Cathedral Churches pulled down, with Deans, Prebendaries, &c. to be clean taken away; and call them the Dens of loitering Lubbers, &c.

E 18. in fine. The State of the Church at this Day they call, *The Reign of Antichrist*.

[N U M B. XIX.]

Field and Wilcox from Newgate to the Lord Treasurer: for their Liberty: Cast into Prison for a Book of Reformation, written by them, presented to the Parliament.

MSS. Burgh-
lian. pen. me.

INsignis Benevolentia, quâ omnes pios complecteris, (Honoratissime Vir) nos jam in carcere miserè devinctos, ad scribendum summâ cum fiduciâ, & Libertatis nostræ potiundæ, & Veritatis propagandæ, impulit. Scimus nos, quàm variis hominum iniquorum dictis apud Proceres jactari causam nostram, quamvis justam, maledictis eorum scindi, & Veritatem Dei (quod omnium maxime horrendum est) malè apud multos audire. Ac Veritas, cum non quærit angulos, pro seipsâ loquatur, & innocentiam nostram, & Causæ æquitatem tibi commendet, obsecramus assiduè, obtestamur submissè, & rogamus enixè.

Scripsimus nuper quidem Librum justum horrendorum Abusuum reformationem postulantem, iis animis, ut Religio sincera, à Papisticis superstitionibus immunis, à totius Regni calatis Comitiis (Regia Majestate id approbante) redderetur. Nihil tentavimus per nosmetipsos vel corrigere, vel immutare, sed omnia ad judicia eorum, prout tanta res postularet, retulimus. Hinc inde sperantes, ut Pacem Ecclesiarum, & reconciliationem fratrum, jamdiu de hisce (proh! dolor) nimis infeliciter litigantium, restituendam.

Hac enim Hierarchiâ Ecclesiasticâ à Verbo Divino haud consentiente, Ecclesiæ unitatem vidimus scindi, turbas quotidie inter pios excitari, & Pacem illam suavissimam (quæ inter Fratres, unam eandemq; Religionem profitentes esset arctissima) pessundari: Ut interim taceamus bonarum Literarum contemptum, sincerioris religionis corruptionem, Ministerij Depravationem, & vitiorum incrementum, & alia hujuscemodi.

Itaq; ad scribendum, & Causæ æquitatem, & spe horum omnium emendationis allekti, accingimur. De Abusibus illis à nobis nominatim taxatis, (cum omnes exteræ Ecclesiæ purioris Reformationis, & eruditione clarorum virorum scripta unanimiter, & prædicant, & agnoscunt teterrimos esse) non est quod nunc dicamus, nisi ut te (Illustrissime Vir) quàm humillimè supplicemus, ut in reformatione promovendâ, quantus, quantus es, incumbas.

Inte-

Interim de nobis quæsumus, ut suspicionem omnem finistram, siquam conceperis, deponas: & potius de Libertate nostrâ sic cogitas, ut tuâ ope & industriâ, Regia Majestas, erga omnes benefica, fiat etiam erga nos benevola. Quorum animus, fides, obedientia, & erga illius Majestatem observantia summa, non solummodò voce nostrâ, sæpe sit publicè omnibus testata, verum etiam privatim fidelibus multis fatis explorata.

Itaq; moveat te in nostrum bonum & commodum, Causæ nostræ aequitas, miseriarum nostrarum turba, uxorum & liberorum inedia, amicorum petitio humillima, & omnium fidelissimorum incredibilis dolor, & queremonia, nostrâ deniq; in Regiam Majestatem, in te, & in omnem Magistratum pia & propensa observantia. Sic speramus fore, ut in pristinam libertatem, quæ jam summo jure, nostro malo eripitur, restituetur. Deus Opt. Max. finem imponat his rixis, det regno Pacem, paci Regina ELIZABETHA. Ut diu piè & feliciter vivat, hic & in æternum. Amen. E novâ Portâ, 31o Septembris, 1572.

Tui Honoris studiosissimi

Jo. Fieldus,
Tho. Wilcocks.

N U M B. XX.

The Lord Treasurer Burghley to Mr. Dering. Who had excited him to restore Mr. Cartwright; and accused him somewhat rudely of his Want of Religion.

MR. Dering, since I received from you, in a Piece of Paper, a biting Letter, pretended, (as by the Beginning of a few of your Lines appeareth) for Mr. Cartwright, whose Name you reiterate, for that you will me not to be in Heat at the Memory of his Name; I have been in doubt, whether I should, either for wasting of my Time, or for nourishing of your Humour, make you any Answer by Letter: But I have yielded, as you see.

MSS. Burgh-
lian penes me.

As for so much as concerneth Mr. Cartwright, I answer you *sine excandescencia*, (which is your Term) that *quo possum Candore Reditus ejus erit mihi gratus: eiq; optimè cupio & opto*. But as for the reading of a public Lecture in Cambridge, I can promise nothing of my self. For therein I know no Power that I have. I know very well it is my Duty to further all good Learning and Quietness in that University; that indecent Contentions be excluded from thence.

The rest of your Pamphlet or Letter, (worser I will not name it) containeth divers Ejaculations against me. As one, that if I were so void of Knowledge or Godliness, as your Words make me, I should be ashamed to live in the Place where I do. But most of all, I might be reputed a Pagan, without Sense or Knowledge of my God. But what I am indeed, God onely knoweth first, and secondarily my self: Who am, as you may be, for your self, partial. And therefore, except it may please God to direct good Men to think better of me, than you do, I shall not be in danger of any Vain-glory. If I shall flatly deny your Pronuntiations of me, and say they are not true, or that you do erre, yet I may be Licensed so to say: I pray you, do not by Recrimination charge me, and say, that I justify my self. Indeed to the contrary of your hard Speeches, through God's Goodness I do affirm, that I have not to my knowledge conceived or held *Obstinata Consilia*. I say also, by the Goodness of the same my good God, through good Erudition in my young Years, I have beheld the Gospel, or Evangely of Christ, that Son of God, not *Eminus per multos jam annos*, as you write; but in very deed with such inward Feeling of God's Mercy by Jesus Christ, reveled to me in his Gospel, and confirmed to me by his Sacraments, as I trust I may say with the Church, *Pater noster, sanctificetur nomen tuum*. And though I am made of worldly Elements, as other Creatures are; and

and thereby, while I live in this Tabernacle, subject to Sin and Infirmities; so as I may not glory of any Perfection, wherein others think themselves to excel their Brethren: Yet I will confidently use St. Paul's Speech, *Non erubescō Evangelium* [i. e. I am not ashamed of the Gospel.] And why? *Virtus enim Dei est in salutem omni credenti* [i. e. For it is the Power of God to Salvation to every one that believeth.]

And as you pronounce hardly of me in taxing my Religion; so surely, yielding to you the Use of your Calumniation, or uncharitable Reprehension, to procede of just Cause, which I utterly deny to you, and all your Bolsterers, if any you have in your Licentious Liberty of writing what you list, I might bear with the rest, when you write *Tanquam è sublimi speculatorio*, [i. e. as from a high Watch Tower] That *Non magni facis, sive te commendem, sive vituperem; sive tuis rebus & fortunis consulam, sive me habeas tibi pertinaciter offersum.* [i. e. That you do not much care whether I commend or dispraise you, whether I have a regard for your Good and Benefit, or whether I am greatly offended with you or no.] Indeed you may esteem me less than thus, if I be so far off the Knowledge of the Gospel, as you make me. And yet if I were in some great Fault, except you will add your Fault to mine, you are taught by St. Paul thus, *Si preoccupatus fuerit homo in aliquo delicto, Vos qui spirituales estis, instituite hujusmodi in spiritu Lenitatis: Considerantes Vosipsos.* [i. e. If a Man be overtaken in some fault, yee which are spiritual, instruct such an one in the Spirit of Meekness; considering your selves.] But if you will change this manner of Authority to enter into Judgment of your Brother's Faith and Religion, I must say to you, as St. Paul said to the *Corinthians*, *Qui me judicat Deus est* [i. e. He that judgeth me is God.] And as in the Epistle to the *Romans*, *Tu autem quis quot judicas servum alterius? Aut in qua re spernis fratrem tuum?* [i. e. Who art thou that judgest another Man's Servant? Or wherein dost thou despise thy Brother?]

And yet by this my Writing, you may not gather, that I may mislike brotherly Erudition, or Reprehension. For I thank God, I can well say, *Iniquitatem meam annuntiabo, & cogitabo diu, pro peccato meo*, [i. e. I will declare my Iniquity, and be sorry for my Sin.] as the *Psalmist* teacheth me. And I cannot forget that which is often repeated out of St. *John's* Epistle, *Si dixerimus, quia peccatum non habemus, ipsi nos seducimus, &c.* [i. e. If we shall say we have not Sin, we deceive our selves, &c.] And so surely in your Office, Professing, Preaching or Reading, I esteem you, as having Authority. And therein St. Paul doth teach you in his Epistle, *Ad Thessalonicenses*, *Rogamus autem vos, Fratres, inquietos corripite, pusillanimos consolamini, infirmos suscipite; Patientes estote erga omnes.* [i. e. Rebuke the Unquiet, comfort the feeble-minded, receive the weak, be patient towards all.] In which fatherly Sentence, having four *κόλα* or *Commata*, there is but one that maketh you a Master Corrector: and that is, *Inquietos corripite.* The other three move you to favourable Compassion and Instruction.

And now to end, lest you may think me too copious in citing of Scripture to you, I may remember you somewhat of my Years, or of mine old Service in the Common Weal. And then I trust hereafter, until I be very obstinate, as partly you note me, you will also remember St. Paul to Timothy, *Seniorem nē increpaveris, sed obsecra, ut patrem; Juvenes, ut fratres, &c.* [i. e. Rebuke not an Elder, but intreat him, as a Father, the Younger, as Brethren, &c.] And so wishing to my self that which you judge that I do lack; and to your self all that which you seem to have. And what you have, for the Charity I bear you, I heartily wish you more, than by your Behaviour you seem to have. And both of us to require of God, *Qui est καρδοσωτής*. [i. e. Who is the Knower of Hearts] to plant in our Hearts true Fear of him, and to transplant out of our Hearts all Seeds or Roots of Vain-glory; directing you in all your Contemplations and Teachings, and me in my Cares and public Labours, to the Glory of his Son Jesus Christ. Apr. 3. 1572.

Non alta sapientes, sed humiliter consentientes. Rom. 12.

Tours to be taught, but not to be condemned,

W. B.

N U M B.

N U M B. XXI.

Mr. Edward Dering, the Puritan, to the Lord Burghley: Justifying of a former Letter, wherein he had made some severe Reflexions upon that Nobleman.

GRATIA, Misericordia, Pax. Multi sunt anni (*Burleie* colendissime Domine) MSS. Burgh-
lien. penes me
ex quo tam adversa valetudine utor, ut non rarò putaverim mihi ferè imminere ultimum hujus lucis diem. Nuper vero sic mihi sunt fractæ, aut potius excussæ vires, ut multos dies viderim, in quibus non admodum mihi persuaserim me ad vesperam usq; victurum. In hac sorte & conditione meorum temporum, si ego vel confecter glorias, vel captem populares auras, equidem nihil video, quid ad hanc incredibilem insaniam possem adjicere. Sed melius voluit Dominus mihi esse consultum, quam ut unâ cum valetudine rationem etiam amitterem. Imò fecit me sæpenumero & morbo & morte superiorem; dum mihi subjicit illorum annorum, in quibus positis mortalitatis exuviis, æternis perfruemur Triumphum honoribus, & assequemur cum omnibus sanctis Dei, *πὲρ τὸ μέγας καὶ μὲν καὶ βέβαιος καὶ ὑψίστος*. Hæc mihi tum Contemplatio & Consideratio ita fuit dulcissima, dum omnibus defungerer pietatis officiis, ut quam plurimos adducerem in sælicem hujus gaudij societatem.

In quo consilio tui sæpius non meminissem, qui tenes hanc & sustines administrationem Imperii, nunquam mihi ipsi fuisset meum tam solidum gaudium. Hinc fiebat, quod in omnibus meis Literis & negotiis, quæ tecum semper habuerim, sedulò illud caverim, ne mercinariis Præconiis, vel ad meum quæstum, vel ad tuum damnum abuterer. Hæc illa fuit scribendi Licentia, quam ita criminariis: qua tamen adhuc fuimus neutri deteriores. Habes (Ornatissime Domine) causam verissimam sanctæ libertatis nostræ, quam summa cum injuria maluisti dicere libidinem & licentiam: superest, ut de ipsis Literis respondeam aliquid.

Primum, quod ex eis conjicias mihi tuam Pietatem videri tam exiguam, rogo atq; obsecro, si ita vis, ut mihi denuò liceat meas Literas aspicere, siquid est in illis tam indignum & Honore tuo, & meo munere, nihil faciam libentius, quàm ut tantam temeritatem, vel carcere luam, vel meo chirographo puniam. Criminariis aliquid de obstinatis Consiliis, talia fateor dicebam esse *Satanae*, quæ franget aliquando Deus *Israel*. Tuis Cogitationibus & Curis labem illam aspergere, scelus est atrocius quàm ut meum agnoscam. Quod dixi te multos jam annos Evangelium *eminus* aspicere, nunc ferè diligere: Non eo negavi tua, præceteris, studia, ad propagationem Evangelij fuisse semper paratissima. Scio ego (nisi admodum fallor) quid istic feceris, & quantam sustinueris Dimicationem. Verùm cave, putes te hic fecisse quicquam, sic ut debeas facere. Pone ante oculos labores tuos, Vigilias, curas, ærurnas, augores animi. Cui tandem rei dicasti ista tam multa, tam gravia? An aut Honoribus accumulandis? aut augendis opibus? O! magno partam, & comparatam Miseriam! Ita est, mi Domine, ita, si æternum negaveris: sed nullam faciam injuriam tuis studiis, ne minimi quidem temporis.

Evangelio propagando dicasti ista? Evangelio, inquam, quod ipse jam didicisti Virtutem esse Dei, quæ te & cominus & intus illustravit, *καὶ τὸ μέγας τῆς δωρεᾶς τῆς χάριτος*. Sic tandem perfundat amore suo, ut illud posthac *eminus* non aspicias modo, sed & spiritu ferveas, sic ut serio eum imiteris, quem amas, Apostolum; & clames ex animo, quicquid est ubiq; sceptrorum & opum *ἡγεμὼν σκόλας* Ἰδ, *ἵνα χάριστον καρδίᾳ σου*.

Ac tu, quin istud agis (Honoratissime *Cecili*) ac tibi fide præmunias suavissimam olim profectionem, quæ labentes annos, & noctium dierumq; vicissitudine nimis ingratos, æternis commutabit tabernaculis; in quibus *ἐκ ἑσπέρης καὶ νύξ, καὶ χάρις καὶ ἡ χάρις λύχνος, καὶ φωτὶς ἡλίου, ἐπὶ κύριος ὁ θεὸς φωτίζει αὐτοὺς, καὶ βασιλεύουσιν εἰς τὰς αἰῶνας τῶν αἰώνων*. Οὗτοι οἱ λόγοι πρὸς καὶ ἀληθινοί. Quid, nisi ergo hic accusem nostrorum hominum *χρησολογίας*, qui dum suæ serviunt libidini, plausu plusquam Sceni-

co umbras insequuntur & imagines, usq; deq; habentes Religionem, Pietatem, Fidem.

1 Thess. ii. 3. Quanto ille melius & uberius, ἢ παρ' ἁλλήλους ἢ ἐκ ἐκ πλαάνης, & quæ sequuntur, nota enim tibi sunt. Sed & erit melior & uberior hujus laboris & industriæ

2 Tim. iv. 6. fructus, cum erit illud, Ἰδὲ ἐγὼ γὰρ πένθομαι, &c.

Certè quod ad me attinet, dicam ingenuè quod pro me dico piè, non magni facio, ne lucem quidem istam, dummodo consumam cursum meum cum gaudio, & me conscientia rectæ voluntatis ad rogam usq; comitetur. Sed quorsum ista, inquires? Certe, mi Domine, ut melius intelligas, tantam esse pietatis & fidei remunerationem, gloriam, dignitatem, ut nemo sit omnium, qui religionem vel fere diligat. Job ille, post hominum memoriam, unus fere sanctissimus, sic ut nihil pertinacius usquam defenderet, quam suam justitiam; postquam Deum ipsum quasi propius cerneret suam ante detestatus industriam, in cinere & pulvere peccata luget. Paulus Apostolus, cujus erant infinitæ Vigiliæ, & labores humanis viribus majores, qui & liberè fatetur, siquis est omnium hominum, qui suas jactet industrias, ipsum esse imprimis: Cum tamen Evangelij Christi recordatur, cui tantopere sudaverat, suos labores, velut è sublimi despicit, ac putat esse quisquillias.

Phil. ii. 8.

In simili cogitatione mea & studio, cum de te cogitarem, si vel eminus, vel fere te dicerem Evangelium diligere, eo ipso te mihi proposui hominem omnibus modis amabilem, officiis colendum, ornandum laudibus, juvandum precibus. Nolo plura dicere: neq; horum pœnitet.

Est in extremo Literarum tuarum, quo tua gratia exulcerata videtur, quod ita scripserim, *sive me commendes*, &c. Utinam adjecisset quod ego scripseram integrum, minorem certè fecisses suspensionem mei criminis. Præposueram, ni fallor, (quod ad me attinet) & nunc adjicio, quencunq; me esse putes, non fuit in eo positæ fortunæ meæ. Non quo scribam hoc tanquam ex sublimi speculatorio, aut te nihili faciam. Sunt ista profecto gravia: sed feram, ut potero. Verum ita dixi; non ita me ferri ac fervere cupiditate rerum terrestrium, ut si affluant illis admodum efferer, aut si non habeam, eas admodum flagitem. Ac propterea me hæc ad te scribere calamo Christiano ac libero, ut causam optimam tibi magis commendem. Si me satis nosset, ipsum ingenium illud non inhumanum, in tam inimicam Interpretationem non incidisset. Ego te è sublimi despicio? Peropportunè mihi hic venit in mentem Poeta,

Quamquam animus meminisse horret, luctuq; refugit,

sed moderatè, ac ut debeo, respondeo, *μὴ χόριτα*. Sed ita est. Est ζῆλος καὶ ἔτι Honor. Patere me (mi Domine) apud cordatum hominem sine fuce dicere. Equidem ad sublimes & honoratas sedes sic omnia afferuntur foeta adulationibus, ut nihil habeat fere neq; locum, neq; gratiam, neq; venustatem, neq; veniam, quod est sincerum & integrum. Sit homo ipse religiosus, prudens, sapiens, à folio ipso & dignitate multum est periculi. Utinam tibi cedant hæc omnia in lucrum. Et ex hiis intelligas, quid sit illud Apostoli, *τὸ πρῶτον ζῆλον*. Non deerunt tibi unquam meæ preces; & scies olim melius, quem habueris Honori tuo obsequentissimum.

Hæc potui per valetudinem impræsentia respondere: quæ sive probabuntur tibi, sive non probabuntur, sunt ab eo profecta animo, qui in καρδιαν γνῶσις Dei misericordia & bonitate feliciter conquiescit.

De Cartwrighto quod scribis, & lator plurimum, & gratias ago, & quibus debeo officiis, utinam perpetuo referam. Superest, ut hoc unum adjiciam. Audio brevi habenda publica Regni Comitæ, dum——de hominibus religiosis & piis, & aliena potius culpa quam sua, laborantibus, quod potes & debes, amicissime religiosissimèq; cogita. Noli, per Deum rogo, noli peregrinos mores, in societatem cogitationum tuarum admittere. Tecum loquere. Te adhibe in consilium: Tibi obtempora. Nemo est, qui tibi quàm tu, melius consilium dabit. Nescio quid alunt monstri, qui insulatâ autoritate subnixi, sic ambulant, ut Evangelium regni è sublimi despiciant. Cave, quæso, existimes me quemquam religiosè pium, & Episcopum perstringere. Quid dicam, scio, & cui loquar, intelligo. Id solum cupio, ut caveas ab iis qui tibi, non tibi blandiuntur. Deus

Deus Opt. Max. cujus in Misericordia & vivis & es, ad eam te erudiat spem
vivam & insitam: ut dicas cum illo Rega, *Melior est Misericordia tua quam vita*:
Et hoc amore perfusus longa senectute perfunctus pie, dicas ad extremum, *Cupio
dissolvi & esse cum Christo*. E cubiculo mane. 5 Aprilis, 1572.

Honori tuo deditissimus,

EDWARDUS DERING.

N U M B. XXII.

*Coverdale's Epistle Dedicatory to his Edition of the Holy Bible, by
him translated into the English Tongue, Anno M D XXXV.*

Unto the most Victorious Prince, and our most gracious Sovereign Lord, King HENRY
VIII. King of England and of France, and under God the Chief and supreme
Head of the Church of England.

THE right and just Administration of the Laws, that God gave to Moses,
and unto Joshua, the Testimony of Faithfulness that God gave unto David,
the plenteous Abundance of Wisdom that God gave unto Solomon; the lucky
and prosperous Age, with the Multiplication of Seed, which God gave unto
Abraham and Sarah his Wife; be given unto you, most Gracious Prince, with
your dearest just Wife, and most vertuous Princess, Queen JANE. Amen.

Caiaphas, being Bishop of that Year, like a blind Prophet, not understanding
what he said, prophesied, that it was better to put Christ to Death, than that all
the People should perish: He meaning that Christ was an Heretic, and a De-
ceiver of the People, and a Destroyer of the Law: And that, it were better
therefore to put Christ to Death, than to suffer him for to live, and to deceive
the People, &c. Even after the same manner the blind Bishop of Rome, &c. not
understanding what he did, gave unto your Grace this Title, *Defender of the
Faith*, only because your Highness suffered your Bishops to burn God's Word,
the Root of Faith, and to persecute the Lovers and Ministers of the same.
Where in very deed the blind Bishop, though he knew not what he did, prophe-
sied, that by the righteous Administration, and continual Diligence of your Grace,
that Faith should so be defended, that God's Word, the Mother of Faith, with
the Fruits thereof, should have his free Course through all Christendom, but espe-
cially in your Realm, &c.

Then the Writer went on, To prove, that no Priest or Bishop is exempt from the
Obedience to his Prince: And that from Scripture.

Wherefore, most Gracious Prince, there is no Tongue, I think, can fully ex-
press and declare the intolerable Injuries which have been don unto God, unto
all Princes, and to the Communalities of all Christen Realms; since they which
should be onely the Ministers of God's Word, became Lords of the World, and
thrust the true and just Princes out of their Realms. Whose Heart would not
pity it, yea, even with Lamentation, to remember but only the intolerable
Wrongs don by the Antichrist of Rome unto your Graces most noble Predecessor,
King JOHN; I pass by other; the pestilent picking of Peter Pence out of
your Realm; the stealing away of your Mony for Pardons, in Benefices and
Bishopricks; his deceiving of your Subjects Souls with the devilish Doctrines,
and Sects of his false Religions: his bloodshedding of so many of your Graces
People for Books of the Scripture? Whose Heart would not be grieved, yea, and
that out of measure, to call to remembrance, how obstinate and disobedient, how
presumptuous and stubborn, that Antichrist made the Bishops of your Realm
against your Graces noble Predecessors, in time past, as it is manifest in the
Chronicles? I trust verily, there be none such now within your Realm: If

there be, let them remember these Words of Scripture, *Presumptuousness goeth before Destruction; and after a proud Stomach there followeth a Fall.*

What is now the Cause of all these intolerable, and no more to be suffered Abominations? Truly, even the Ignorance of the Scripture of God. For how had it else been possible, that such Blindness should have come into the World, had not the Light of God's Word been extinct? — Only the Word of God is the Cause of all Felicity. It bringeth all Goodness with it: It bringeth Learning: It gendreth Understanding: It causeth good Works: It maketh Children of Obedience: Briefly, it teacheth all States their Office and Duty. Seeing then that the Scripture of God teacheth us every thing sufficiently, both what to do, and what we ought to leave undon: Whom we are bound to obey, and whom we should not obey: therefore I see, it causeth all Prosperity, and setteth every thing in Frame. And where it is taught and known, it lighteneth all Darknes, comforteth all sory Hearts; leaveth no poor Man unhelpt; suffereth nothing amiss unamended; letteth no Prince be disobeyed; permitteth no Heresy to be preached; but reformeth all things; amendeth that is amiss, and setteth every thing in order. And why? Because it is given by Inspiration of God, &c.

Considering now, most Gracious Prince, the inestimable Trefure, Fruit and Prosperity everlasting, that God giveth with his Word; and trusting in his infinite Goodness, that he would bring my simple and rude Labour herein to good Effect; therefore as the Holy Ghost moved other Men to do the Cost hereof; so was I boldened in God, to labour in the same. Again, Considering your Imperial Majesty, not only to be my natural, sovereign Liege Lord, and chief Head of the Church of *England*; but also, the true Defender and Maintainer of God's Laws, I thought it my Duty, and to belong to my Allegiance, when I had translated this Bible, not only to Dedicate this Translation unto your Highness, but wholly to commit it unto the same. To the Intent, that if one thing therein be translated amiss (for in many things we fail, even when we think to be sure) it may stond in your Graces Hand to correct it, to improve it, yea, and clean to reject it, if your godly Wisdom shall think it necessary.

And as I do with all Humbleness submit my Understanding and my poor Translation, unto the Sprete of Truth in your Grace, so make I this Protestation, having God to record in my Conscience, that I have nothing wrested nor altered so much as one Word, for the Maintenance of any maner of Sect; but have with a clear Conscience purely and faithfully translated this out of five sundry Interpreters: having only the manifest Truth of the Scripture before mine Eyes: Trusting unto the Goodness of God, that it shall be unto his Worship, the Quietness and Tranquility of your Highness, and a perfect Establishment of all God's Ordinances within your Graces Dominions; a general comfort to all Christen Hearts, and a continual Thankfulness both of old and young, unto God and to your Grace, for being our *Moses*, and for bringing us out of this old *Egypt*, from the cruel Hands of our spiritual *Pharaoh*.

Your Graces humble Subject and daily Orator,

MYLES COVERDALE.

N U M B. XXIII.

Parkhurst Bishop of Norwich, to Mr. Thomas Fowle, Mr. John Handson, and Mr. John Grundye: For setting on Foot the Exercise of Prophecy at Bury S. Edmonds.

MSS. R.
Johan nuper.
Ep. Elien.

Salutem in Christo Jesu. FORASMUCH as the godly Exercise of expounding the Scriptures by way of Prophecy, is seen daily to bring no small Benefit and Furtherance to the Church of Christ, where the same is used within this

this Dioces : And for that sundry godly and well learned Persons, as well of the Clergy as otherwise, neer adjoyning to the Town of *Bury S. Edmonds*, have made Request, that the like Exercise might be erected and established at *Bury* aforesaid ; I have thought good by these Presents to appoint and authorize you there, that is to say, *Mr. Thomas Fowle*, *Mr. John Handson*, and *Mr. John Grundye*, to take the Charge and Order of this Exercise upon you. That the whole Clergy thereabouts may, by your Order and Direction, assemble themselves at *Bury* aforesaid, at such Time and Times, and in such Place as by you there, two or one of you, shall be thought most meet and convenient. And if any of the said Clergy shall, either of Negligence, or wilful Forwardness, shew themselves contrary and disobeying unto you in the Premises, then do I will and require you to signify the said disobedient Persons unto my Commissary : that by his Authority the same may be reformed, as appertaineth. And if the same shall so require, I will not fail, upon knowledge given, for the Reformation accordingly.

And whatsoever shall seem unto you, the aforesaid Persons, to Order and Decree, for the better Execution of the Premises, I do by these Premises promise to ratify, confirm and allow ; being not against the Law of the Realm: Not doubting but that of your Wisedome and godly Zele, ye will foresee, that all your said Doings may wholly tend to the Advancement of the Glory of God, and to the Profit and Encrease of Knowledge of his Church and Congregation. To which Purpose and Intent onely this Assembly and Exercise is appointed. Dated at *Ludham*, this 16th of *February*, 1572. *Et nostræ Consecrationis*, xx^{mo}.

Your assured Friend in Christ,

JOHAN. NORVIC.

N U M B. XXIV.

Notices and Characters of divers Persons of Eminence, living in the Reigns of King Henry VIII. King Edward VI. and Queen Mary ; given by Parkhurst in his Epigrams.

Upon the Death of Queen JANE Seymour.

Inclyta Famina JANÆ, Regina ANGLIÆ, Et Regis EDOARDI matris, Epitaphium.

Hic jaceo, per quam tellus Britannia beatur:

Nomen si cupias noscere, JANÆ fui.

HENRICO Regis conjunx fidissima nuper ;

Filiolum peperit : deinde quidem perii.

Nec perii tamen, ut pote cui sit vita perennis.

Et quæ perpetuò vivit, ea haud periit.

To Queen KATHARINE PARR.

Si te novissent Latii vatesq; Pelasgi,

Ornassent tanta laudèq; Penelopen ?

Non certè ornassent. Nam tu virtutibus anteis

Penelopen multis passibus Argolicam.

To Katharine Dutchess of Suffolk.

Æternum salve, Princeps clarissima, mentis

Dotibus eximiis adnumeranda viris.

Vix dici poterit, quantum tribuat, tibi vulgus,
Quantum Magnates, doctaq; Turba virū.
Nil tam suspiciunt homines tua stemmata clara,
Insignes Dotes quàm, CATHARINA, tuos.

Epitaph upon CHARLES Duke of Suffolk. Anno 1544.

CAROLUS exigua jacet hac BRANDONUS in urna,
Heroum splendor, Gloria prima Ducum.
Quem fient Magnates, quem flet promiscua turba.
Quem luget madidis Anglia mæsta genis.
Integritas cum quo sunt, Nobilitasq; sepulta.
O! quantas gazas contegit urna brevis?

*Ad Illustrissimam Principem D. ELIZABETHAM, EDOARDI Regis
Sororem, Anno, 1547.*

Ex colloquiis heri tuis	Sed plurimum promoverit.
Pereruditis & piis,	Doctrinam in ipsam laudibus
Collegi ego facillimè,	Cælum extulere plurimi
Tua Celstudo in Literis,	Sacra Minervæ milites, &c.
Quod non modo pedem moverit,	Then the Poet praiseth her Eloquence, her
(Magnus est & hoc in Fæmina)	Modesty, her Integrity,
	Morumq; mira suavitas
	Candor gravis, Sanctus pudor,
	Et intemerata Castitas, &c.

*That she knew the Holy Scriptures perfectly well, and that she understood the French
Language, the Italian, & Græcanica ad unguem cognita.*

*Ad D. Graium Marchionem Dorcestrensem, Virum Nobilissimum, postea Ducem
Suffolciæ.*

Quamvis & genus & pietas & plurima virtus
Nominis æternos in te cumulârit honores;
Non extrema tamen laus est, Clarissime Princeps,
Ingeniis doctorum hominum, captisq; favere,
Et Studiis juvenum crescentibus addere vires.
Quid memorem quanta Wilocus, Skinnerus & Haddon,
Ælmerusq; tuos ornarint luce penater?
O! Deus, O! quales juvenes? Quo principe digni?
His tua luminibus splendet Domus.

Ad inclytam Puellam JANAM GRAJAM ejus Honoris Filiam.

Mirari veteres desine Lælius,
Sapphos, Aspasia atq; Learchidas,
Illa omnis veterum gratia pectorum
Nunc uno incipit in pectore crescere.
Nil unquam cecinit carmine melius.
Nil Graia loquitur voce suavius.
Romano sonat aut ore disertius
Perge hoc ingenio, perge, Puellula, &c.

Ad D. THOMAM CRANMERUM Prasulem Cantuar.

Cantiacus populus felix, nimirumq; beatus
Dicitur, ut cujus tradita Cura tibi est.
Dii faxint, ut Grex Pastori pareat omnis.
Sic dignum summo fiet Ovile Deo.

Ad eundem, Cum quidam Archipapista ejus Ruinam machinati sunt.

Turba maligna tuis sanctis conatibus obstat

Turba maligna quidem; Turba pusilla tamen.

Adversus sed tu fluctus audentior omnes,

Ito, nec Christi desere jura tui

Christus te forti, Praesul sanctissime, dextra

Proteget; invidulos atq; perire finet.

Ad D. Richardum Morisyn.

Vates finxerunt veteres Musas habitasse in

Montibus, in sylvis, irriguisq; locis.

Hoc quam sit verum, videant illi; hoc scio verum,

Pectore quod maneant, mi Morisyne, tuo.

Ad D. Gulielmum Buttum, Illustrum Medicorum choro adnumerandum.

Buttum si nobis aetas antiqua fulisset,

Inter praecipuos, posset habere locum, &c.

Ad eundem.

Nae tu, Butte, Deo debes gratissimus esse,

Solus nam Christus, Meta scopusq; tibi est.

Huc spectas solum, huc conatus dirigis omnes,

Hic det, Butte, tibi prospera cuncta, Vale.

Butt, in English a Mark.

In D. Stephanum Gardinerum, Episcopum Winton.

STEPHANUS sibi concreditum vorat gregem;

Et vult haberi Episcopus.

Tali sed hoc non convenit nomen viro.

Ergo vocabitur Lupus.

In eundem.

Sollicitè quæris, quem dicat te esse popellus

Dicit te esse Lupum; dicit habere lupas.

In Edmundum Bonerum Episcop. London.

Cum te genuerit Sacrifex Savignus;

Dic unde Boneri, rogo, nomen tibi?

In eundem Edmundum.

Sacrificus Pater immundus, scortum tibi mater

Immundum, immunda religione tumes.

Ad D. Richardum Coxum, EDUARDO Regi ab Eleemosynis, & Oxon. Academia Cancellarium.

Consequier verbis nequeo, nec prendere mente,

O! COXE, vir clarissime,

Quàm cupiam nostros in te defigere vultus,

Manui manumq; jungere.

Sic

Sic te depinxit nobis *Parvisus* uterq;

Sic nunc *fuellus* & meus.
Sic te miratur doctorum turba virorum;

Amore ut inflammer tui.
Quare me adscribas numero, vir magne, tuorum
Et ista consulas boni.

¶ Coxum, Coocum, & Checum, Regis EDOARDI *Præceptores in bonis Literis.*

Incluta ter felix est *Anglia*, Rege EDOARDO.
Et ipse ter felix tribus *Didascalis.*

De quibusdam viris admodum præclaris, sub initio Regni Edoardi VI.

Siqui sunt Christi quos gloria tangit *Jesu*,
Honor suiq; Principis:

Hi sunt eximij homines, *Seymerus* uterq;
Uterq; clarus *Marchio*:

Dudlei, Hastingsi, Russellii, Herbertus, Hawardi,
Ratclyffi, Clynton, Graij,

Rossus, Wentworthi, Caraus, tuq; Cobhame;
Northus, Rychus, Montioius,

Baconus, Darceus, Morysynus, vosq; Knolai,
Cacillius, Cokus, Wrothus.

Sadlerus, Croftus, Mildmai, Smythus, Hobai,
Chacus, Wilsonus, Berteus,

Hos, O *Christe*, velis sancta defendere dextrâ,
Et quot cupiunt regi benè.

De quibusdam malis Episcopis.

Si qui sunt Christi quos urit gloria *Jesu*,
Honos suiq; Principis,

Hi sunt, *Gardnerus, Sampson, Tonstallus*, & illud
Monstrum *Bonerus* sordidum:

Hos, O! *Christe*, velis ad te convertere tandem;
Tandem velis, vel perdere.

De quibusdam præclaris & optimis Episcopis.

Si sint Pontifices quos gloria tangit *Jesu*,
Honoreq; sui Principis;

Hi sunt, *Cranmerus, Ponetus, Hoperus* & ipse
Milo, Harleus, Ridlaus,

Barlus, Gudrichus, Balæus, tuq; Scoræ,
Godaker, Tayler, Ferrarius,

Hos, O! *Christe*, velis sancta defendere dextrâ,
Et quot favent verbo tuo.

Ad D. Gulielmum Cæcilium.

— *Cacili*, primas tibi dat *Anglia*,
Soli statuit, palmamq; de viro bono.
Atq; ista *Laus* tibi propriè tam convenit,
Ut sentiat siquis secus, nil sentiat.

In eundem.

Si sint in quoquam Pietas, Doctrina, Sûeda,
Hæc in *Cacilio* sunt sociata meo.

In HARLÆUM nuper Episcopum Herefordien. Ad Lodovic. Lavaterum.

Cur <i>HARLÆUS</i> doctissimus,	Dignum scelus suspendio;
Pius vir, humanissimus,	Dignum scelusq; incendio;
Episcopatum linguere	Summi Jovisq; fulmine,
Siet coactus, accipe.	Scelus quod expiarier
Ingens patraverat scelus,	Vix credo posset vel sacri
Dirum scelus, nefarium,	Lateris, salisve aspergine:
Immane, detestabile,	Vixit pia cum conjugē.
Abominandum & insolens,	

Ad D. Johan. Scory Episcopum Ciceftrenf.

Doctus es in Sacris, non indoctusq; profanis.
Nulla, *Scoræ*, tuis moribus est *Scoria*.

Ad D. Johan. Ponetum nuper Episcopum Winton.

Salveto, nuper Præful, Præfulq; futurus.
Namq; brevi *Stephanus* Præful, puto, definet esse.

Stephani Gardineri Episcopi Winton Epitaphium.

Dogmata dum satagis delere perennia Christi,
Dum commenta hominum noxia ubiq; feris :
Exilio, gladio, dum sævis carcere, flamma,
Dum vafra Patriam prodis & arte tuam ;
Abstulit horrenda Christus te morte furentem.
Exemplo caveat turba Papæa tuo.

Rex EDWARDUS.

EDWARDUS benè se rexit, regnumq; libenter
Recturus melius, si licuisset, erat.

Ejusdem Regis Epitaphium.

Cum mors *EDWARDUM* rapuisset livida regem,
Junxisset superis cum Deus huncq; choris :
Jofias adit, amplexatur, eumq; salutans,
Sic ait, O! salve Frater & alter Ego.

Aliud.

Rex regis natus, regum decus, unica regni
Spesq; salusq; fui, conditur hoc tumulo.

*Incomparabilis Fæminæ Catharinæ, nuper Angliæ, Franciæ & Hiberniæ Regina,
Domina meæ Clementissimæ, Epitaphium. Anno 1547.*

Hoc Regina novo dormit Catharina sepulchro,
Sexus foeminei flos, honor atq; decus.
Hæc fuit *HENRICO* conjunx fidissima regi :
Quem postquam è vivis Parca tulisset atrox ;

Thomæ Seymero (cui tu, *Neptune*, tridentem
 Porrigis) eximio nupserat illa viro.
 Huic peperit natam: à partu cum septimus orbem
 Sol illustrasset, mors truculenta necat.
 Defunctam madidis famuli deflemus ocellis;
 Humectat tristes terra *Britannia* genas.
 Nos infelices moeror consumit acerbus:
 Inter caelestes gaudet at illa choros.

Ad D. Johan. Hoperum, extempore.

Gloria magna tuæ patriæ, laus & decus ingens,
 Nostra sæpe rudi forte canende Chely;
 De facie licet ignotus tibi mitto salutem:
 Nota tamen probitas est tua, *Hopere*, mihi.
 Plurima turba tuas patulo nam prædicat ore
 Virtutes, summis laudibus atq; vehit.
 Doctrinam, ingenuos mores, laudat pietatem,
 Ingenii dotes, tollit ad astra tuas.

De D. Tho. Wylsono.

Si quisquam est doctus, prudens & fidus amicus,
 Si quisquam vegeto floreat ingenio;
 Si quisquam comis sermone est, arte politus,
 Si quisquam ex animo Pallada utramq; colat;
 Si quisquam est virtutis amans, oser vitiorum,
 Hic *Wylsonus* erit, teste vel invidia.

Ad Bartholomæum Traheron.

Ingenium, pietas, doctrina, modestia, candor;
 Hæc sunt cur te oculis, *Bartholomæe*, feram.

Ad Joan. Balæum, in suas 14 Centurias scriptorum Britannicorum.

Quos peperit vario populosa *Britannia* nixu,
 Scriptores, præsens, en! tibi monstrat opus.
 Quorum res gestas hic cernis, nomina, dicta,
 Libros, conatus, consilia atq; obitus.
 Hic & pestiferi legis incrementa Papismi,
 Rasorum sectas, stupra, venena, dolos.
 Hoc lucubravit opus doctissimus ille *Balæus*,
 Irradians patriæ fidus & aura suæ.
 Autori gratus sis, Lector candide, vitæ
 Exoptésq; pio stammina longa seni.

In frontem libri D. Thomæ Cranmeri, Archiepiscopi Cantuar. Versus inscripti, in gratiam D. Richar. Coxi.

Accipe præclarum, Lector studiose, Libellum,
 Quem tibi *CRANMERUS* scripserat ante rogos.
 Hic docta sanctam tractat ratione Synaxin,
 Insistens Patres, quas docuere, viis.
 His, *Gardnere*, tuas phaleratas detegit artes;
 Detrahit & larvam, sæve tyranne, tuam.
 Atq; tuo ipsius jugulum transverberat ense,
 Ut jaceas veluti sensibus absq; fera.

Deniq;

Deniq; rixosis hic obfruit ora Papistis;
Rixandi posset si tamen esse modus.
Solvitur in cineres Corpus, mens scandit ad astra,
Fama superstes erit, tempus in omne memor.

In quosdam aváros Ecclesiasticos.

Multi qui sunt pastores animarum, oviumq;
Has pascunt, illas non curant, præda lupis sunt.
Piscationibus student. Dant mercibus operam.
Molendarii sunt, Carbonarii, Aucupes, Coloni item.
Lanii quoq; Ferrarii, Lanarii, Bubulci, & Usurarii.
Sunt DOMINI servi turpis avaritiæ.

N U M B. XXV.

The Examination of one Blossie, alias Mantel; that reported King Edward VI. was alive, and Queen Elizabeth was married. Taken by Electwood Recorder of London: Sent with his Letter to the Lord Treasurer Burleigh.

THE 20 of October, 1572. Robert Blossie, alias Mantel, examined before the Recorder, saith, That he was born in London: that his Father was a Goldsmith. And being young he was brought up under Mr. Bale, the learned Man, Prior of the White Friars in Ipswich. At his Man's Estate, he married one Mr. Egelden's Daughter, being Town Clark of Sandwich. And he confesseth, that at the time of his Mariage, he was a Gunner in the King's Ships; and can shoot off and discharge great Ordnance. His Wife and he not well agreeing, he did depart from her; and she doth now live in Cambridge.

And he saith, that about 16 Years past [that is, Anno 1556.] one Walker, a Scholar at Oxford, told this Examinee, that King Edward VI. was living in Flanders, and if this Examinee did live, he should see him again within this Realm. And he saith, that ever sithence he hath nourished in his Mind that lewd and false Matter, and hath reported it for a Truth. For the which he saith, That he is sory from the Bottom of his Heart. And he saith, That the last time that he reported the same, was upon Wednesday at night last past, at one Tower's House neer Aldersgate in London. At which Time Norris the Pursevant, standing behind a Cloth did hear him, and thereupon did arrest him.

And at the same time this Examinee saith, That he did most wickedly report and say, that the Queens Highness was married about eight Years ago [that is, Anno 1564.] unto my Lord of Leicester. And that during which Mariage, she had four Children. And this false Rumour he first conceived by a Report of an old Priest of Hampshire about six Years ago.

And for his Religion he saith and affirmeth, That he did never hear Mass since Anne Askew was burned. And more he will not utter.

This was the Deposition set down. And underneath in the same Paper was the Recorder's Letter writ with his own Hand: and was as followeth.

My very good Lord. This is the Examination of Robert Blossie. And because I had studied all the Statutes of Treasons, and could not find him within the Letter or Meaning of them; And for that the Fellow, which was executed in Queen Maries Time, did offend in saying, that he himself was King Edward; therefore I noted that Cause to be Treason: But not so of Blosses Cause. I therefore Yesternight did argue the Case with Mr. Attorney General by the Space of

an Hour and more. And he resolved it for a clear Case to be no Treason. And for the second Cause, he should have lost one of his Ears, if he had been convicted within three Months. But now that Time is past. And therefore by the Statute he ought to be set at Liberty. And so thought Mr. Attorney. 17. Jan.

Tour LORDSHIPS,

W. FLEETWOOD.

N U M B. XXVI.

An Extract of the Estate of certain Mines in Cumberland, An. 1576.

MSS. Burgh-
lian.

COPPER, Silver, and Lead then made and contained in the Ewrs [Ores] thereof.

At the melting House at *Keswick* in Copper MVCCCC Quintails Weight.

In Head Ewrs above ground, containing therein fine Silver by Assay, 298 Pound Weight.

More in the said Ewrs, containing Lead, to be made after the Silver parted from it.

Made in perfect Copper (her Majesties fifteenth Part deducted) 533 Quintals.

More, in fine Silver delivered into the Mint 87 Pound Weight, 4 Ounces.

More, in Lead, sold at the Mine.

N U M B. XXVII.

Occurrents at the Siege of Rochel; And of the Election of Monsieur King of Poland: Sent from Dr. Dale, the Queen's Ambassador in France, to the Earl of Suffex; in a Letter dated, May 30. 1573.

Cot. Library,
Titus B. 2.

ON the 13 of this present until this Day, there hath been three divers Exploits at *Rochel*, upon the Bastilion *L'Evangele*. The first was done the 13th. when *Monsieur de Guaz* entred at *Sonwares*, upon the said Bastilion, with 500 Harquebusiers; and did surprize those of the Watch, and slew them without the Loss of any one Soldier. Notwithstanding he was constrained in the End to abandon the said Place; by reason that the Townesmen came upon them with a great Number of Harquebusiers, and did hurt some of them with artificial kinds of Fire. The Second was done on the 18th. In the which Conflict *Monsieur de Guatz*, and *De Colombes* were fore hurt, and *Stephano D'Urbain* slain with divers of his Soldiers. The Third, the 20th and 21st of this present. And in this Combate it is reported, that one *Besme*, who in the last Massacre at *Paris*, slew the Admiral, had his Thighs quite stricken off with a Canon: *Monsieur de Puiffaillarde*, Governor of *Angiers* fore hurt; or as some judge, dead: *Monsieur Polliac*, Collonel of his Twelve Ensignes, slain, besides a great Number of Soldiers. The 21st of this Present, the *Rochelois* being advertised, that the greatest Part of the King's Camp was going to see the Arrival of the *Swisses*, issuing forth and finding the Trenches not so well furnished, they entred into them. And many they slew, and others they chased away. They did also cloye four great Peeces of Artillery, and brought away with them Six Ensignes: And they retyred themselves into the Town.

It is given forth, that *Monsieur* intended to give the general Assault the 28th of this Present. The Counte of *Retz*, and the Counte of *Filiisque* departed from the Camp the 22d of this Present with Twenty Ships of War, and Six Gallies,

Gallies, with intent to drive *Mountgomery* out of *Belle Isle*. *Mountgomery* being advertised of that Coming, and perceiving the Eneiny to be too strong for him, hath forsaken the said *Isle*, and is retyred, as they say, either into *England*, or else into *Flanders*.

The 28th of this Present, those of *Sanzerre* pretending that they would gladly parliament with *La Chastre*, and, if it were possible, grow to some good Agreement, issued forth of the same Town at Midnight, and did surprize a certain Fort, and slew such as kept the same. Of late Monsieur *De Chastre* took a certain Gentleman, called *Lantray*, Prisoner upon Suspicion, that he was an Espial, and sent him up to the Court: Who sithence being put upon the Rack at two several times, hath confessed to the King's Provost Marshal, that there were certain Gentlemen of good Account in the Camp at *Sanzerre*, who did advertise the Townsmen from time to time of all their Enterprizes: And that there were also that did the like at *Rochel*.

Of late the King is advertised, how that those of *Nevarryne* encrease daily in number; and that they of late have taken a Castle from the Count *Carnaignan*, Brother to Monsieur *De Foix*. And they do presently march forward, with intent to besiege *S. Sever*, a Town of no small Consequence.

It is written from the Camp by such as are wont to make credible Report, that there should be six Ships entred into *Rochel*, in the mean time while that the King's Navy was before *Belleisle*.

The King is appointed to remove toward *Monceaux* upon Monday next; and the Clergy is to meet very shortly at *Paris* for the granting of their Mony. There is a Rate made, that they should pay Threescore Thousand Millions of Franks towards the Payment of the King's Debts. They are put in good Hope to be discharged thereby of their Tenths. But Men think if it be once granted, they shall pay both notwithstanding.

They do impute the Election of Monsieur [to be King of Poland] to the Worthiness of the Dukes Person, and unto the Oration of Monsieur *de Valence*. Upon whose Oration they do say, all Men gave their Consent *una voce*. But others do judge it to be by the reason that they feared, lest the Emperors Son, being so mighty, and so nigh a Neighbour, should make the Kingdom Hereditary, and no more Elective, if he were once in Possession. And that the Authority, Credit and Menace of the Turk do very much in the Matter [of the Election of Monsieur.] It is thought, that the King Elect will pass to *Polonia* by Sea to *Dansig*; and not through *Germany*. This extraordinary Charge maketh the Queen Mother to try all her Friends for Mony. It is agreed, that the Clergy shall contribute 300000 Crowns to the Charge of Monsieur. She her self doth grant 300000 Franks.

A Cousin of Monsieur *De Montluc* arrived at the Court the 29th of this Present, with News that the Election of the King of Poland was published the 13th of the same. The Marshal of *Polonia* is looked for as Ambassador from thence within very few Days. There is an Ambassador preparing to the King Elect of *Polonia* of 2000 Horse.

[N U M B XXVII.]

The Consecration of Dermic O Clier, Bishop of Maion, in the Province of Tuam in Ireland. The Instrument of Cardinal Sanctorius; Declaratory of the same, and of the Oath of the said O Clier, of Fidelity taken to Pope GREGORY XIII.

JULIUS Antonius Sanctorius, miseratione divina Titulo Sti. Bartholemei in Insula, Stæ. Romanæ Ecclesiæ Presbyter Cardinalis Stæ. Severinæ nuncupat. Universis & singulis præsentibus Literas inspecturis, lecturis & audituris, Salutem in Dno.

MSS. Ecclesiast. pen. me.

Dno sempiternam. Noveritis, quod nuper Sanctissimus in Christo Pater & Dns. noster, Dns. GREGORIUS divinâ Providentiâ Papa 13ius. vivæ vocis Oraculo, nobis imposuit & commisit, ut aliquo die Dominico, vel Festivo, adhibitis nobiscum duobus Epis. gratiam & communionem sedis Aplicæ. habentibus, & uno ex Magistris Ceremoniarum, & in loco ad hoc condecienti, & nobis benè viso, Reverendo Patri Dno. *DERMICIO OCLIERA*, Electo *Maionens.* in Provincia *Tuamens.* in *Hybernia*, Consecrationis munus, impenderemus; Eundemque juxta Formam & Ritum Stæ Roman. Ecclesiæ, Consecraremus. Post quas quidem Commissionem & impositionem, nobis, ut præmittitur, vive vocis Oraculo fact. Nos *Julius Antonius* Sanctorius Cardinalis præfatus, adhibitis & assistentib. nobis Reverendis Patribus Dnis. *Joanne Baptista Sanctorio*, & *Josepho Panphilo Aliphan* & *Siguin.* respectivè Epis. in Romana Curia residentib. gram. & Communionem sedis Aplicæ. habent. & infra script. Magistro Ceremoniarum, de speciali & expressa Commissione nobis, ut præmittitur, facta, in Capella *Sixti* nuncupata, præfatum Rev. Dom. *Dermicium Oclieram* Electum *Maionen* præsentem, in Epum. & Pastorem dict. Ecclesiæ *Maionen.* Cum solennitatibus & Ceremoniis consuetis, præstito prius per eum in manib. nostris juramento in Forma ab Electis præstari solita, juxta Ritum & morem Stæ. Roman. Ecclesiæ, Consecravimus: Sibiq; munus Consecrationis in similibus dari solitum, impendimus; ipsumq; *Dermicium Ocliera* Epum. per præsentem Consecratum fuisse & esse denuntiamus.

Qui Rev. *Dermic Oclier.* antequam Consecraretur, & benediceretur, in manibus nostris præstitit Corporale juramentum in hanc modum. Videlicet.

" Ego *Dermicus Ocliera* Elect. *Maionen.* ab hac hora, ut antea, fidelis & obedi-
 " ens ero Beato *Petro*, Stæq; *Roman.* Ecclesiæ, & Dno. nostro Dno. GREGORIO
 " Papæ 13io suisq; Successoribus Canonice intrantibus. Non ero in Consilio
 " aut Consensu, vel facto, ut vitam perdant, vel membrum, seu capiantur malâ
 " captione. Consilium vero quod mihi credituri sunt per se aut nuntios, ad eorum
 " damnum, me sciente, nemini pandam. Papatum *Romanum*, & Regalia S.
 " *Petri* adjutor eis ero, ad retinendum & defendendum, salvo meo Ordine, con-
 " tra omnem hominem. Legatum sedis Apostolicæ, in eundo & redeundo, ho-
 " norificè tractabo, & in suis necessitatibus adjuvabo.

" Jura, honores, privilegia & auctoritatem *Roman.* Ecclesiæ, & aliqua si-
 " nistra vel præjudicialia personarum, juris, honoris, status & potestatis eorum
 " machinentur, &c. Et si talia à quibuscunq; tractari novero, impediam hoc
 " pro posse, & quanto citius potero, significabo eid. Dno. nostro, vel alteri, per
 " quem possit ad ipsius Notitiam pervenire. Regulas Sanctorum Patrum, De-
 " creta & Ordinationes, Reservationes seu Dispositiones, Promissiones & Man-
 " data Aplica. totis virib. observabo, & faciam ab aliis observari. Hæreticos,
 " Schismaticos, & rebelles eid. Dno. nostro vel successoribus predict. pro posse
 " persequar & impugnabo.

" Vocatus ad synodum veniam, nisi præpeditus fuero Canonica præpeditio-
 " Apostolorum Limina singulis annis *Romana* Curia existente citra *Alpes*: Ultra
 " vero montes singulis bienniis per meipsum visitabo, aut per me, aut per meum
 " nuntium, nisi Aplica absolvat Licentia. [Et si post primam Visitationem per-
 " sonaliter factam, aliquo legitimo Impedimento præpeditus personaliter visitare
 " non potero, per aliquem fidum nuntium de gremio meæ *Maionen.* Ecclesiæ
 " benè instructum: qui vice mea Aplico. Conspectui se præsentare, & de legi-
 " timo impedimento humoi saltem. per juramentum legitimum fidem facere
 " teneatur; id adimplebo.]

" Possessiones vero ad mensam meam pertinentes nec vendam, nec donabo,
 " neq; impignorabo, neq; de novo infeudabo, vel aliquo modo alienabo,
 " inconsulto *Romano* Pontifice, etiam cum Consensu Capituli mei. Sic me Deus ad-
 " juvet, & hæc Dei Sancta Evangelia.

In quorum omnium singulorum fidem & testimonium præmissorum præsentem
 Literas fieri, & per Magistrum Ceremoniarum Aplicarum. infra Scriptum
 ibid. ex officio suo præsentem & intervenientem subscribi, nostriq; soliti sigilli
 appensione muniri fecimus. Datum *Romæ*, ut supra, sub anno à Nativitate Dni.
 millesimo quingentesimo septuagesimo quarto, Indictione 2dâ, die vero 12ma
 Mensis

All this was
not Archbishop
Cranmer's
Oath.

This is not in
Cranmer's
Oath.

Left out in
Cran. Oath.

Mensis Martij, Pontificatus prælibati sanctiss. in Christo Patris & Domini nostri, Domini GREGORII Divina Providentia Papæ 13ij anno. Præsentib. ibidem Reverend. Dominis. Fratre Guglielmo Macarmit, Fratre Joanne Hoargo de Hybernia; & Reverendo Domino Joanne Callanario Abbate de Portu Patrum, Anachduanen, Canonico Regulari in Hybernia; Testib. ad præmissa vocatis atq; rogatis.

Ego Lodovicus Branca de Fermanis, Ceremoniarum Aplicarum. Magister, ex officio Ceremoniarum prædictar. præmissis interfui, & de juramento rogatus subscripsi.

N U M B. XXVIII.

Mr. Dering's Answer to certain Articles of Matters that he had spoken at some publick Dinner. Presented to the Lords of the Star-Chamber.

MOST humbly I beseech your Honours to consider, that in Matters of Accusation, not only Words, but also the Manner of speaking, must be Witness of the Truth. Else our Saviour Christ lost the Innocency of his Cause: who was charged but with the Words of his own Mouth. *Matth. 26. 62. Job. 2. 19.* And indeed the most perfect Words, as they be spoken in their Order, may have a very ill Sound, if you will draw them apart. When Christ said, he that will be his Disciple, must hate his Father and his Mother: If you change his Purpose and maner of speaking, you shall open wide the Mouth of the Slanderer unto much Bitterness. This Example of our Saviour Christ, it is precious and dear unto your Honours. So that you will never receive a Report of Words, but in good Warrant of the manner of speaking.

And, my very good Lords, the more plentifully you have received Grace, and a Spirit of Government, fear the more, lest the Accuser should here deceive you. *Constantinus* that excellent Emperor manitimes justified *Athanasius* against his Accusers: yet at the last he was overcome; and believing the evil Report, banished an excellent Bishop. *Theodosius*, a singular Man, and of a meek Spirit; yet he was caried away, and decreed against *Cyril*, a singular Bishop. *David*, a Man according to the Heart of God, believed a false Accusation against *Mephibosheth*; and did his faithful and good Servant Wrong. These Examples make me sometimes fear. And therefore I beseech your Honours pardon me, tho' I were bold to alledge them. And for all the Things, whereof I am accused, first, I beseech God revele the Truth; and then before God I profess unto you to write the Truth of that I know I have spoken.

Against *Godfathers* and *Godmothers*, saving only the Name, I spake nothing. I know they are used in Reformed Churches: and I confess the Use is good. And they that speak against them, I think, they are worthy to be punished. Of the Charge given to them, to se the Children brought up: to exhort them to hear Sermons, &c. and thereof to make Progress in the Church of God. Which yet they did not keep, I said, it was very ill, and perhaps I added, one of the worst things in the Book of Service. Wherein I also blamed the *French Book*; not only our own.

More than this, on my part, was never thought. And therefore I am sure not spoken by me. Where it was further objected against me, that I said,

The Statute for the Provision for the Poor was no competent Way devised for it, or any such Words. In which I might seem to blame either the Act of Parliament, or the Makers of it. I utterly deny it, as a most impudent Report: and such as it grieveth me once to remember it. I thank God, I have better learned than in Dishes and Cups to blame so proudly the State of a Kingdom. I allowed of the Order already taken. I commended it. I said, it wanteth only the good Will of Men to execute it. Where it is further objected,

That

MSS. Burgh-
lian.

That I could provide for the Poor two ways. The one was, I could commit them to the Rich to be kept; to some two, to some three, &c. Another Way was, To what Purpose is this Superfluity? Or, what do we with so much Plate? These all I utterly deny, as the Words which I never spake, and the Thoughts which were never yet in my Heart. And if I should have spoken the one or the other, I had spoken wickedly, and deserved Punishment accordingly. And thus much I profess and protest, upon the Warrant of a Christian Man's Words before the Seat of Justice; where I dare not lye. And to prove my Saying true, I have brought the Hand of those that were present. If contrary Witnesses come against me, as I understand Mr. Toy, Mr. Willet, and Mr. D. Chaderton will do, I beseech your Lordships, give me Leave to except against their Testimony: and you shall hear more plainly, what I have to say. Only this now shall be sufficient: Mr. Toy confessed before Mr. Killegrew and Mr. D. Fulke, he heard me speak nothing of Plate, nothing of that Book, nothing of committing the Poor to the Rich. Only he remembred, I said at Dinner, To what Purpose is this Superfluity? And of the Charge of Godfathers, who did very ill, that they looked no better to it. Mr. Willet said to Mr. Fulke, he would he had not been there: For indeed my Words, except they were strangely construed against me, might be well taken. Mr. Chaderton praised me much at the Table, and said, he was sure the University would willingly give me again my Grace, to commence this next Year: And after Dinner privately to Mr. Hodgson, he used much fair Speech of me. And since he accused me, he wrote his Letters to me, that he had spoken nothing, but as Occasion was offered; and he meant no ill in his Words toward me: And it must needs be thought somewhat strange, that so special Words, so full of Offence, so boldly reported by Mr. Chaderton, should be remembred by none, but by the two Brothers.

Last of all, I beseech your Honours, if Occasion shall so serve; enquire of mine Accusers, what Chapter I read after Dinner; and the Words I used of the mutual Duty of Poor and Rich; of private Men and of them in Authority. Which if they will remember, they cannot construe my first Words so strangely, to devise any evil Meaning of them.

Now because in Report of my Words there is great Suspicion, lest I should secretly fancy a Community of things, I testify it before God and his Angels, that this I know, such a Community is but a common Confusion; tending to the Spoil of God's People, and utter Shame of all his Saints. For seeing the Heart of Man is full of Corruption, which encreaseth more by all unbridled Liberty, what resting Place should be for the Godly, which must render again good for evil? except Community could place out of our Nature Envy, Malice, Covetousness, Strife, Concupiscence, &c. How miserable were the Church of Christ, that must needs be subject to so cruel a Multitude? He that teacheth this Doctrine, let him be cut off whosoever he be.

For our part, we have not so learned Christ. But we say with St. Paul, *Let every man abide in that Calling in which he is called; whether he be bond or free.* That he may be taught by the Grace of God, how to abound, and how to want; how to be rich, and how to be poor. And blessed be the Lord of Israel, that hath established for his People (not of transitory things) so great a Warrant of Faith. For in all Poverty, Sorrow, Care, Affliction, what Comfort do I feel, when I can say with the Prophet David, *I hold my peace, O Lord, because thou hast done it?* How happily do I see the Troubles to come, when God shall wipe away all Tears from our Eyes? And again, In all Abundance of Riches, Honour, Favour, Authority, what Witnesses are they unto me of God's Goodness? when I can say in the midst of them, *Vanity of Vanity; and all is Vanity:* When I faithfully dispense that is committed unto me: When I truly believe, that my Treasure is not earthly: When I look through Honour, and see in Spirit, that to fear God and keep his Commandments, this is all the Happiness under the Sun. It is a cursed Community that taketh this Blessing from us. And Satan turneth himself into an Angel of Light, when he maketh such Entrance into the Pathways of Love.

God hath given to every Man Goods to dispense; to some more, to some less, even as he would: and unto all a Property in the Things they have. Which Truth shall stand, when Heaven and Earth shall pass. For it hath the Strength of the Law of the Lord, *Thou shalt not steal*. And upon it Christ will build up the Inheritance of his Saints for ever, *when he shall say unto them on his Right-Hand, When I was hungry, you gave me meat, &c.* As likewise with it he shall condemn his Enemies, and make it known, he gave unto every one a Property in his Goods, when Fear and Terror shall teach them his Judgments; and in his Wrath he shall speak, *Go, ye Cursed into everlasting Fire, prepared for the Devil and for his Angels. When I was hungry, yee gave me not Meat, &c.* Then this is it I do believe, and this I do teach, there is no such Community in the Church of God; nor ought to be; nor ever was since God first created Man upon the Earth. They have opened wide Glass Windows for *Anabaptists*, to enter into the Commonwealth, that of late have written, that in the Apostles Times all Things were common. Let them preach on so; and the End cannot be good. Wee know no such Community, nor the Church of God.

The Apostles are our last Schoolmasters, and their Gospel we will hold to the End. It is written, *They that believed had all things common: and they sold their Possessions and Goods, and gave it to every Man, as they had need, Act. 2. 44.* But they sold it themselves. And yet our Saviour Christ said, he was a true *Israelite*. So that selling or giving, it was still their own. And what can be more plain, than the Saying of Peter to *Ananias*, speaking of his Land, *When thou hadst it, it was thine own: And when thou hadst sold it, it was in thine own Power, Act. 5. 4.* And therefore there was then no Community, tho' some sold their Lands, as the Time required: They did it by the Motion of the Spirit of God. They did it not by Commandment, or Law of the Church.

They gave it themselves, and Barnabas sold all, and Zacchæus sold but half.

But I need not say more of this. For all is but a Colour. They do not think me an *Anabaptist*, that do most accuse me. And I would they did remember, *Non eget Verbum Dei mendacio, ut loquamini pro eo dolo.* It is as true now as it was in the Days of *Job*. And it testifieth as well now a Want of Truth, where any thing is holden up by Falshood and Deceit.

And now to say more what I think expedient; and humbly to bring your Honours in Remembrance of the Peace of the Church. I would a great many Preachers in *London*, which are unlearned, and rash of Speech, were admonished by the Bishop of their Doings. For while they flatter to get Livings, they make the Pulpit to be contemned. I heard of late one in the wide Church of *Paul's*, preach much for Authority of Bishops; and what a thing it were to have them honorable, and said thus, "I would five or six of the Council were *Aarons*. I would the Lord Keeper were a Bishop. Not that I think Justice ill ministred, but I would have the Clergy in Honour. I would a Bishop were Master of the *Rolls*. I would all the six Clerks of the *Chancery* were Priests. This would make the Order in Estimation. In time past a good Justice of Peace durst not offend a Parish or Hedge Priest. Now every Broom-man in *Kent-street* will controwl Bishops". These Words they do not edify the Conscience of Man. He spake not as *St. Peter* commands, *tanquam Eloquentia Dei*.

It grieveth me to see one pretend the Person of Christ; and to speak Words of so great Vanity. And yet this is but one Man among many: Whom if it pleased God, I would your Honours did hear. But because I am not to accuse others, but to purge my self, I leave this, and will answer to one other Accusation, which is yet against me, touching my Lord of *Canterbury*.

I am charged, that I put off my Cap, bade them hearken, and said, *Now I will prophesie, MATTHEW PARKER is the last Archbishop, that ever shall sit in that Seat.* Mr. *Cartwright* should say, *Accipio omen*. To this I answer, that I have confessed what I said; and here I send it witnessed by their Hands that heard it. I put off no Cap, nor spake of any Prophecy. But Mr. *Blage* commending much a Book which he was about, of the Archbishops of *Canterburies* Lives, I said merrily, as before a sick Man, in whose Chamber we were; that he should do wel to be somewhat long in this Bishop's Life: For peradventure he should be the last that should sit in that Place. I do not excuse these Words,

but leave to your Honours to consider the Weight of them. And I beseech God give me that Grace, that hereafter I may be careful, that I speak so as St. Paul saith, that in all my Words, I may bring Grace to the Hearers. Onely this I beseech your Honours with Favour to remember, that seeing my private Speeches so long time have been so narrowly searched, if mine open Preaching had been more faulty, it had been more easily known.

And thus I leave further to trouble your Honours: Offering my self ready in what Place soever I may be thought profitable in the Church of Christ, I beseech that Living God long to keep you to his Honour and Glory, and your endless Comfort, *Amen.*

1573. Novemb. 27.

N U M B. XXIX.

*A Letter of the Lords of the Privy Council, to the Dutch Church:
Upon Occasion of such as found fault with the Customs of this
Church.*

*MSS. Eccles.
Belgic. Lond.*

AS our Gracious Queen, out of her pious Principles, hath taken Compassion on your being persecuted, and of the Miseries you have suffered for the Religion, (being com in her Kingdoms) and is willing to give you her Protection; so shee expects from you such Services as become Honest and Godly Subjects; and all such Actions as become thankful Acknowledgments. And is very glad that shee hath hitherto found the Performance of that Duty; and hopes, that it will alwaies continue. But since there is a seditious Sort of People sprung up, not content with the peaceable State of the Commonwealth, seeking for Occasions to broach what is new and strange; and that especially in regard of the usual Forms of religious Worship, and the Ceremonies of the publick Prayers: that so they might seem to be something, and to understand more than they which first instituted the same, by publick Advise and Counsils. This hath caused in her Majesty Apprehensions, least such tumultuous Spirits should occasion you to misuse your Privileges; imagining, that the Way they invent will bee more acceptable to you, than that which is in Use with us; as seeming more conformable with your Customs than ours; and will pretend to the common People that you despise our Way.

It is not unknowne to us, that in divers Churches, ever since the Christian Religion had a Beginning, divers Waies and Ceremonies have been used, some standing, some falling on their Knees, others flat downe, have addressed and prayed to God. And yet one and the self-same Religion, if the Prayers are don in Truth to the true God, and no Impiety and Superstition mixt with it.

In divers Places and Countries the same God, whose is the whole World, is believed and adored of divers Nations, and in divers Tongues and Languages, and in divers Manners, and with Varietie of Cloathing and Ceremonies; yet is it the self same Faith, the same Religion, the same Christ, and God the Father of all.

Wee do not despise your Custom, nor compel you to ours, but wee account your Ceremonies good, as fittest for you, and most agreeable to the Republick from whence you come. And wee hope also, that you in anothers Commonwealth, will not be so ungratefully Curious, that you will condemn those Customs, which wee have bin moved to establish out of the Principles of true Pietie and Religion, with common Consent of the whole Kingdom, by the Command of pious Princes; and which the great Labor of wise and learned Men have ordained, as most proper for our People; and were confirmed by the Bloud and Death of many Martyrs: And have bin for a long time thus settled amongst us: That you should not despise them, but rather these tumultuous and disquiet
2 People,

People, who would bring Confusion to what is so well settled ; nor to approve or give aid to such Actions, either by Word or any part of your Authoritie. And if any amongst them should presume to affirme, what you are cautioned against, yet would we not suspect such Imprudence or Inconstancy of your Wisdom. Be it far from you, to do any thing whereby you might create any Suspicion of disturbing the Peace of our Common-Welth, and the State of our Religion, so well settled, and so breed occasion of Difference and Discord.

For by your Wisdom you know very well, that the Queen's Majesty would rather drive you out of her Kingdom, than to suffer, that by such Guests (who were received on a religious Account) by such wicked and unkindely Means her State should bee brought in Danger.

Therefore if there be any that seek to cause a Discord between us, be they *English*, or of your own People, drive them from your Flock, and suffer them not to make so ill a use of you. Or if there be any that, out of a wanton Conceitedness, leave and come from the Use and Custom of their native Country, and will joyne themselves with you, such wee think ought not to bee received by you, that so they may not occasion Discord and Contention ; which would be troublefom to us, and prejudicial to you ; for wee foreseeing the things that might arise from such Differences, have thought it necessary by this our Letter to warn you against it. And we doubt not, by all possible Means and Diligence, you will take care, according to your Wisdom and Pietie, that neither to our glorious and pious Queen, nor Us, any Cause of Offence, nor any Suspicion of Ingratitude or Disobedience shall be given : Whereby it will come to pass, that you may live here in Peace and Security ; and that we may shew you all the Favour we can to our mutual Comfort. Farewel in Christ our common Savior.

And what your Opinion is of this Concern, wee pray you to let us know it by your Answer, with as much Speed as conveniently you can.

April 1573.

Your Friends,

Bacon C S.
T. Suffex.

W. Burgbley.
Arundel.
T. Smith.

E. Lincoln.
R. Leycester,

N U M B. XXX.

Answer of the Dutch Congregation, to the aforesaid Letter.

NOBLE and Honourable Lords, it being your pleasure, we answer here-
with yours written unto us,

Most humbly praying to receive and apprehend it, with well affected Minds.

We first thank the Eternal God, and then our Gracious Queen, and your Honours, for the great and manifold Goodness, and Benefits, by the Grace of God, and the Queen's Benignity, and your Lordships Favours, and the whole Kingdoms Civilities, shewn unto us, poor Strangers and Refugees ; and also, that our inhabiting here, and Services, are acceptable to your Lordships ; and that the Queen's Majesty nor your Honours are not wearied in doing us good. And amongst many others, it is none of the least Favour, that whereas, (we holding Unity in Doctrine with you) you favour us with our usual Ceremonies, in our own Languages : the same being accounted by us, most convenient for our People and Country ; and whereunto we are accustomed ; and have enjoyed the same since the Reign of the godly King *Edward* ; and that we are not compelled to Ceremonies here in use : we hope there will never prove occasion to her Majesty nor your Lordships, to repent of these Favours shewn unto us, and that it will appear you have not bin mistaken in your good Opinions of us ; and that you will please not to beleeve or regard, malicious Reports to prejudice us.

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For

MSS. Eccles.
Belgie.

For your Lordships will not be deceived in firmly beleiving, that we do not countenance such tumultuous People, nor approve their Words or Deeds, much less assist them in any Manner whatsoever.

Wee despise not the Ceremonies of other Churches, in comparing them with ours; what a pious Magistracy hath established, what they judge most fit for the People, and tending to true Godliness, requires Submission.

Wee know also, that as it doth not become us, to be curious Inspectors into other Men's Matters, nor to pass our Judgment on them; so it becoms us much less to encourage any changes, or to encourage others thereunto; but wee commit the Care thereof to them whom God has ordained for it, and who by experience best knows, what is most fit for them who are committed to their Care.

Wee shall also for the future (God willing) take care that nothing shall be done by us, that might occasion any Suspition of us, or just Cause to her Majesty of Offence against us. And as you are pleased to command, so we shall expel from our Flock, all such as we find to be of tumultuous Tempers: Neither shall we take amongst us any *English*; who from such Principles seek to separate themselves from their own Country Customs. Wee have never accepted any such amongst us. In our Congregation are not above four *English*, whereof two since their coming hither from their Exile, have continued amongst us. The third is one that married a *Dutch* Woman. The fourth came in their Company, and continueth for the improving in the Language.

And to compel our People, to a perfect dutiful Behaviour, and to avoid all Disputings, we have read your Commands to the Congregation.

Finally, Wee pray God, never to withdraw his Mercies from you, but to increase them more and more, in true Godliness and Obedience to him.

Your most obedient and humble,

Ministers, Elders, and Deacons,

Of the Dutch Congregation.

N U M B. XXXI.

Mr. William Heydon's Christian Letter to the Bishop of Norwich, for a Reconciliation, after some falling out with him at his House, about admitting a Layman into Orders.

Epist. D. Joh.
Parkhurst.
Int. MSS R.
J. Ep. Elien

MY Lord, Immediately after my Return Home, which was not very joyous unto me, considering our bitter Departure, may it please your Lordship to be advertised, that such was my Chance to joyn in that Company, where you and your State, from the Top to the Bottom, was unripped. I weighing both your earnest Zele, and mine own in and towards the Gospel, and seeing that the Enemy, clawing the Elbow for joy, that one spark of Discord should be kindled among us; I thought it meet and convenient, as I have always to the uttermost of my Power tendred your Estate, to procure a Means that we may be together lovingly reconciled again. And albeit that Flesh and Bloud did so rise in us at that time, that we both perchance, I for a Season forgot my self to be dutiful to your Lordship; and you perhaps administred some spark of Choler on the other side; yet considering my Duty towards you, and you weighing what Credit your Dealing ought to win towards the Gospel, thought it convenient at this Time to salve the Sore on my part: lest at any time the common Enemy, the Papist, might jest, that the chiefest Gospellers are at bitter Hatred and Contention among themselves.

Surely, I need not instruct your Lordship, of whom I would learn willingly, that such is the subtil Slight and old Policy of Satan, that if he may breed
Dissension

Diffension or Discord among them, in whom there ought to be a sweet Harmony and Agreement, he is no time more glad or joyful. It is no new thing that the Children of God have disagreed: and therefore the sooner in us to be amended. *Paul* and *Barnabas*, as the *Acts* make rehearsal, were at such bitter Diffension between themselves, for the receiving of *Mark*, that the one departed from the other in great Heat and Choler. The Words that past between them were sharp and bitter. But when the Lord saw it so good, they were reconciled again. Whatsoever bitter Words have past between us, I for my part do acknowledge mine own Imbecillity: and desire your Lordship of Pardon herein, if I have offended: Binding my self, as I have both tendred your State, and defended you, when my Words might stand you in sted, so you would bear in Silence, whatsoever hath proceded on either Part. And as the first Cause and chiefest Occasion was derived neither from you, nor from my self, so I wish the Amendment that bred this Discord; and wish that in other Things he may have the less Credit. And surely as I have to thank your Lordship, because at my Commendations it pleased you to entertain *Mr. Mause*, a Man both godly and zealous, into your Service, so I trust at any time, neither I, nor my Letters shall commend any unto you which shall not both try themselves godly and honest, and that Praise that I give, upon them well bestowed.

But thus much I must needs inform your Lordship of, that you know as well, that as you give too light Credit to some, that are always about you, so you procure your self some Discredit in giving no heed to these that both love you earnestly, and tender your State accordingly. Thus beseeching your Lordship to acquit me with a Line or two, to the Satisfaction and Quietness of my Mind, trusting, that for all this, your Opinion is not diminished of me, who make as good Account of you as of the chiefest Bishop of this Land, with my unfeigned Duty and Commendations; desiring the Lord God so to ravish you Heart with his Holy Spirit, that you may be an Ornament to the Church, a Light to the Gospel, and an Ey-fore to all the Papists; (whose Eyes are cast wholly upon you) I most humbly take my Leave of you. From *Holt*, this 10th of June, 1573.

Your Lordships every way to command,

WILLIAM HEYDON.

[N U M B. XXXI.]

The same Bishop's fatherly and friendly Answer to the former Letter.

I AM glad, and I thank God for it, that hath moved your Heart so speedily, and as it were before the Sun go down, to forethink your self of such Things as of late were don at my House: And whether the Cause come of you, be judge your self. You bring unto me a simple old Man, spent with Labours and Turmoils of the World, who through his Age and other Imperfections, is no longer able to labour for his Living, (for so he himself hath reported) that he should now enter the Ministry: His Knowledge in the *Latin* very small; in the Scriptures as little: By his Occupation a Husbandman. The Canons do appoint (and I have given my Consent thereto) that no Bishop shall lay his Hand upon any that hath been brought up in Husbandry. For these be the Words of the Canon. He confessed to me, that he hath been brought up in Husbandry from his Youth upwards. What would you have me to do? Should I go clean contrary to that to the which I and all other Bishops have subscribed, and set to our Hands? You think that your Estimation should somewhat be lessened for the Denyal of your Request. And I know that my Estimation should much be appared for granting of the same. Oh! *Mr. Heydon*, I and all other Bishops have made too many such. Necellity drave us to do the same. But to continue

Ubi Supra.

so doing, it were a Fault too hainous. Of late Years I have had great Care in this behalf; and do intend so to continue by God's Grace.

Truly, Mr. Heydon, you must bear with me; although I love you dearly, if I shall not agree to you in Matters, in my Judgment, offensive to God and my Conscience, and slanderous to the Church. Remember the old Saying, *Amicus, sed usq; ad aras.*

Another part of your Letter toucheth my Credit somewhat; that you should think of me so much Lightness, that either would believe, as you say, any about me, farther than there shall be cause; or not credit, nor give heed to such others as both love me, and tender my State. The contrary whereof is true, Mr. Heydon. The which but for lack of Time, I could declare unto you many ways. This Saying is not so true, as often uttered against me: which might be left well enough, that Acre hath been so much ploughed already.

To let these Things pass, and to conclude. I thank God for your Friendship, and for your great Zele, and Favour to God's Gospel. In which respect I account of you, as of a most dear Friend. Touching the Heat of Words passed, let each of us say, *Homo sum, nihil humani a me alienum puto.* For my Part, I forget all, and forgive all unfeignedly; and do heartily rejoyce to understand the like of you. And thus I bid you heartily well to fare. Scribbled in hast with my rude Hand. At Ludham, the 16th of June, 1573.

Tour assured loving Friend in Christ,

J. NORWIC.

N U M B. XXXII.

A Discovery of the present Estate of the Bishopric of St. Asaph, in the Year 1587.

MSS. Epal.

THE Estate of the Bishopric of St. Asaph now standeth thus.

Most of the great Livings within the Dioces, some with Cure of Souls, and some without Cure, are either holden by the Bishop himself in *Commendam*, or else they are in Possession of such Men, as do dwell out of the Country.

These are holden by the Lord Bishop in *Commendam*. I. The Archdeaconry: being well worth 400 l. yearly. To the which the Benefices with Cure do belong: *Llangrostenin*, *Diserth*, and *Rhylyfnwyd*. And these without Cure: *Abergele*, Rectory, *Bettws*, R. *Llandrillo*, in *Rhos Forc.* *Llanrwst*, Porc. II. *Gwin*, R. *sine cura*, yearly worth 50 l. III. *Llandrillo* in *Deirnyon*, R. *sine cura*, worth 80 l. IV. *Llangwin*, R. *sine cura*, yearly worth 60 l. V. *Llandrinia*, R. with three Cures, viz. *Llandrinio*, *Llandissilio*, *Melverley*, worth yearly 160 l. VI. *Llysuyayn*, R. *cum cura*, yearly worth 50 l. or better. VII. *Castell*, R. *cum cura*, yearly worth 50 l. VIII. *Malloyd*, R. *cum cura*, yearly worth 70 l. Nine Cures, and Seven without Cures.

The said Lord Bishop hath had in his *Commendam* six other Benefices with Cure: the which he resigned upon having of the better, viz. 1. *Abergele*, Vic. 2. *Bettws*, Vic. 3. *Gresford*, Vic. 4. *Myvot*, Vic. 5. *Arbistock*, Rec. 6. *Llaneyckill*, Rec.

These following are in the Possession of them that ly out of the Country. Whereof some were collated by the Lord Bishop that now is. Viz. I. *Vaynol*, Prebend, yearly worth 200 Marks, in the Possession of D. *Tale* of the Arches. II. *Llanusfytb*, Preb. well worth a 100 l. yearly, in the Possession of D. *Lewyn* of the Arches. III. *Kilken*, R. worth 50 l. yearly, in the Possession of Mr. *Tomson*, dwelling about London. A *sine Cure*. IV. *Skeiviog*, R. in the Possession of Mr. *Henry Mostyn*. V. *Whittington*, R. *cum cura*, of the Patronage of Mr.

Mr. Albany, in the Possession of Mr. Payshaw of Litchfield. VI. Oswestrie, Vic. of the Patronage of the Earl of Arundel, in the Possession of ——— VII. Machynllaeth, R. in the Possession of Mr. Hughes of Merionethshire.

And of antient Collation these. I. Meleden, Preb. worth yearly 50 l. in the Possession of Mr. Ireland of Chester. II. Llanwrst, R. in the Possession of D. Jones of the Arches. III. Llanfannan, R. Porc. in the Possession of the same. IV. Llanarmon, R. in the Possession of the Dean of Canterbury, Mr. Rogers. V. Estyn, R. in the Possession of the same Man. VI. Cawwen, R. in the Possession of D. Meuricks of Litchfield. VII. Llandyffel, R. in the Possession of D. Lewys, the Queen's Chaplain.

There is never a Preacher within the said Dioces, (the Lord Bishop only excepted) that keepeth ordinary Residence and Hospitality upon his Lyving, but D. Powel, and D. Morgan, and the Parson of Llanvechen, an aged Man about 80 Years old.

By reason of the Commendams and Absence aforesaid, Hospitality now of late is greatly decayed in that Dioces.

These are clean gone, which of late were great House-keepers. I. The Dean. He that now hath the Name to be Dean*, never kept House in all his Life: and is an unfit Man for that Place and Calling in all respects, being not past four and twenty Years old. II. The Archdeacon hath been the best House-keeper in the Countrey. But now the Lyving is in the Lord Bishops Commendam. III. The Parson of Llysuaen, now the Lord Bishops Commendam. IV. The Parson of Skeiviog, now absent. V. The Vicar of Cwin. The now Incumbent, being also Parson of Northop, and of Whitford, two of the greatest Lyvings in all the Dioces, boordeth in the Alehouse. VI. The Parson of Whyttinton, now absent. VII. The Parson of Llandeiniio, now the Lord Bishops Commendam. VIII. The Parson of Castell: a great House-keeper, now the Lord Bishops Commendam. IX. The Parson of Llandrillo, now the Lord Bishops Commendam. X. The Parson of Mallayd, now the Lord Bishops Commendam.

* One Banks
not 23 Years
old.

The Lyvings being subducted, the Relief of the Poor must needs decay.

Parcells of the Bishoprick leased, and confirmed by the Lord Bishop that now is, to the Hindrance of his Successors. I. The Lordship of Meleden (the Moyety whereof being in Lease before, he bought of Mr. Symon Thelwal; To whom he gave the Vicarage of Moulde for the same) he hath confirmed for Lives, to the Use of his own Children. II. The Rectorie of Llanbasaph he hath, for the Sum of 300 l. confirmed for Lives to Mr. Piers Mostyn, Esq; III. The Manour of Llandegla, to his Cousin, Hue Kendryk, of London. IV. The Bishops Lands in S. Martins he graunted to the old Tenaunts, if they will pay him 170 l. Otherwise the same are graunted to the Use of his own Children. V. A Portion of Tith in the Parish of Blodwall, of the yearly Rent of 15 l. he hath confirmed in Lease to Marmaduke Jones, Gent. for 40 s. Rent, in part of Payment of a Purchase of certain Freehold Lands, which he purchased of the same Jones, to him and to his Heirs for ever. For the which, besides the said Lease, he gave 100 l. in Mony, the Lands being worth 20 l. yearly. VI. Llangwstenin; a Parcel of the Archdeaconrie, he hath confirmed in Lease to William ap Richard of Conwey.

Other Leases which the said Lord Bishop, for Mony or other Pleasures, hath confirmed. I. The Rectorie of Llanrhajader, being yearly worth 160 l. he hath confirmed in Lease to the Widow of Mr. John Dudley, a small Rent reserved to the Incumbent. II. The Rectorie of Whytfor he hath in like maner, for a Piece of Mony, confirmed to Mr. Roger Maneringe of Nantwiche. III. The Rectorie of Northope, being the best in all that Dioces, he hath in like maner confirmed in Lease. IV. The Rectorie of Estyn he hath likewise confirmed in Lease. V. The Rectorie of Llanfelin, being the Dividend of the Chapter, he confirmed to the Use of his own Wife, and Children: Promising great Preferments to some of the Prebends, to graunt to him their Portions of the same. And when he had obtained his Request, he now refuseth to perform his Promise with them. VI. He hath also confirmed a Parcel of Tith belonging to the Vicarage of Henllan, and the two Coportianarie Prebends of Llanvair to his own Sister.

And

And to that end he may confirm what he will himself, he hath gotten all the Keys of the Chapter Seal, to the keeping of his own Chaplains, whom he may command. Whereby it may well appear what he meaneth to do hereafter.

1. The said Lord Bishop in all his ordinary Visitations, caused the Clergy of his Dioces to pay for his Diet, and the Diet of his Train; over and above the accustomed Procurations, appointed by the Laws for that Purpose, and contrary to the same Laws.

2. He commonlie giveth no Benefice before he hath gotten the Harvest for himself, if the same do fall, that he may so do.

3. And now (the more is the Pity) he is altogether given to the purchasing of Lands to him, and to his Heirs: And hath given out great Sums of Mony upon Mortgage of Lands. As upon the Lands of Mr. Edwards of Chirke, (as it is reported) the Sum of 700 l. And the Lands of Mr. Convey, the Sum of ——— Which thing is a Scandal to his Profession, and an evil Example for Usurie to the Laity.

4. The Officers of his Consistory Court do receive great Sums of Money of Offenders, in Redemption of their Corporal Penance. And never send the same, nor any Part thereof to the Parishes, where the Offences are committed: but either take the same to their own Uses, or give it to his Lordship, without any Notice or Satisfaction to the Congregation offended.

5. There is no Table of Fees set up in the Consistorie, according to the late Canons.

6. There are no Overseers appointed for Divine Service within that Dioces, according to the Injunctions. Which Thing hath been a great Cause of so many Recusants in that Countie.

All the Premisses are to be found of Records, or notoriously known. So that they cannot be denied.

[N U M B. XXXII.]

The Bishop of S. Davids to Secretary Cecill; concerning the filling two Welsh Bishopricks vacant.

MSS. Epal.
pen. me.

PLeaseth it your Honour to be advertised; whereas both Bishops, my Neighbours, the Busshop of Landaff on the one Side, and the Busshop of Bangor on the other, are departed this miserable World, I have continual Care rooted in my Hart, and my Prayer unto God is, that such Men may be appointed to the Rowmes, that by preaching of the Word of God, and lyving according to the same, may set forth the Glory of God, and shew Light in these Places of extreme Darknes.

For I have heard, that one Mr. Hughes sueth for Landaff, a Man to me unknown, but by divers I have heard of him, that he is utterly unlearned in Divinity, and not able to render a Reason of his Faith. If it be so, what Service shall he be able to do to God and the Queen's Majesty in that Place, that of all other Places in England hath of long time most lacked good Doctrine and true Knowledge of God; and where in Matters of Religion no Reformation or Redress hath been, since the Time of the Queen's Majesties Visitation.

For the other Busshoprick, that is Bangor, I would think Mr. Huett Chaunter of S. Davys, a Man for Learning, Gravity and Language, meet for the same. Thus have I thought necessary to signify unto your Honour, as the chiefest Means that lyeth in me to use, to forward Christs Church in these Places, and to prevent Inconvenience. And so with my daily Prayer, I commit your Honour to the Tuition of Almighty God. From my House at Aberguelley, the xxxth of January, 1565.

Your Honours most bounden,

R. MENEVEN.

N U M B.

N U M B. XXXIII.

Lands of the Bishopric of Durham, sometime detained, but restored to Bishop Pilkington. And Sold away again in the Years 1648, and 1649. with the Names of the Purchasers, and at what Values.

	Purchase Money.			
	l.	s.	d.	
Anno 1648.				
Sold to William Cave, Esq; the Royalties and Perquisites of the Mannor of North Allerton	1453	06	08 ob.	By J. Bruere. Regist. Deput. pro terr. Episcopat.
To Thomas Dodd, Lands in North Allerton	186	17	02	
To Robert Metcalf, Lands in North Allerton	1081	07	03 ob.	
To Sir Thomas Widdrington, and Thomas Coghil, the Mannor of Crake in Yorkshire	1163	08	02 ob.	
To George Foxcroft, Two Water-Mills, &c. in Welton Howden, &c.	876	06	03 ob.	

Anno 1649.

To Thomas Lascells, Lands and Mills in North Allerton	553	17	03	
To Robert Metcalf, other Lands in North Allerton	286	00	03	
To Thomas Ledgear, Henry Dawson, &c. Frankland Wood and Colyery, with Meddows in Durham Moore, &c. Meddows in Gateside, Toll of the Town of Gateside	2559	02	00	
To Thomas Haslerigge, the whole Mannor of Bishop Middleham, &c.	3306	06	06 ob.	
To Henry Darly, and Jo. Wassel, for the Borough of North Allerton	237	03	02	
To Walter Boothby, for the Mannor of Easington	8528	02	03 ob.	
To Moses Jenkins, Lands in North Allerton	113	00	04	
To William Underwood, Thomas Coghil, and Matthew Brigg, the whole Mannor of Howden, &c.	5192	15	00	
To Henry Darly, Lands in the Mannor of North Allerton	125	01	00 ob.	

Norham Castle and the Lands about it (said to be valued at 120 l. per Ann.) were alienated long before in King James's Time, to the Earl of Dunbar by Toby Matthews then Bishop of Durham: There was also then an Act of Parliament passed by that Lord's Interest, to prevent all future Alienations. Exam. Historic. by Dr. Heylin, p. 176, 177.

N U M B. XXXIV.

A Note of the Particulars of Lands of the Bishoprick of Durham demised to Queen Elizabeth; chiefly by Bishop Barnes.

Date of Leases.	Numb. of Years.	Yearly Rent.			Particulars demised.
		l.	s.	d.	
April 26. An. Reg. 24.	99	117	15	08	I. ALL the Manours and Towns of Whickham and Gateside: Memorandum, Lost in this Lease 110 l. reserved in Leases in esse. Which were for Coalmines, to three Persons, viz. Anderson, Lewen and White, and to one, named Blackeston, for way-leave 10 l. per Annum.

Date of Leases.	Numb. of Years.	Yearly Rent.			Particulars demised.
		l.	s.	d.	
May ult. An. Reg. 19.	100	82	00	00	II. All the Fishings in the Water of Tweed within Norham, and Norhamshire, with all Rents, Issues, Liberties, &c.
					Memorandum. These Fishings are expressly restored to the New Bishop, but paid to her Majesties Receiver of Northumberland.
April 17. An. Reg. 20.	40	27	18	08	III. All the Watermills in Darlington, and Blackwell, &c.
June 20. An. Reg. 20.	50	18	00	00	IV. All the Rectory and Parsonage of Leake in Yorkshire; and all the Tithes, Oblations, Profits and Commodities thereunto belonging.
May 14. An. Reg. 23.	80	26	09	08	V. All the Manour and Graunge of Mildredge, with the Appurtinances.
October 24. An. Reg. 24.	80	Rent accustomed.			VI. All Wolsingham Park, the Water-mil there, Chapel Walls, &c.
July 24. An. Reg. 26.	90	34	00	08	VII. All the Manour of Hovedon, in Yorkshire, &c.
January 17. An. Reg. 27.	70	62	01	08	VIII. All Coundon Graunge, &c. All the Manour of Morton in the County of Duresm. Twelve Messuages in Stanhope Park at Westgate, &c.
October 15. An. Reg. 23.	80	18	01	00	IX. All those Meddows and Pastures, called Bishops Close, neer Ryers Graunge. All Bishop Midlam Park, with Appurtinances. All the Demesne of Midlam, &c.
Septem. 29. An. Reg. 28.	80	108	19	05	X. All the Manour of Crayke; and all Graunges, Houses, Messuages, Milns, &c. Wafts, Woods, Demesn Lands, Quarries, Wards, Mariages, Hariots, Fines, Courts Waves, &c. All Jurisdiction, Privileges, Franchises, &c. All the Manour of Welehal, the Demesn Lands there. The Fishings in the Waters of Omfe. The Demesn Lands of Walkington, &c. All the Wood and Underwood at Walkington. The Passages, Shores, Fishings, and Fire-boot, at Hovedon Dyke, &c.

N U M B. XXXV.

Dr. Gardiner to the Bishop of Norwich: In Answer to an angry Letter of the Bishop's to him, about the Archdeaconry of Norwich.

Int. Epist. 7.
Ep. Parkh.
MSS. Job. Ep.
nuper Elien.

Y O U R Letters, my Lord, have always been as welcome to me, as good. I did earnestly look for them at my last being in London about your Business. But tho Letters came at length to divers, I received not so much as any
Line:

Line : whether that Defect was in your Lordship, or in your Secretary, or in your Messenger, I know not. Now unlooked for, I have received such an one, as I did think never to have received from your Lordship, considering I never deserved any such at your Hands. I do admit your Love to your Friend ; and omit your bitter Words to a Well-willer : and so to the Matter. What Reports are I weigh not. The Truth shall try it self. That I went about to do nothing, before I had made your Lordship privy to all. And I stayed the finishing of my Thing to such time as I had obtained Mr. Roberts Goodwil : without the which I was assured never to have yours. If I had been well, I had been with Roberts, or now. I have, as your Lordship requested me, written unto him, and desired him to send your Lordship my Letter.

But I beseech your Lordship to pardon me to speak for my self, being thus ill used at all Hands. Why should it be said, that I *undermine* any ? Have I not said, and do say still, that if he have any just Title to it, he shall never be hindred by me ? And that though he have no just Title, yet for your sake, he shall enjoy the Mean Fruits, viz. 120 l. Do you think that Mr. Roberts, or any in Norfolk, would deal so with me ? And I am well assured, he hath no more Matter for him to enjoy that Archdeaconry, than I have to enjoy the Benefice of Dicleborough. If your Friend for my Friendship offered, use me in this sort, I will call back my Word, and I will either enjoy all, or loose all. I had no Cause to boast of your Consent, to pleasure me to his Hindrance. No, I could wish your Lordship yet to be but upright and indifferent : as you gave me not the Archdeaconry ; so not to hinder me of it, when the Queen's Majesty hath given it me : In this you do me wrong. I made your Lordship privy to it. I stayed it in the Midst, as I declared at my Return. I was willing to abide your End in all Things : Yea, I had rather loose that, and all the Living I have, than loose my Lord, the Bishop of Norwich. Unto whom in a reverend Respect of his great good Will towards me at all times, and of that faithful and unfeigned Service, in Friendship whereof I have bound my self with a religious Vow, I my self, and all that ever I have beside.

Your Lordship writes, your Lordship will withstand any, that offereth him [i. e. Roberts] so great Wrong. It is an easy Matter to withstand me, but not so easy to withstand the Queens Presentation, when she hath right. I sucked not this out of my own Fingers. It came from other Heads, how it [i. e. the Archdeaconry] came void. And it is so far in other Men's Heads which wished me unto it ; because they thought I should have your Goodwill, and do good in the Room : Which had need of a waking Archdeacon, and one that hath Eyes : That if I have it not, Mr. Roberts shall not enjoy it.

I trust, my Credit remaineth uncracked for any Note of * Ambition shewed in this. O Lord, where are Men's Eyes ? I speak it plainly, it is no Ambition for one Man that is rich, without Charge, well provided for, yet no Travailer in the Church of God any maner of way, to seek an Archdeaconry for the Living only ; when there is an Advowson out, [by which Rugg was presented] which indeed is, and was good in Law, if it had been well handled ; and to defend the Intrusion *fas nefasq;*. But it is Ambition in the poor Man, that hath Wife and four Children unprovided for, and that hath travailed (*absit Fastantia Verbo*) painfully in the Church of God these Eleven Years in one Dioces, to seek for an Archdeaconry, when it is clearly void in Law, and not without a Care to discharge that great Charge that this Office bringeth : and to seek it in such humble Sort as he referreth his Furtherance to them that hinder him most. Judge then my Cause, O God.

Where you wish me to give you no Cause of Misliking, or of Breach of Friendship ; O my good Lord, as I have at all times, and in all Places acknowledged your fatherly Friendship towards me, so do I now. And loth were I ever to have any Occasion to the contrary. Even so, I speak it boldly, have I acquired your Goodwil with as true a Heart, as ever poor Man did bear to Prelate. You may to pleasure your other Friends, cast me off, yet shall the World witness with me, that it was don without my Deserving.

* You have hurt your self greatly in confirming your Opinion that goeth of you of Ambitious, and seeking your own Advantage. Bishop of Norwich in his Letter to Dr. Gardiner.

As for your *Parentesis*, To continue as of old, (if I use you, and your Friendship well) I wish to breath no longer than I use your Lordship as it becometh; yea, your Friends, your Servants, and your Dogs for your sake. And although you have provoked my Patience, as much as ever it was, with a sharp, a bitter and taunting Letter; containing Untruths, which you have received of Reports; yet shall you not loose my Heart, my Hand, my Service, and all I have to command at your Will, as much as it pleaseth you. I wrot once before, that if the whole Right of the Archdeaconry were in my Hand, your Lordship should order the Matter, as it pleased you. So do I now, when I am fully persuaded, it is in my Hand indeed, &c. I mean plainly, let Mr. Roberts ask Counsil, and then answer me surely. Thus with my humble Commendations to your good Lordship, I take my Leave, 29th of June, 1573.

Your Lordships as heretofore, so to the Death,

GEO. GARDYNER.

N U M B. XXXVI.

Dr. Gardiner to Mr. Roberts; concerning the Archdeaconry of Norwich: Which he sheweth him was Lapsed to the Queen: And so became his, by her Grant.

Ubi supra.

Salutation in Christ Jesu, &c. I have received a very rough Letter from my Lord Bishop; and such an one as I did never think to have received from him, considering I never deserved the like. The Matter concerneth you, and your Archdeaconry. Wherein you shall well perceive, that I never undermined you, as I am falsely accused, but have carefully fought to keep your good Will, and to seek your Commodity, as mine own; and more than I think any Man would have don for me. So it is, that in *Easter* Term I understood by those that are well learned in the Laws, that *John Rugg* could not enjoy the Archdeaconry, because he was not presented thereunto by *Bernes*, or any of those unto whom *Thimelthorp* had made a Deed of Gift of his Goods and Chattels: Which otherwise without Controversie he should have enjoyed, if either the Deed of Gift had not been good, or if he had been presented thereunto by any of those Four unto whom the Deed was made. Then was it certain, and so is it still; and so shall you find it: That seeing, that their Advouson was good, if it had been well handled, your Advouson could take no Place, (this is plain) at this Time. But after Six Months, it fell into Lapse in my Lord of *Canterburies* Hands; and after Twelve Months, into the Queens. Where now it doth remain. For my Lord, our Bishop, can have no Advantage of Lapse, in those things that he is Patron of.

I declared all these things to your Atturmy, and to Mr. *Baispole*, in *Easter* Term; offering this, that if he would sue for it to the Queen's Majesty, for my Lord his sake, you should have my Furtherance. If not, then if I might have my Lords good Will and yours, I would sue for it. And in Consideration of your Advouson lost, I would give you the mean Fruits of these two Years by-past. To this Mr. *Baispole* answered, That he would warrant me, it should be mine own. For he thought that you would not enter into new Charge and Trouble. Yet dealt I not upon this Warrant; but returning home, I told my Lord as is before. Who, after the old Manner, wishing the Thing to you above all Men, if it might be, next graunted his Goodwill to me upon the obtaining of your Goodwil. Which he willed me to crave. Whereupon I was determined to come to you in my Journey to *London*: but that I was caried another way with Company.

At

At my being there, although I had good Occasion to try my Friends in this and other Matters; yet this Token I gave of a reverend Regard to the Friendship of my Lord Bishop, that having my honourable Friends to do as much as I required, yet I left the Matter *re infecta*.

I might finish here: and if I had not been so visited in my Feet, that I could neither ride, nor go, I had been with you my self, before this Rumour should have come to your Ears. And for a Conclusion make your Choice, whether I shall have your Goodwill to go forwards upon the former Conditions; or that you will leave it to some other, that will admit no such Condition. For truly without my Lord Bishops Goodwill, which I cannot have without yours, I will not once write, or speak more in the Matter. And yet I wish you to look to it, either in taking it, or in departing from it. And thus I crave, that you will return me Answer of your Pleasure in the Premises: And that you would send this Letter to my Lord: and then you shall command twice as much. Thus resting to trouble you any further, I commit you to God. The 28th of June, 1573.

Your assured in Christ,

GEO. GARDYNER.

[N U M B XXXVI.]

Some Heads of the University of Cambridge, to the Lord Burleigh, their High Chancellor: Acquainting him with the Case of Mr. Aldrich, Master of Benet College, as to his Breach of a College Statute.

O U R dutiful Thanks for your Lordships continual Goodness towards this whole University, most humbly premised. According to your Lordships Appointment, we have called before us the Master, and Company of Benet College. Wee have heard their Complaints and Causes of Controversy. And have entred to consider the State of their House. And now to make Report to your Honour of our Proceedings, May it please the same to be advertised, that touching the principal Difference between Mr. Aldrich and the Fellows, viz. Whether the said Aldrich, being not qualified according to the Statute, may still nevertheless retain his Mastership. After deeper weighing of the said Statute, and hearing, what might be alledged in his Defence, we inclined in Opinion to this Point, That like as the like Statutes are in sundry Colleges binding the Collegiates to be qualified diversly; for not accomplishing whereof, some heretofore have either voluntarily relinquished, or been put from their Rooms: and considering again, how dangerous a Thing it were to admit the contrary Example in one House, to the special Prejudice of a great Number; so likewise were we in this Case induced to think, that the plain Meaning of that Statute is, that who so hath not the Quality required, is not to occupy and enjoy the Place.

Nevertheless forasmuch as by the Parties Consents heretofore, (as most of them have confessed) the Resolution of the same Doubt was referred to the Judgment of the Archbishop of Canterbury, we have thought it not amiss to follow that Course; as well to satisfy his Grace in behalf of our late Thought: whereby we meant only to preserve our Privileges, and not to withdraw from his Graces hearing any private Matter that before had been orderly committed unto him: As also, and chiefly for that your Honour, not without great Consideration, (as we verily take it) estones advised Aldrich to ensue that way, To the which Effect we have addrest our Letters to his Grace, not doubting,

Epist. Aca-
dem. pen. ma

but

but that as he hath a singular Care for the good Estate of that House, so he will determine in this Case accordingly.

For our own Part, we thought best not to set down any Definitive Sentence therein, unless your Honours speedy Advice shall otherwise direct us. The Blessed God long preserve your Lordship in most prosperous Estate to his good Plesure, and our chief Comfort. At Cambridge, the 8th of August, 1573.

Your Lordships most bounden]humbly at Commandment,

Thomas Byng,

Andrew Perne,

Edward Hawford,

Roger Kelke,

Jhon Whytgifte.

N U M B. XXXVII.

A Description of the Queen's Progress, Anno 1573. with a particular Acconut of her magnificent Entertainment at Canterbury, by the Archbishop: And of her Return Home. Omitted in the Editions of that Archbishops Life, intituled MATHÆUS.

Int. MSS.
Rev. T. Baker.
B. D.

DE qua Cantiana peragratione, ejusq; ordine atq; forma, ut Posteritati rerum anteaclarum memoria in scriptis Monumentis reservetur; ex earumq; comparatione, quid sequendum fugiendumq; sit, animadvertatur, opportunum esse ducimus, hoc loco declarare.

Decimo quarto igitur die Julii, qui dies Mercurii eo anno fuerat, Regina *ELIZABETHA* ab ædibus suis *Grenovici* discessit, & *Croidonam* profecta est. Ibi cum sua Familia, in Domo *Cantuariensis* Episcopi septem dies permansit. Indeq; *Orpingtonam* migravit ad ædes *Percyvalli Hart* militis. In quibus cum triduo permansisset, ad suas ædes *Knollæ* concessit. In illis quinque diebus morata, venit *Birlingam*, triduoq; Baronis *Burgavensis* hospitio usa, Cal. Augusti ad alteras ejusdem Baronis ædes *Eridgæ* positas, accessit. A quibus post sex dierum moram, *Bedgeburiam* ad domum *M. Culpeperi* pervenit. Indeq; postridie *Hempstedam* se contulit a *M. Guilford* Milite paulo post creato, hospitio accepta, triduoq; ibi peracto, venit *Riam* maritimum in *Suffexia* Oppidum, atq; Portum: ad quem ante illum diem, nunquam Regem aut Reginam pervenisse ridiculè aiunt. Elapsoq; ibi triduo, *Sifinghursti*, in ædibus *M. Bakeri*, quem equestri postea dignitate affecit, alterum triduum contrivit.

Tum 17. Augusti, qui dies Lunæ fuit, a *M. Thoma Wutton*, in villa quæ *Boßton Malherb* dicitur, hospitio lauto accepta, post biduum, ad ædes *M. Tufton Hotbelfildæ*, profecta est. Alteroq; illic transacto biduo ad domum suam *Westinhanger*, quæ *D. Baronis Buckhurst* custodiæ committitur, pervenit. In ea quatrimum consumpsit. Tum cum ad *Doverum* festinasset, in itinere in Castello *Sandownensi* pransa, *Folkestonam* montem conscendit. In quo monte Archiepiscopus *Cantuariensis*, qui tum *Beakesbornæ* morabatur, & *D. Baro Cobham*, maritimis Portibus Præfectus, cum magno famulitii sui grege suæ Majestati obviam ibant. Militesq; atq; Generosi *Cantiani* amplius trecenti cum famulorum equis insidentium turmis ac-catervis eo convenerunt. Quibus a Montis *Folkstoneæ* fastigio ferè ad *Doveri* oppidi fines latè distinctis & extensis, Regina ad *Doverum* transiit.

In cujus finibus summus oppidi magistratus, quem *Majorem* vocant, & Jurati trecentis armatis militibus comitati, Reginam excepit, & sub noctem ad *Doverum* perduxit. Interea frequentes tormentorum ictus ex castro, navium statione, & alii arcibus emissi, tanquam tonitrua, in aëre resonabant. Hic adventus die Martis, qui 25 Augusti fuit, Archiepiscopi, Nobilium, Generosorum ac Militum *Cantii*, tum frequenti multitudine celebrabatur. *Doveri* itaq; sex dies permansit. Tum *Sandwicum* venit. Ibi a Majore ac Juratis satis lautè accepta peregit triduum.

Postridieq;

Postridiēq; qui tertius Septembris fuit *Wingbama* in itinere pransa, accessit *Cantuariam*, paulo post horam tertiam pomeridianam. Ejusq; per Occidentalem portam in Cathedralē Ecclesiā ingressus; ab adolescente quodam Scholā Grammaticalis Discipulo Oratione Latinā, celebrabatur. Quā finita, cum se ad scamnum genibus flexis inclinasset, preces consuetae ab Archiepiscopo, *Lincolniensi*, *Roffensi*q; Episcopis, & *Doveri* Suffraganeo in adventum ejus, fundebantur. Tum Decanus unā cum Præbendariis, Canonicis, Ministris, & Choro Ecclesiæ Cathedralis, nonnullisq; sui sacelli cantoribus Eam sub conopæo a quatuor Militibus erecto sequentem; per chorum usq; ad Oratorium suum præibant. Indēq; finitis vespertinis precibus reversa per Urbis plateas ad suū Palatium, quod antiquitus *Augustinense* dicebatur, transit. Ac die Dominico ad eandem Ecclesiā curriculo per plateas ducta, rursus rediit. Eo die Decanus è sacro suggestu concionatus est. Cūq; is peroravisset, ad palatium eadem viā curriculo regressa est.

Postridiē vero, qui septimo mensis Septembris fuit, ad Convivium ab Archiepiscopo invitata ad Archiepiscopale Palatium cum tota familia venit. Is natalis fuit Reginæ dies. Nāq; Anno Domini 1533. & 25. Regni patris sui *HENRICI* Octavi, *Grenovici* 7. Septembris, qui eo anno Dominicus dies fuit, nata est, quadraginta ante has Archiepiscopales epulas annis; eadēq; nempe inter primam & secundam pomeridianam, quā convivata est horā. Triduo autem postquam nata est, in porticu Ecclesiæ Conventualis Fratrum *Observantium* *Thomas Crannerus*, Archiepiscopus *Cantuariensis*, ac Illustrissimæ viduæ, D. *Agnes*, *Thomæ*, quondam *Norfolciæ* Ducis, & D. *Margaretæ* *Tho. Dorcestrensis* Marchionis relicta, eam in Baptismate susceperunt. *Johannes Stokesseius*, *Londinensis* Episcopus, assistentibus sibi *Westmonasteriensi*, *Sancti Albani*, *Sti Salvatoris* atq; *Stratfordiensi* Abbatibus: Tum *Thomæ Norfolciensi*, & *Carolo Suffolciensi* Ducibus *Thomæ Dorcestrensi*, *Henrico Exoniensi*, Marchionibus, *Henrico Essexiæ*, *Henrico Wigorniensis*, & *Thomæ Wiltoniensis* Comitibus, ac nonnullis aliis Illustribus viris præsentibus, eam baptizavit.

Sed in hoc lautissimo Archiepiscopali convivio, quod ipso suo natali die atq; horā cum quadragesimum ætatis suæ annum attigisset, celebravit, hic Ordo observabatur:

Nobilis soli Reginæ ministrabant. Quæ simulatq; manus abluisset, accessit ad mensam, in summo Aulæ Archiepiscopalis loco, in latitudinem extensam. Ad cujus medium in veteri quadam marmoreā Cathedra pannis auro infusis ornata, sub pretioso aurōq; fulgenti Regio Conopæo, discubuit. Tum Comes *Rhetius Gallia* Marischalcus, qui paulo antea Rege *Gallia* ad Reginam; cum centum Generosis *Cantuariam* Legatus venisset, unā cum D. *Moto* ejusdem Regis ad Reginam Oratore, a dextris Reginæ, ad ejusdem mensæ extremitatem, ore ad Reginam, tergoq; ad Aulam; ut convenientius familiariūq; conferri sermones poterant converso sedebant. Alteramq; a sinistris mensæ extremitatem, quatuor Illustres Faminæ, Marchionissa *Northamptonensis*, Comitissa *Oxonensis*, Comitissa *Lincolniensis*, & Comitissa *Varvicensis*, occupabant.

Reginæ a Stipatoribus, quos *Pensionarios* appellant, in mensa ministratum est: Legato autem, & Oratori *Gallico*, necnon Marchionissæ atq; Comitissis, a satellitibus Regiis.

Ferculorum carnibus ac piscibus delicatissimis refertorum, ordines duo apponebantur, præter tertium, qui ex selectissimis placentarum generibus constabat.

Reliquæ omnes Aulæ mensæ convivis repletæ sunt. In proximis Reginæ Mensis, a dextris discubuerunt, cum Archiepiscopo, Consiliarii, cum quibusdam tum viris tum feminis Illustribus. Et ex his præcipui illorum qui ex *Gallia* cum *Retia* venerant. A sinistris nobiles ac Illustres Faminæ. In remotioribus vero mensis Major *Cantuariensis*, cum illius Civitatis Senioribus, & *Cantiani* Comitatus Generosi viri & mulieres federunt. Hisq; omnibus ab Archiepiscopi famulis toto convivio servitum est.

Interea verò, dum multi spectatum frequentes introissent, & Aulam mediam pænè compleissent, removeri eos, & ad Aulæ latera concedere subinde jussit Regina; ut Aulæ longitudinem & discumbentes per omnes mensas convivas intueretur.

retur. Epulis antem peraetis, & remotis mensis, postquam affurectum est, Regina cum *Rhetio* Legato, & *D. Moto*, Oratore *Gallico* ad longam illam mensam secretum sermonem habuit, interea dum inter Nobiles ad instrumenta Musica tripudia haberentur. Ac paulo post per viam secretam in Archiepiscopi Deambulatorium ascendit. Ibi cum eodem Legato ad noctem ferè colloquium perduxit. Tum Archiepiscopum accersivit, narravitq; quàm gratum atq; honorificum sibi visum esset illius diei Convivium: actisq; summis gratiis ad Palatium suum curriculo perplateas reducta est.

Atq; præter hoc magnificum ac sumptuosum convivium, Archiepiscopus Insignia quædam dona Reginae dedit; Salsarium, viz. ex auro affabre factum, in ejus Coopertorio Achates Gemma, Divum *Georgium* Draconem trucidantem, cum *Gallicis* versibus in Regiis Insigniis consuetis continens, intexitur: in orbe autem five concavo ejusdem, alter Achates includebatur; in quo vera Reginae imago in albo Achate incisa fuit. In coopertorii autem summo aurea Navicula Adamantem oblongum tenuit. Hoc Salsarium, cum sex Portugalesibus aureis ejus concavo inclusis, quorum singula tribus Libris decem solidis *Anglicis* valent, Archiepiscopus Reginae dono dedit: Quod ducentis amplius *Anglicis* Marcis æstimabatur. Præterea equum ei præstantem, quem in monte *Folkstone*, cum famulatum (ut diximus) Archiepiscopi prætergressa est, inter cæteros ejus catervæ equos conspexit, ac animadvertit, Archiepiscopus donavit. Cujus etiam generis equos nonnullis Proceribus, Reginam huc comitantibus, largitus est. Quibus præterea singulis, atq; Consiliariis, virisq; in Aula Illustribus, Librum Latine nuper editum de *Visibili Romanarchia* contra *N. Sanderi* Monarchiam: Matronis autem atq; faminis Illustribus Commentaria in *Ecclesiasten* in *Anglicum* Sermonem versa, & *Biblia* minora *Anglica*, artificiosè ac ornatè ligata, dedit. Ad extremum, inter Regii Hospitii ministros atq; famulos quingentos amplius aureos distribuit. Toto etiam tempore, quo Regina *Cantuaria* commorata est, Archiepiscopi domus, Convivis tam ex Aula, quàm ex Comitatu, aliisq; Advenis confluentibus, beneficentissimè patuit. Et in magna Camera tres Convivarum ordines singulis diebus, pro Proceribus, Consiliariis ac Illustrioribus Convivis, apparabantur. Quorum duo ad mensam Archiepiscopi, tertius ad aliam adjunctam quadratam mensam, appositi sunt. Aula verè minor in prandiiis, cœnis, necnon matutinis jentaculis, satellitibus cæterisq; inferioribus Hospitii Regii ministris, cum magna frequentia indies replebatur.

Atq; horum omnium Conviviorum apparatus, ciborumq; in eis varietas, in rotulis seorsum describuntur.

Sequente rursus die Dominico, Regina ad Ecclesiam Cathedralē, in Curriculo per plateas rediit, precibusq; matutinis finitis, Concioneq; a *Lincolniensi* Episcopo habita, ad Palatium suum eo quo ad Ecclesiam accessit ordine, regressa est.

Hæc Reginae mora *Cantuaria* quatuordecim dierum fuit. Namq; die Mercurii, qui decimus quartus post adventum suum esset, eo *Feverhamiam* migravit: ibiq; permanfit biduo. Tum die Veneris ad *Sittingbornam* perexit, & in ædibus, *Mri. Gromeri* Armigeri pernoctavit. Postridieq; *Roffam* appulit; quatrduoq; in Hospitia Coronæ sic dicto diversabatur: Ac die Dominico in Ecclesia Cathedrali *Roffensi* matutinis precibus & Concioni divinæ interfuit: Semelq; in ædibus *M. Watts* pernoctavit. A *Roffa* ad suas ædes *Dartfordiæ* sitas progressa est. Indeq; post biduum, *Grenovicum* tandem iterum reducta, a peregrinando cessavit, atq; requievit. In tota autem hac *Cantianâ* peragratione, quam ex omnibus, quas unquam peregit Provinciarum suarum, seu Comitatum lustrationibus, ob *Cantiorum* summam Humanitatem ac Lautitiam, Regina crebris laudibus extulit. Vicecomes cum militibus atq; Generosis *Cantii* catervatim Eam comitabantur.

Et post quam Regine discessisset *Cantuaria*, Archiepiscopus, ad residuum ejus Copiæ, quam in Reginae Adventum, ut lautus Pater familias comparaverat, ex urbe, & vicinis Parochiis & multos convivas invitavit, liberaliterq; excepit, & pauperes abundè pavit assidue.

N U M B. XXXVIII.

The Direction of the Ecclesiastical Exercise in the Diöces of Chester.

TH E Moderators of every severall Exercise shall select such Parts of Scripture, to be handled amongst the Ministers, that are to attend the same, as they in their Discretions shall think meet. So that they take, in every severall Place of the Exercise, divers Parts of Scripture. MSS. Ra:
Thoresby,
Armig. Vol.
Ecl. No. 37.

The Writers shall be appointed to gather severall Observations upon every Verse of that Part of Scripture which shall be assigned unto them. And so procede with the whole, Verse by Verse.

The Speakers shall be appointed (every of them) in order to treat upon so many Verses of the same, as by an equal Distribution of the whole Text amongst them all, shall be assigned to every one.

The Maner of Proceeding in the Exercise.

First, Prayer shall be aptlie conceived, for the present Occasion; For the blessed Estate of her Majesty, of the Church and Commonwealth; by one of the Moderators. Who in order shall every of them accomplish the same at every severall Exercise.

Then the first Moderator shall propose and read the first Verse of the Text, which is to be handled.

Upon which Verse the Writer shall in Order, read the Observations which they have gathered.

After whom the Speaker, assigned to that part of the Text, shall in some larger maner discourse upon the same.

After him the rest of the Speakers shall have Liberty to give any brief Notes upon that Verse.

In all which Actions of the Writers and Speakers, the Moderators [Office] that proposed the Verse, shall be to make special Observation of any Errors, Negligence or Ignorance in any of them. And the same to correct and reform with as brief Speech as may be. After which he shall further add such Observations as he shall gather upon the said Verse. And after him the rest of the Moderators and Preachers in due Order, shall do the like, till as much be said upon that Verse as shall be thought convenient.

All which Time both the Speakers and Writers shall take Notes in Writing of those Observations which shall be given by any the Speakers, Preachers, or Moderators. And so in due Order shall all the Moderators procede with the whole Text, Verse by Verse.

Then shall the Moderators call before them those, whom, by any Information, they are to admonish of any Misdemeanor or Enormities of Life. And if after such Admonition, they shall again fall into the like Offence, then the Moderators shall certify the Bishop thereof, and crave Suspension of them.

After, the Moderators shall procede against the *Absents* in this Sort: *Viz.* They shall at the next Exercise after every such Absence, call before them the said Parties: Who, if they cannot be able to prove a sufficient Cause of their Absence, and the same well approved by the Moderators, then the Moderators shall exact the Mulct imposed by the Order set down by the Right Reverend the Lord Bishop, without abating any Part thereof in any respect; lest any thereby learn to presume of Favour in such Case to be shewed. Which Mulct if any shall refuse to satisfy, and not duely conforme themselves in that behalf, or not come in Place to give account of their Actions, then the Moderators shall without delay procede to Suspension, according to the said Orders. Which Suspension they shall forthwith certify unto the said Bishop, according to the

said Orders ; and further with all Instance prosecute the said Suspension with full Effect.

In fine, the whole Action is to be concluded with Prayer, as it was begun.

N U M B. XXXIX.

A Copie of the Authorite given by the Bishop of the said Dioces to the Moderators of every severall Exercise : With the Names of the Moderators throughout the Dioces ; and other Orders to be observed in the Exercises.

Ubi Supra.

WILLIAM by God his Providence, Bysshop of Chester, to Peter Shawe, Parson of Burie, Oliver Carter, Preacher of Manchester, William Langley, Parson of Prestwich, Thomas Williamson, Vicar of Eccles, Moderators for the Exercises holden at Burie, within the Dioces of Chester, Greeting. Whereas the Right Honourable the Lords of her Majesties most Honourable Privy Council, upon careful Zele for the Furtherance of the good Proceeding and Course of Religion, have recommended unto us some further Enlargements of the Ecclesiastical Exercise, to the End they might be more frequently used, and in more Places in this Dioces, then before it had been ; whereupon we have upon good Deliberation, and by good Advice appointed that the said Exercise shall be had and kept at more Places : Sithence which time we do understand by credible Information, that many who ought to frequent the said Exercise, and diligently endeavour thereby, as well to profit themselves, as to make the Ministers in those Parts better thought of, do either negligently deal in the same, or wilfully absent themselves ; so that the Hope of good that were to be wished, and is expected to come by the said godlie Exercise, is like to languish and greatly decay, if Remedie therein be not had, and that with convenient Speed :

Wee have thought good to meet with the said Negligence and Wilfulness by some Cohercion and Restraint for the Time ; intending hereafter, if the said Negligence and Wilfulness (as God forefend) increase, to augment the Punishment, and to lay sorer Punishment upon those that shall be found culpable. These are therefore to authorize you, and everie one of you, that you do in your next Assemblie to be holden for the said Exercise, gyve notice to all the Clergy and others of the same Assemblie, of the Contents of these Presents. And if you shall fynd any, of what Degree soever they be, negligent, wyful or contemptuous in that behalf, after warning given, that upon Call of such Person or Persons before you, or any two of you, upon his or their Defect, to suspend him or them so offending, *ab Officio per Sententiam in Scriptis, donec a Nobis vel nostro vicario in Spiritualibus Generali Absolutionem seu relaxationem a dicta Suspensionis Sententia obtinuerit, vel obtinuerint.* And what you do in and concerning the Premisses, we will you certify us, our Chauncellor, or other Deputy, as conveniently as you may: In Witness whereof to these Presents we have caused our Seal Episcopall to be put. Dat. apud Cestr. 1. die Mensis Septembris, 1585.

The Places of Assembly, and the respective Moderators.

Imprimis, The First Thursday in the Month of Februarie, the Exercise is holden at Prescott, within the Deanery of Warrington.

Moderators { Mr. Nuttal, B. D. and Parson of Sbeston, (Aghten, Bebington.)
Mr. Meade, Vicar of Prescott, and B. D.
Mr. Caldwell, M. A. and Parson of Winnick.
Mr. Harwood, M. A. and Parson of Warrington.

The

The Second *Thursday* at *Burie* within the Deanry of *Maccklesfield*.

Moderators. { Mr. *Shawe*, B. D. Parson of *Burie*.
Mr. *Carter*, B. D. and Preacher of *Manchester*.
Mr. *Langley*, M. A. and Parson of *Prestwick*.
Mr. *Williamson*, M. A. and Vicar of *Eccles*.

The Third *Thursday* at *Padian* within the Deanry of *Blackburne*.

Moderators. { Mr. *Ashton*, M. A. and Parson of *Middleton*.
Mr. *Sharpe*, M. A. and Parson of *Ratcliffe*.
Mr. *Osburne*, M. A. and Vicar of *Whaley*.
Mr. *Midgely*, the Vicar of *Ratcliffe*.

The Fourth *Thursday* at *Preston* within the Deanry of *Amounderness*.

Moderators. { Mr. *Fleetwood*, M. A. and Parson of *Wigan*.
Mr. *Leigh*, B. D. and Parson of *Standish*.
Mr. *Welsh*, the Vicar of *Blackburne*.
Mr. the Vicar of *Lancaster*.

If *Thursday* be Holyday, the Exercise is kept on *Tuesday* before.

All Parsons, Vicars, Curates and Schoolmasters within every Deanry, are to appear personally on every Exercise Day, there either to write or speak.

Every Parson that is absent is to forfeit for his first Absence iii s. and iiii d. And so the Second time double. And so still double.

Every Vicar that is absent, for his first Absence ii s. For the second time, double, &c.

Every Curate that is absent, for his first Time xii d. For the second Time ii s. &c. And likewise Schoolmasters.

All are to meet by Eight of the Clock in the Morning: and so to continue till Ten. And from Ten of the Clock till Eleven, a Sermon is made by one of the Moderators, of the same Text of Scripture which was handled and entreated of before, by the Speakers and Writers. From Eleven of the Clock till Twelve, all do take their Repasts and Refreshing. Then do meet again before One of the Clock, and so continue till Three of the Clock, in the Months of *March*, *April*, *May*, *June*, *July*, *August*. In the Months of *September*, *October*, and *February*, but till Two of the Clock.

Whoever is not personally present before Eight of the Clock in the Morning, he is counted as absent, and is to pay the Mulct for the same.

The Writers that have profited by Writing, are appointed to speak, if the Moderators so think good, and to surcease Writing any longer: Many of which that could do little good before in the Church, by this Means have been brought in a short time to do some Profit in the Church. Much good hath ensued of this Exercise. The Lord continue it to his Glory, and to the Encrease of many painful Labourers in the Church.

The Byshop of the Dioces is to have the Exercise of all the Writers, with their Names subscribed thereunto, delivered up unto him, every Quarter of a Year once. That he may see, who do profit, and who do not.

All the People and the whole Congregation are to resort to the Sermon, but none to the other Exercise but Clergiemen onely, Parsons, Vicars, Curates and Schoolmasters.

NUMB. XL.

Littleston's Declaration, Novemb. 1574. of certain English Gentlemen, that have Entertainment of the King of Spain.

To the Right Honourable and my singular good Lord, my Lord High Treasurer of Yngland.

MSS. Burgh. **T**H E certain Notes of such Ingles Gentlemen, that came into Spain for Entertainment at the King's Hands, and what the King gave to each Man in Mony at Times.

George Chamberlain came to Madrid the 10th of December, Anno 1571. The King gave him Entertainment for Flanders, with Letters to the Duke of Alva. And more, the King gave him in Mony 300 Duckats: and he departed the last of February, 1572. ————— Duc. 300

Timothy Moquet came to Madrid the 16th of December, 1571. The King gave him Entertainment for Flanders, with Letters to the Duke there. More the King gave him in Mony 150 Duck. And departed the last of March, An. 1572. —150

Anthony Stauden came to Madrid the 16th of December, 1571. The King gave him Letters for Entertainment for Flanders. More, the King gave him in Mony 150 Duck. And departed the last of March, 1572. ————— 150

All these following came also to Madrid; the Dates of their coming, their Gifts, and the Dates thereof, and the Dates of their Departure, were as followeth.

Anthony Molesworth, 13. of Jan. 1572. The King gave him Letters to the Duke for Flanders, for Entertainment, and 150 Duck. Departed ult March, 1572.

John Parrot, 1. of March, 1572. Entertainment for Mellen, [Milain] 100 Duck. Departed the last of May, 1572.

Egremond Ratcliff, 2. of May, 1572. The King gave him in July 300 Duck. More, September 8. following 200 Duck. Returned from Milain, the King gave him 300 Duck. The 20. of September for Milain; where the King gave him Entertainment there one Duck. per Day. Then he departed from Spain, May, ult. 1574. towards France and to Flanders.

Thomas Genny, 2. of May, 1572. Given him in September 200 Duck. And in January 1573. 100 Duck. And more, 20 Duck. per Month. Departed for Flanders.

Edward Daycres [Dacres] the 10 of August, 1572. In October the King gave him 300 Duck. In January next 200 Duck. And more, 30 Duck. per Month in Flanders. Departed 20. of Februaay, 1573. for Flanders.

Sir John Nevyl, the 20 of November, 1572. came from Rome. Given him 200 Duck. and 30 Duck. per Month in Flanders. Departed for Flanders the 20. of February, 1573.

Hugh Owen, 26. of November, 1572. Given him 150 Duck. November 26. and allowed 20 Duck. per mens. Departed for Flanders, February 20. 1573.

Rowland Towner, [who named himself at Madrid, my Lord Awdley] Christmas-day, 1572. Given 50 Duck. and had a Letter to Duke Alva.

A Friar of Ireland, called Friar John, 100 Duck. Had the King's Letter for Flanders.

Myget Tempest and his Son came to Madrid, May, 1574. The King gave to the Father and to the Son 300 Duck. And gave to the Father 20 Duck. per Month, and to the Son 15 Duck. per Month. And they returned for Flanders, July, 1574.

Tyrrel, Cotton, Pet, Tichbbrn, Strodlen, [Stradling] Greffy, Swynborn, and Smith, came to Madrid, November 1573. The King gave among them 1300 Duck.

Duck. and Entertainment, some for *Flanders*; some, as Mr. Pett, for *Mellen* [*Milain*.] And some had 20 Duck. *per Month*, and some 15 Duck. *per Month*.

Dr. *Sanders* came from *Rome* to *Madrid*, Nov. 1573. The King gave him at his first Coming, 300 Duck. And more since that Day, 200 Duck. And there he as yet remaineth.

The Archbishop of *Caswell*, [*Cassilles*] in *Ireland*, came to *Madrid* in *March*, 1574. The King gave him 300 Duck. in *April* following. And there as yet he remaineth.

My Lord *Morley*, *Edmund Parker*, my Lords youngest Brother, and *Rowdman* [*Redman*] came to *Madrid*, *March ult.* 1574. The King gave my Lord *Morley* and his Company 600 Duck. at one time. And there they remain.

Richard Ley came to *Madrid*, *May ult.* 1574. The King gave him 150 Duck. And there as yet he remaineth.

The Bishop of *Methe*, of *Ireland*, came to *Madrid* 20. of *July*, 1574. The King gave him 200 Duck. And there as yet he remaineth.

Thomas Steukely. The King gave him at times, from his first coming into *Spain*, *Anno*, 1570. to this Time of *August*, 1574. And for the keeping of *Thomas Steukely* his House at *Madrid* at the King's Charge for 6 Months at 500 *Re.* of Plate *per Day*, which amounteth in the whole Sum to 27576 Duck.

The King doth give to *Thomas Steukely* for his Pension by the Year 600 Duck. And doth give to *William Steukely* for his Pension by the Year 400 Duck.

Countess of *Northumberland*; the King doth give her by the Year 2000 Duck.

I have seen the Treasurers Books by his Clarks; and by Hear-say by divers of good Credit, that the King is charged in *Flanders* by the Year, given to *Englishmen* there, the Sum of 231 Thousand Duckats yearly in Pensions.

N U M B. XLI.

Scory Lord Bishop of Hereford, to the Lord Treasurer: Against some Clarks of the Exchequer, intending to suppress, under the Name of Colleges, divers Parsonages in his Dioces.

R I G H T Honourable, may it please your Lordship to be advertised. That whereas leud Persons, being Clerks of the *Exchequer*, by Colour of their Office, and Countenance of the Court, have attempted to overthrow certain Parish Churches in my Dioces, (Of whose leud and wicked Practices I certified your Lordship heretofore) nevertheless, either favoured by the Court, or maintained by the Officers, cease not to vex and molest the poor Incumbents of the said Churches. Their Purpose is, that such Parish-Churches as are divided into Portions, where are two or three Parsons, should under the Name of Colleges be suppressed, and come to the Prince by the Statute of *Suppression*. Which if they bring to pass, not onely many Parish-Churches in my Dioces, but very many throughout the whole Realm, both Parsonages and Vicarages, should be overthrown. The Overthrow whereof were the Slandring of the Gospel, the Defacing of Religion, and the Disquieting of the quiet Estate of this Realm. For what a Slander were it unto the Church of *England*, to have the Parish-Churches destroyed? And what a Grudge would it breed in the Hearts of the People, to see their Churches spoiled, their Ministers and Preachers defaced, and their Lands and Tiths abused?

I beseech your Lordship remember, how we are already slandered by *Dorman* and others, that our Churches in *England*, some are made Houses of private Men, some Stables, and other some thrown down and made flat with the Earth. God grant we suffer not these unjust Reports of the Popish *Lovainists* to be justly reported of us. There are in present Suit in the *Exchequer*, three great Parish-Churches of my Dioces, and more, as I understand, shall come in very shortly.

But,

MSS. Epist.
R. Joh. Episc.
Heref. penman

But, I trust, your Lordship, by whose Wisdom the Church of *England* hath hitherto been defended, will not suffer this Spoil: That the Parish-Churches, where was never any Sign of College, should be overthrowed under the Name of Colleges.

The Church of *Bromyard* hath been long in Suit, and the Parsons thereof greatly impoverished, being from time to time delayed. They seek nothing but Justice. I beseech your Lordship that they may be heard, and have Tryal according to Order of Law, without any farther Delay. Thus committing their Cause unto your Lordship, I most humbly take my Leave, commending your Honour to the gracious Protection of the Almighty, this 24th Day of *January*, 1574.

Your Honours most humbly to Command,

J O. H E R E F.

[N U M B. XLI.]

Mr. Rafe Lane's Account of his Offer to go into the Levant in the King of Spain's Service against the Turk from his own Pen. Viz.

An Account of my Proceedings touching my intended Levant Service (by the Favour of God) as well toward her Majesty, as otherwise, the 19. of Jan. 1574.

MSS. Politic.
pen. me.

F I R S T, drawn on by mine own particular Occurrences, having thought of sundry Employments of my self by her Majesties Licence for certain Years, Reason and mine own Affection, before all others, recommended unto me a Levant Service against the Turk, if the same from hence might by her Majesty be favoured; and of the King of Spain well entertained. Whereupon I made *Anthony Guerrasse*, [the Spanish Agent] to be asked his Opinion, if a Bulche of Englishmen, being of Service either for Sea or Land, or both, were offered unto the King his Master from hence, whether the same would be well accepted with pay, or not. His Answer was directly, that if the same might be with her Majesties Favour, he knew assuredly that they should not only be largely entertained for their Payes, but also, otherwise most honourably used, and most heartily welcomed to the King: Yea, and would open a greater Gate of Kindness between these two great Princes, her Majesty and Spain, than yet there hath been any liklihood of.

Hereupon in Summer I entred my Secret unto her Majesty for two Years Leave to seek mine own Aventure by Service. Which in the End obtained by honourable Friends. By the same Means I obtained her Majesties Letters of the 15th of *January*, 1574. unto the Commendador, testifying her Majesties desired Liking unto the Service intended; and assured, that my Offers, sent by the Bearer of her said Majesties Letters, with the Conditions being accepted by the said Commendador, the same should on my Part with all Sincerity be performed.

And thus mych until the 19th Day of *January*, 1574. There resteth now for me to make my Offers of Service, with the Conditions, unto the Commendador. Which Offers will of his Part be either refused, or accepted. If refused, then the Matter is at an End; and her Majesties uttered good Concept of me in this resteth without spot or blemish, &c. But if the Commendador do accept the Conditions, then shall I be as able as willing, and both able and willing to perform the same.

Then follow the Conditions,

Lane's

Lane's Letter to Dr. Wyllon in Flanders.

I requested him, as my singular good Lords, my Lord Treasurer, my Lord of Leicester, and my Lord of Warwick had addrest their honourable Letters in my Favour unto him : and to move him to take knowledge of my offered Service against the Turk unto the Commendador : So also, that it would please him, at my poor Request, to take some favourable Regard unto it. And that as Mr. Dygby was directed unto him with the Conditions of Contract, so it would please him to countenance those, especially such as concerned a sort of Allowance of four Things, &c.

N U M B. XLII.

A true Certificate and perfect Note of Fees and Duties paid heretofore, and now be paid at this present, for Citations, and all other Ecclesiastical Instruments, concerning my [i.e. the Bishop of Norwich] Consistory Court.

FIRST, Every Citation for Writing and Sealing was—	8 d.
Item, Every Personal Decree likewise —	8 d.
Item, Every Excommunication in like maner —	8 d.
Item, Every Monition, and other Procefs direct for the Appearance of any Person —	8 d.
^a Item, Every Primer Citation —	11 d. 3 d. too much.
Item, Every other Procefs aforesaid —	12 d. 4 d. too much.
^b Item, Every Act to the Scribe —	2 d.
^c Item, Every Allegation —	4 d.

^a Not many Years ago but 4 d.
^b Nothing before.
^c Nothing before.

Sentences, Examinations of the Parties Principal, or of Witnesses, are used as they have been heretofore.

^d Item, Every Institution —	12 s. 4 d.
Item, Every Induction —	18 s. 8 d.
Item, Every Proxy —	16 d.
^e Item, For Admission of Proxies out of Court —	2 s. 6 d.
Item, Every Constitution —	4 d.
Item, Every Stipulation —	4 d.
^f Item, For Certificate of any Agreement —	

^d Now 2 s. more for Writing, and before nothing.
^e Of late time used. Nothing before.
^f Nothing before.

N U M B. XLIII.

Sir Thomas Smith, and the Earl of Leicester, to the Lord Treasurer Burleigh, Members of the Society of the New Art, for transmuting Iron into Copper : Medley the Chymist, Undertaker.

W E E have now commoned with William Medley, mervailing why he stayeth here, and goeth not down to the Works. He layeth Excuses, part for wanting of Mony to defray his Charges here, and part too, for his Charges in Tryals making, now these two Years and more, and his Buildings and Vessels, 400 l. allowed him. Of which 150 l. wee had once commoned for his Vessels, Housing, and casting up of Earth, and other such Necessaries, which the

Int. MSS. D.
T. Smith Mil.
a Secrét. D.
Reg. Elizab.

the Society shall receive of him. Whereof I, Sir Thomas Smith, was content that the 100 l. which I have already payd for him to Mr. Jobson, should be part; and going in hand with the Work, I was always content for such Portion ratable as my Lords do contribute, to allow of and give an Acquittance for it. Or if each Partner do contribute an 100 l. to redeliver the Obligation, wherein Mr. Dier standeth bound to me for the whole.

I, the Earl of Leycester, have given already to Sir John Hybbord one 100 l. and also Order to him for Iron, Calk and Lead, to the setting forward the Work. He saith, that your Lordship was content, that part of your Mony should go to the Payment of the said Vessels, And the rest you would send to Sir John Hybbord; who should have the chief Charge of Provisions, for all things necessary for the Work; and of disbursing of Mony by Accounts.

The which to keep at the Works, I Sir Thomas have sent down a trusty Man; and will send also down part of Sir Homfreys [Gilbert] Mony out of hand, to pay the Workmen he shall find there: and will send the rest after. For I long to have it go in hand without delay. And will take Order, if I can, to hear every fourteen Days what is done.

Other Notes we have sent here to your Lordship to have your Advice therein; especially in such as we have not yet ascertained. Or if there be any other Thing that you think meet to be considered, we pray you to write unto us. And so we commit your Lordship to Almighty God. From Richmond the 7th of March, 1574.

W. Burleigh

Who writ his Name to this Letter, to
shew his Allowance, as it seems, of
what was done, and his Consent.

Your Loving Friends,

R. Leycester.
Tho. Smith.

N U M B. XLIV.

Sir Thomas Smyth to the Lord Treasurer Burleigh; upon the same
Business.

That they might once know, whether the Gain of this New Art would answer the
Charges.

Ubi Supra.

MY very good Lord, Yesternight I wrot to your Lordship, and sent such Matters as past here betwixt my Lord of Leicester, Mr. Medely and me. I see he makes no hast, but seeketh to tary: and now would amuse himself here about the Jewes Conclusion. I am still of Mind, that the Gentiles were wise in their Sacrifices, when the Priests called ever and anon, *Hoc age*. For they love to be always *Aliud agentes*, either they deceive themselves, or other Men. I would we had once set Orders and Accounts, what this New Art will do. Eight Days of March be now past. Sir John Hybbord's Man now at Killingworth. And therefore my Lord, and your Lordship and I, writ to him, to take the Charge in Hand. If he be either gon from thence, or will not take the Charge, then is there another Excuse, Subterfuge and Delay. Yet if Medley will go down, and begin so well as he can, with that which is there, 150 l. which my Man shall carry, will set the Work going, till we shall truly be certified, what can be done in a Week, or a Month. For if there be not so much made as shall be on a Day, when he hath more Lead and Iron, yet there may be so much, as we may know, what Proportion of Charge is to the Proportion of Gain; and what hope we may conceive.

And if Sir John Hybbord do accept the Charge, and do provide the Iron, Lead and Calk for my Lord of Leicester, yet in the mean while may the Workmen do somewhat: and my Man to attend upon them, and keep the

Book:

Book: and so that Time not altogether lost. While the New Iron and Lead be brought, the melting Furnace may be made, the Bellows brought, and set in Place, &c.

Your Lordship shall do well to call upon Medely, that he make no more Delays. Before, all was that his Name was not in the Book; therefore he procrastinated, he dissembled, he would not teach his cunning. Now all the World knows it. Sir John Perot hath a whole Discourse of the whole Maner of that Work in Writing. My Lord Mountjoy hath gotten one of Mr. Medeley's chief Workmen to him. Divers in that Country, it is told me, know the Earths, and the Working of it. And yet we do nothing. I would I might go down my self, and surely I might, for any good I do here. In less than Eight Days, I would be certified my self, and certify your Lordships. My Man shall shew your Lordship what maner of Acquittance I require of Sir John Hybbord. For the like Sir Homfrey had of me; penned by a Lawyer before. And it is reasonable one Irishman standeth still in an Agony: but rather like to quail. Yet that is irresolute also. Thus I bid your Lordship most heartily Farewel. From Rychemond, the 8th of March, 1574.

Your Lordships always at Commandment,

T. S M Y T H.

N U M B. XLV.

Mr. John Dee to the Lord Treasurer: Offering to discover to the Queen, where Tresures of Gold, Silver, &c. were hid in the Bowels of the Earth.

RIGHT Honorable and my singular good Lord: Whereas of late your Honour very favourably used me, considering your marvaillous Scantness of Leisure from very weighty Matters and public; I am now therefore most humbly to render Thanks to your Honour. Since which time I have some Days attended at London, hoping for your Lordship coming thither. And on Friday last perceiving your Honour to be almost in a Readiness to ride towards the Court, ere I could get to London too, &c. Therefore finding your Lordship at all times of usual access for Suitors, so fraught with Matters of more Importance, than any of mine can justly be deemed, I thought good, with your Lordship's Leave and Favour, thus by writing to enjoy one Hour of your Lordships Leisure, (best known to your Lordship when that is) to view the Pattern of some part of my simple Suit, which heretofore I would gladly have opened unto your Honour by Word of Mouth. And that is this.

So much of my Intent and studious Doings is well known unto your Lordship, and the most Part of all Universities in Christendom, (and further) that for these Twenty Years last past, and longer, it may be very truly avouched, that I have had a mervailous Zele, taken very great Care, endured great Travail and Toyl, both of Mind and Body, and spent very many Hundred Pounds; only for the attaining some good and certain Knowledge in the best and rarest Matters, Mathematical and Philosophical. How little or much therein the Eternal God hath imparted to me, (for my Talent) he onely best knoweth: but certainly by due Conference with all that ever I yet met with in Europe, the poor English Britan, (*Il favorita de vostra Excellentia*) hath carried the Bell away. God Almighty have the Glory. The same Zele remaineth, (yea rather greater is grown) but the Ability for Charges is far lesser: and that somewhat occasioned the sooner through my frank Dealing, for procuring and purchasing speedy Means of good Knowledge. Which also I did upon no small Hope, that some needful Supportal would be for me in due time devised, either

V O L. II.

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through

MSS. Burgh-
lian. pen. ms.

through the mere and gracious good Favour, that I was persuaded the Queen's most excellent Majesty did bear unto me : Or else through the Procurement of some of the Right Honourable Counsellors : Which both right well know by hard Dealing my Father Rowland Dee (Servant to her Majesties Father, and most renowned and triumphant King of our Age) was disabled for leaving unto me due Maintenance ; and also sufficiently understood of sundry Suits in my Behalf mentioned, for some Aid towards the achieving of some of my honest Intents. Of which Suits no one hitherto hath taken the wished for Success, for any my behoof : Nay in the mean time of some of my Travails beyond the Seas, unless your Honour had put to your helping Hand, I had been defeated of that little Exhibition which I enjoy : being but borrowed a while by special Privilege and Favour extraordinary. And that unwillingly on my part, if I could otherwise have had the Supply thereof in like yearly Value : which as God knoweth, findeth not me and my poor Family, Necessary Meat, Drink and Fewel, for a frugal, philosophical Diet, &c.

To compare with any in public Deserts and Learning, I neither dare, nor justly can ; but in Zele to the best Learning and Knowledge, and incredible Toyls of Body and Mind very many Years, therefore only endured, I know most assuredly, that the Learned never bred any Man, whose Accounts therein can evidently be proved greater than mine.

Then he proceeded to mention his Discourse with the Lord Treasurer, at his last being with him of Trefure hid. Concerning which he thus expatiated.

I. It may please your Honour to consider this Clause, truly by me noted out of *Theseus Ambrosius*, Fol. 206. b. *In copiosa illa Antonii de Fantis Tarvissini Librorum multitudine, magnum sane volumen repertum fuit ; in quo abdita quamplurima : Concerning Philosophy, Medicine, knowledge of Herbs also, pertaining unto Astrology, Geomantia and Magia. Et, in ejus precipua quadam parte, tractabatur de Thesauris per totum ferè Orbem reconditis, atq; latentibus : quorum admodum clara atq; specifica notio haberi poterat.* Secondly, Out of *Henric. Leicestrensis*, I suppose, it is noted in the *Summary of English Chronicle*, Anno 1344. of a Sarazin coming then to Earl Warren, as concerning a great Treasure hid in the Ground, in the Marches of Wales, and of the good Success thereof. Thirdly, This Twenty Years space, I have had sundry such Matters detected unto me in sundry Lands. Fourthly, Of late I have been sued unto by divers sorts of the People. Of which some by vehement iterated Dreams, some by Vision, (as they have thought) others by Speech formed to their Imagination by Night, have been informed of certain Places where Trefure doth ly hid. Which all for fear of *Keepers* (as the Phrase commonly nameth them) or for mistrust of Truth in the Places assigned, and some for some other Causes, have forborn to deal further : unless I should encourage them, and counsil them, how to procede. Wherein I have always been contented to hear the Histories, Fantasies or Illusions to me reported ; but never intermeddled according to the Desire of such. Hereof might grow many Articles of Question and Controversy among the common Learned, and Scruples among *Theologians*. Which all I cut off from this Place : Ready to answer only your Lordship most largely, in Termes of godly Philosophy, when Opportunity shall serve ; making small Account of vulgar Opinions in Matter of so rare Knowledge. But making always my chief Reckoning to do nothing but that which may stand with the Profession of a true Christian, and of a faithful Subject.

But if besides all Books, Dreams, Visions, Reports, and *Virgula divina*, by any other natural Means, and likely Demonstrations of *Sympathia & Antipathia rerum*, or by Attraction or Repulsion, the Places may be discryed or discovered, where Gold, Silver, or better Matter doth ly, hid within certain Distance ; how great a Commodity should it be, for the Queen's Majesty and the Commonwealth of this Kingdom, if by such a Secret, not only Trefure hid may be deciphered in precise Place, but also it may be disclosed, where in this Land, any Mines, Veins, or Owre of Gold and Silver, be naturally planted ?

Then he mentioneth the Name of a strange Book, which in old time was in this Land, viz. *Pandulphus de Meatibus Terra.*

One

One Part of his present Suit to his Honour was, that by his Lordship's Wisdom the Queen's Majesty might be induced to think somewhat favourably, (as very many other Noble and Learned of foreign Lands do) of my great Travails, Patience, Constancy, Cost and Credit, in Matters Philosophical and Mathematical. And thereupon in the End of my careful Race, to let some Token of her Majesties Royal good Affection procede towards me: Whom your Lordship knoweth, or may know, that Emperors, Kings, Princes, Dukes, Marchises, Earls, Barons and others, many Men of great Power and magnificent Courage, have sued unto in my time, to enjoy my simple Talent in their Service or Company. To whom all I ever have given answer, (as my Duty was, and my Stomac served me thereto) for the Honour of my natural and dead Sovereign, for the Time, here reigning, &c. The Value of a Mine is Matter for a King's Trefure, but a Pot of two or three hundred Pounds hid in the Ground, Jarr or Tree, is but the Price of a good Book, or Instrument for Perspective, Astronomy, or some Feat of Importance, &c.

He proffered to do his Endeavour the best he can, at his own Cost and Charges to discover and deliver due Proof of a Mine, or Owre of Gold or Silver in some one Place of her Graces Kingdoms and Dominions, to her Graces only Use: Upon this Consideration, that her Majesty give him, by her Letters Patents, her Right and Propriety in all *Trefure trové*, by digging and searching any where in her Kingdomes, and his Assignes. And this to dure the Term of his Life. And in Token of my Heart fully bent to shew my self thankful to your Lordship for compassing either of these two Ways, I mean, either by Provision for 200*l.* yearly, or this casual Mart of painful Search, (before God I promise unto your Lordship, or will by Oath upon the Evangelists be bound) of all *Trefure trové*, coming to my Hand, to impart unto your Lordship, or assure one half, &c.

Thirdly, The last and principal Point of this my present Suite to your Lordship, is, for your Lordships Hand to a Letter, directed to Mr. *Harley*, Keeper of the Records of *Wigmore* Castle, or to whom in this Case it doth appertain. For that at my late being there, I espied an heap of old Papers and Parchments, Obligations, Acquittances, Accounts, &c. in time past, belonging to the Abby of *Wigmore*, (and there ly rotten, spoiled and tost in an old decayed Chapel) not committed to any Man's special Charge. But three Quarters of them I understand to have been taken away by divers, either Taylers or others, in time past. Now my Phantasy is, that in some of them will be some mention made of noble Men, or Gentlemen in those Days: whereby either for Chronicle, or Pedegree, some good Matter may be collected out of them by me, at my Leisure, by way of a Recreation. And whatsoever I shall find in them, either of your Lordships Auncestors, in direct Line, Branch, Paternal, or Match, (wherein I am not utterly ignorant) either of any other Matter worthy your Lordships Knowledge, I will make true Report, and deliver the same to your Lordships ordering, &c. Dated the 3d of *October*, 1574.

Your Lordships most bounden,

JOHN DEE.

N U M B. XLVI.

A Proclamation for the Redress of inordinate Apparel, Anno 1559.

THAT although the Queen might levy great Sums of Mony at this present, by due Execution of sundry wholesome Laws upon great Numbers of her Subjects, for wearing of such excessive and inordinate Apparel, as in no Age had been seen the like: Whereby also should ensue such notable Benefit to the

Collect. of Proclamations. penes me.

Commonwealth, as hard it were by any other ways to devise the like: Yet the singular Goodness of her Majesties Nature was such to forbear the extending of any sudden and unlooked for Extremity. That in these Cases her Majesty thought rather by this Proclamation to notify her Highnes Determination with her Privy Council, among many other her weighty Affairs, for this that followeth, than suddenly to extend the Penalties of her Laws.

First, Her Majesties said Council shall and will presently take Order, that the Statute made in the First and Second Year of King *Philip* and Queen *Mary*, and certain other Branches of another Statute, made in 24 *H. 8.* against excessive Apparel, shall be put in Execution, both within her Majesties Court, and in their own Houses; with a certain favourable Proceeding touching such as cannot presently, without their over great Loss, change their unlawful Apparel; which they presently have. Wherein, because her Majesty trusteth that the Example shall induce the rest of her Subjects to reform their Disorders, her Majesty willed her said Privy Council to publish their Decree and Order in this behalf.

And for like Toleration towards such as live in the Country out of her Court, her Majesty chargeth forthwith all Maiors and Governours of Cities and Towns Corporate, all Sheriffs and Justices of Peace in Shires, all Noblemen of the State of Barons; and above all, Governours and Heads of any Societies and Companies, either Ecclesiastical or Temporal, forthwith, or at the furthest, within the Space of twelve Days after the Publication hereof, to devise, accord and take Order for the Execution of the foresaid Statute and Branches, specified hereafter in a brief Abstract and Draught annexed to this Proclamation; within the Limits of their Charge: So as her Majesty may take some Comfort of her Toleration; and the Commonwealth some Relief of the great Damage, hereby sustained.

And because the Tolerations of these Abuses shall not be drawn into a sinister Occasion of the Continuance of this Abuse, she charged, that their be no Toleration had, or Excuse allowed, after the 20th Day of *December* next, as touching all the Contents of the said Statute in the First and Second Year of King *Philip* and Queen *Mary*: Neither after the last of *January* next, as touching the Branches of the other Statute of the 24th of *Henry VIII.* Except it be for certain costly Furrs and rich Embroideries, bought and made by sundry Gentlemen before this Proclamation, to their great Cost, &c. Yeven at the Palace, *Westminster*, the 21st of *October*, in the First Year of her Reign.

N U M B. XLVII.

Cox *Bishop of Ely* to the Queen: Upon her requiring his House in *Holborn* for Mr. *Hatton*, her Vice-Chamberlain.

Int. literas
Epales.

S Cribunt quidam: *Jupiter* nutu totum tremefaciat *Olympum*. Serenissima regina ita literæ tuæ in *Hattoni* tui gratiam scriptæ me non parum turbarunt & terruerunt. Quod enim prius subtimui, cum in gratiam tuæ pietatis ædium mearum partem *Hattono* tuo cessi, jam evenire palam est. Constantiores fateor, fuerunt patres mei. Potentissimus rex, pater tuus, non obtinuit pro Cancellario suo *Wriehelesio*, nisi ad tempus, ædes *Elienses*. Magnificus ille *Northumbriae* dux non valuit illo tempore episcopum ab ædibus illis exigere. Neq; ego charissimo tuo servo Magistro *Parris* vel tua majestate interpellante ædes meas concessi. Ipse vero tandem precibus fatigatus trepido quidem animo, ne ingratitude majestatem tuam lædere viderer, locari partem ædium mearum tuo *Hattono* ad annos viginti unum. Jam vero postulatur, ut in perpetuum cedam. Cedam, inquam, non solum ea, quæ tunc temporis cedere nolui, sed etiam alia subduntur & postulantur, quibus ægrè admodum cedere possum. Navigo inter *Scyllam* & *Charibdim*. Optarim enim (Deus testis est) magis mori, quam majestatem tuam meritò offendere.

offendere. Verum si Deum nostrum temerè offendero, mors secunda timenda est: & si unum ex Christi pusillis offendero, *expedit, ut mola asinaria, &c.* Dignetur tua pietas mecum perpendere, quo in loco me posueris, & quo me vocaveris. Episcopum me voluisti esse: nimirum ad bonum opus obeundum, ad veri Dei gloriam propagandum, ad regni tui non infimum ornamentum ad ecclesiae ministros in ordine continendum, ne scilicet schismata & contentiones subinde orientur, ad subsidia principum opes nostras conferendum, quoties res ita postulat, & ad miseros oppressosq; pro viribus inuandum. Tu vero Deo longe charissima & devotissima, data es ab ipso Deo ecclesiae tuae ministra, nutrix indulgentissima, & defensatrix fortissima. Episcoporum vero ordinem tu sola foves & sustentas, eo quidem zelo, quo avi tui divino spiritu ducti instituerunt & conservaverunt. Quorum quidem pium ardentemq; in veram religionem affectum, absit ut ego, misellus homuncio, vel extinguere vel minuere videar. Si qui ante me in hac re peccarunt, non mea referre debet. Mea cura est quiq; Deo imprimis, deinde quid majestati tuae praestandum sit. Accepi ego praedia, aedes & alia hujus generis, quae pientissimi principes judicarunt functioni nostrae necessaria. Haec ego accepi (te donante) a praecessoribus meis, quorum custos, non dissipator esse debeo. Absit enim, ut ego solus in tanto episcoporum numero successoribus meis ea, quae bona fide accepi, mala fide tradam, & sacrilegii reus evadam. Absit autem, ut pias principum regumq; voluntates sciens & prudens violem, sacraque testamenta rescindam: quam ipsi ea in tam pios usus tradiderint, quorum profanationem ulcisci solet iustus Dominus: Canendumq; in pia & Christiana Republica ne quis ulli ullam afferat injuriam: maximè vero in hiis, quae Christo sanctè consecrata sunt. Sed unde petam subsidium nisi a tua eximia pietate, quae in ecclesia Christi Dei Vicaria es. Verum longè pientissimum est de amicis & charis servis bene mereri. Sed ea naturae & Christi regula firmissimo clavo in cordibus nostris figenda est perpetuo: *Non facias alteri, quod tibi non vis fieri.* Non ullius commodum alieno incommodo augendum est. Magnos vero sumptus fecit tuus *Hattonus* in aedibus meis. Aiunt legisperiti non satis firmam esse locationem aedium *Hattono* factam. Ego vero ut firmior reddatur opto, si id per me confici possit. At ut perpetua fiat alienatio, nondum induci potest timida mea conscientia. Nec libenter me & successores meos nudos relinqui velim, ut horto pomario & pastura muro cincta, destituantur, & aedes meae in nimis arctum comprimantur. Ignoscat, nobilissima heroina, liberae sacerdotis tui voci: vix justificare audeo eos principes, qui in verè pios usus collata in usus minus pios transferunt. Deniq; si ulla ratio excogitari possit, quae iusta & aequa videatur, qua pietati tuae gratificari possim, non laeso domino Deo meo summo omnium iudice, in me mora non erit ulla: Qui majestatem tuam per multa secula beare dignetur. Ex aedibus meis *Eliensibus*. 20 die *Aug.*

Tua majestati a sacris & Mistis humillimus.

N U M B. XLVIII.

Cox Bishop of Ely to the Queen: Who had wrot to him to demise the Manour of Somersham to her, for the Lord North.

L I T E R A S a Celsissimâ Majestate tuâ, mense Maio scriptas, hodie, nimirum, 18 Junii, accepi. Quibus serio petit tua sublimitas dimissionem terrarum mearum in Agro *Somershamio*. Hic auribus Lupum tenere videri possem; & dubius in bivio versari: si voto tantæ Principis & Reginae tot modis de me optimè meritæ, non responderem, ingratus habebor, indignationemq; subibo morte graviolem. Rursum verò, si postulationi & voto illorum, qui has Literas a Majestate tua multa sollicitudine obtinuerunt, inficias ivero, nimis aegrè ferent, & de ingratitudine & perversa me insimulabunt, & in Celsitudinis tuae odium trahere non cessabunt. Ex altera verò parte, si quod optant concessero,

*Int. Epist. R.
Ric. Episc.
Elien, pen.
me,*

& me

& me & successores meos injuriâ & maximo incommodo affecero, & iniquus habebor, si iniquis eorum optatis applausero.

Tentarunt me in hac Causâ non ita pridem aliquot Nobiliter, & precibus & pecuniâ & Amici, ut me expugnarent. Ego vero hactenus inexpugnabilis perstiti. Nunc autem cum extrema tentant, ad sacram anchoram mihi fugiendum est, nimirum ad supplices preces. Quare per æquitatem, per justitiam, & per innatam tibi Miserationem obsecro & obtestor, ne ægrè ferat tua summa Prudentia, si rationes in medium protulero, quæ huic postulationi non respondere, me movent. Scimus Tributa & Vectigalia, etiam Decimas, primos fructus, & subsidia, Potestatibus Superioribus deberi. Imò, quicquid in illorum usum cedit, in publicum bonum cedit. Verum enim verò, longè diversissima est subditorum ratio. Illis enim alienis Commodis inhiantibus & insidiantibus non cedendum, sed obsistendum potius, maximè vero, si in bona Ecclesiastica involare pergunt.

Gal. 6.

I. Nam si pii Reges atq; Reginae, si verè Nobiles, si etiam Populus quoq; ipse, Evangelii propagandi zelo accensi, communicaverunt eis de omnibus suis bonis, qui ipsos catechizarunt in Verbo Dei, quàm malè pius & ignobilis ille judicandus est, qui non solum non communicat catechizantibus in ullis bonis, sed catechizantium bona minuere, auferre, & in suos usus nequiter commutare satagunt?

Gal. 2.

II. Peccat quidem certè, vel in jus Gentium, dum testamentum Testatoris, & ultimam voluntatem violat & labefactat. Scribit D. Paulus, *Hominis Testamentum sistit comprobatum, nemo rejicit aut addit aliquid.*

III. Præterea, cum Deus in Lege sua, suis Sacerdotibus & Levitis, abundè suppeditavit ad vivendi rationem: cùmq; idem dictat ipsa Natura: & D. Paulus scribit, *de Evangelio vivendum esse*: Deniq; si spiritus Christi Christianorum pectora ita pietatis Zelo accenderit, ut in pios usus, nimirum, ad Evangelium propagandum, & ad Hospitalitatem servandam, sua bona, suos fundos, & agros sanctissimè collocaverint: Quis ille est, qui hanc divinam providentiam labefactare audeat? Gravissimè succensuit populo suo Deus, quod Ministri ejus miserè essent expilati. *Maledictione maledicti estis.*

IV. Optandum, a Domino Deo, ut Regula naturæ, imò, regula Jesu Christi, pectoribus aliena captantium insiderent: *Hoc facias alteri, quod tibi vis fieri.*

V. Deinde, nonne satis molestum est, Sacerdotes tuos passim contemni & conculcari, & pro mundi rejectamentis haberi, nisi quæ possident commoditates passim obliguriantur, & abradantur? Deus meliora. Insignis admodum Ingratitudo, si nostri Labores & pericula, seu Deus potius per nos, Papam & Papistica omnia exegit ex Anglia, si Regem Reginamq; suo justissimo folio reposuit; si deniq; per nos ædes & Agri innumerorum Monachorum, infinitos Anglos, hos è mendicatione vindicarunt, illos ditaverunt, alios ad Honores evexerunt; hæccine tandem nostra merces, ut Ingratitudine compensemur? ut commodis nostris privemur? ut Baratrum concupiscentiæ malæ impleamus?

Deniq; vehementer dolendum est, quod qui ista tentant, manifestum Dei Opt. Max. mandatum contemnere audeant: audeantq; Majestatem tuam in simile Discrimen illaqueare. Mandatum est, *Non concupisces cujusquam Domum*, &c. Fas non est Mandatum Dei violare. Fas non est Mandati violatoribus auxilium præbere, aut favorem.

Hæc justissimorum argumentorum pondera ita animum meum premunt terrentq;, ut omninò non audeam talibus votis assentire. Proinde, per omnia sacra prece humillima peto, ut Pietatem tuam exoritam habeamus, quò iis, quæ tua Benignitas nobis Verbi ministris jam olim contulit, uti, frui liceat quam diu hac nostrâ Functione non indigni esse videbimur. Esto per Christum Jesum Cleri tui pientissima Nutrix, Fautrix & Defensatrix in hoc seculo nequam, atheoq;. Dignetur prudentissima tua Pietas hanc meam Confidentiam candidè interpretari, a pio & Dei timente pectore profectam. Dominus Jesus Christus Majestatem

tem tuam, per multa secula fervet incolumem, ad gloriam nominis ejus, & Ecclesiae sanctae salutem.

Tue Majestati a Sacris & Pastor humillimus,

RICHARDUS ELIENS.

[N U M B. XLVIII.]

Reasons drawn up by Cox Bishop of Ely, and sent to the Lord Treasurer: To tender the State of God's Ministers.

THE Jews pinched God himself in their sacrilegious defrauding him of his Tiths and First Fruits. Whereby they procured his heavy Displeasure and Indignation. At this Day some Men pinch God, in withdrawing double Honour from his Ministers: and not onely not communicating, but plucking from their Catechizers [i. e. Teachers.]

They pinch God in withdrawing things from a godly Use to a profane Use: Wherewith God was never pleased, as by Stories and Examples doth appear.

They violate the Testaments and Wills of their Forefathers, who were zealous and bountiful unto God's Ministers, for the Maintenance of God's holy Gospel.

They pinch the Ministers against the Law of Nature and Charity. *Hoc facias alteri quod tibi vis fieri.*

They pinch the Ministers by wringing away part of their Livings, against God's expresse Commandment, *Non concupisces,* &c.

St. Paul laboureth with many substantial Reasons, to shew how bountiful the Christians ought to be towards their Pastors. Again St. Paul willeth, that the Pastors being Watchmen, and must account for the Souls of their Flocks, so be used, that they might do their Office chearfully, and not dolefully. *Hoc enim non expedit vobis.*

Esay prophesied of Kings and Queens and godly Governors, that they shall be Nourishes to God's Flock, to tender them, and to defend them in their just Doings, from malicious Accusers, Slanderors and Persecutors.

St. Paul, tendring the State of God's Ministers, and considering the Malice of the wicked World, writeth thus: *Take no Accusation against an Elder under two or three Witnesses.* St. Paul cannot but mean lawful Witnesses. For Quarellers, hateful and malicious are excluded by all Laws.

It may please you at your convenient Leisure to read Mr. Calvin upon this Place of St. Paul. 1 Tim. 5.

N U M B. XLIX.

The Substance of the Complaints of the Lord North against the Bishop of Ely, in his Letter to him. With the Bishop's Answers to each.

FIRST, What I have done I was urged thereto by such Commandment, as I dare not disobey. Yet have I dealt in nothing against you, but received such Grievs, as the Parties themselves do exhibit.

Answer. I am fully perswaded, that her Majesty would not urge you in such sort, but upon your urging and exaggerating of Matters against me. And it is not true yee received onely Grievs against me: but ye have sent for some to the Intent ye might get Matters against me.

II. *I wish you from the bottom of my Heart, to shake off the Yoke of your Stubbornness, &c. and to lay aside your stubborn Determination.*

Answer. My Duty to her Majesty, I trust, I always shew: who I hope, will not so judge of me, as ye pronounce. Indeed it belongeth to her Highness to judge of us both. But you, my Lord, thus to judge of me, I may say, *satis pro Imperio.*

III. *To whom as yet ye have done no special Service.*

Answer. Indeed I have done no special Service in Embassage to any mortal King, at ye have done. But I do special Service daily by Ambassage for her Highness to the King of Kings. And I do, and by Grace will do, her Majesty special Service, to the uttermost of my Power, whensoever I am commanded, either by Word, Letter or Commission. Her Highness hath many mo special Services than Embassage.

IV. *I hear say, Ye have reported to your Friends, that ye would leave your Bishoprick to her Highness, to dispose at her Plesure.*

Answer. What I have said to her Majesty, she well knoweth. I use not to report such Matters abroad.

V. *I know well, how ye are horsed and manned.*

Answer. I thank God, I have Horse, and hable Men in Livery and Wages, well neer Fourty, and Horse to serve them; as may appear. As for Reteyners, I have no Rout of them to brag on.

VI. *My Lord, it will be no plesure for you, to have her Majesty and her Council to know, how wretchedly ye live within and without your House.*

Answer. I am open to all the World, how I deal within and without: whereof I have no Cause to be ashamed. Malice set apart, I will be judge by Noblemen, Gentlemen, and other honest Men. *Wretchedly* is no meet Term for your Lordship.

VII. *How extremely covetous.*

Answer. Covetousnes lyeth hidden in the Heart, which cannot be seen. And this is fore and extremely judged of you. Mine Account made, it shall easily appear, how covetous I am, if ye be not mine Auditor.

VIII. *How marvaillous a Dairy Man, how rich a Fermour, how great an Owner.*

Answer. As for Dairy Man, I have made Answer; a few Things I have gotten for my Children, to the Value of 40 l. If ye envy that, I cannot do withal. To other Things which ye charge me with, I have fully answered.

IX. *Imposts which ye raise on God's Ministers.*

Answer. This is utterly false. I never raised Peny of any Minister: but I have been forced by Proceſs out of the *Exchequer* to pay unto the Queen's Majesty a great Sum of Mony for Issues, for not Payment of the Subsidy; due before I came unto the Bishoprick by divers poor Ministers in the Diocess of *Ely*, in the 4th and 5th Years of *Philip* and *Mary*. Which Issues I shall never recover again. Onely I have a *Constat* for the Subsidy, which I paid out of my Purse to be levied of the best Benefices in the same Dioces, according to the Law. And to this Hour I cannot get one Peny of it. Nevertheless of very Pity I bestow yearly upon divers poor Vicars: On some four Nobles; and upon some fourty Shillings, in respect of their great Penury.

X. *Ye enrich the Evil, and discourage the Good.*

Answer. Surely this is untrue, and spoken of an uncharitable Affection. I maintain no Evil to my knowledge. I might return that Fault to you.

XI. *If*

XI. If my learned Counsil deceive me not, I will draw you into a Premunire, by 6 or 7 several Points.

Answer. Let all Men judge, whether this your Dealing tend not to the utter Undoing of me and mine.

N U M B. L.

More Objections to the said Bishop by the said Lord, in another Letter to him: With the Bishop's Answers.

I. I Have been a poor Justice these Eighteen Years; and I never granted the good Abearing; and seldom have heard it granted. Howbeit your Lordship maketh it a common Bond in the Isle. It is ungodly and uncharitable. Neither like a Bishop, nor a Christian, to bind any Man to impossible Bands. Ubi Supra.

Answer of the Bishop. The Law bindeth no Man to Impossibilities. And the Justices and Judges are not Antichristians. It is a necessary Band to restrain troublesome and evil Doers, Slaunders and Raylers: and, by the Judgment of good Lawyers, a most necessary Band in this licentious World.

II. When I hear the Bishop of Ely hath forgiven any Man, I will say, *Nunc dimittis*.

Answer. To say the Truth, I have forgiven more these Sixteen Years, than I can presently tell of. I doubt not, but I am able to make a Book of a great Sum.

III. I mervail your Lordship shameth not to throw this in my Dish, especially [viz. dismissing a Popish Recusant] yee did as much for Cook at Mr. Hutton's Request.

Answer. At your Request, and at Mr. Hutton's Request, I gave time to Parris and Cook, to win them to God's true Religion. Cook yieldeth himself to me; offering that he would come to the Church. But Parris could never be brought to that Point. And how your Lordship hath earnestly travailed with me and divers others for him a great many Years, I am sory to see it. You say, my Favour came not *gratis*. Indeed you brought me 10 l. from himself towards the Amendment of *Somerham Bank*. Which is to be employed to that Use. If ye give more to that Use, it shall be well employed. But the Fault [of letting an obstinate Recusant loose] thereby nothing excused.

IV. Your Lordship doth untruly and dishonestly charge me, that I devise Ways and Means to practise the utter undoing of you and yours.

Answer. In your Letter the 20th of November you wrote, that ye are to search all Injuries that I have done: And so charge me with a Number of Matters. And that ye have found 6 or 7 Points of a Premunire. Is not this to seek the undoing of me and mine?

V. Many grievous Facts committed by you and yours, as the Parties themselves say to me. And to me they come as their High Steward, for Remedy.

Answer. My Lord, I made you high Steward, to be my Friend and Defender; and not to hear every light and untrue Tale, to mine Infamy and Hindrance. I acknowledge you not such an high Steward, to hear Causes and Complaints; and to redress them at your Plesure. For that appertaineth partly to me, and partly to the chief Justice of the Isle, with the rest of the Justices, according to mine ancient Graunts. If Balam, your Man, or Hasyl, have any wrong done unto them by me or mine, in orderly sort I am to satisfy them.

NUMB. LI.

A large Book of sundry Articles of Complaints against the Bishop of Ely : with his Answers to each. Many of those Articles false, and Matters in all of them misrepresented.

Ubi Supra.

I. DOCTOR Ty bound to make a Lease of the Parsonage of Dodington at half the Value of the Rent.

The Bishop's Answer. I know no such Bond, that Dr. Ty made at any time, saving a Bond, that I had of him at the Request of his Wife, that he should not let any Part of his Benefice without my Consent, but from Year to Year.

II. One Goodrike was expelled his Farm, and driven to make the Bishop a Lease of the Moyety for xx Nobles by Year.

Answer. Bishop Thirleby was in Suite with Thomas Goodrike for an unlawful Lease, and was in Possession of the Thing so long as he continued Bishop; which if Queen Mary had lived, Bishop Thirleby had obtained. And when I entred, at the Suit of Mr. Richard Goodrike, one of the Counsil, I stayed the Suit, and was content to allow of the Lease, retaining only the Moyety : I paying therefore xx Nobles by Year, the Fermour paying to me for the whole but xx Shillings by the Year. This Agreement being made Twelve Years ago, I mervail it should be complained of now, seeing we have quietly enjoyed our Parts hitherto, according to the Agreement.

III. The Bishop contending with Robert Styward for a Common, the Lords of the Council gave Order it should be tryed at the Assizes in Ely, and that the Pregnotaries [Protonotaries] of the Court of Commons-Pleas should draw up their Books of pleading. Which was performed. Means was found, the Original Writ was embezzilled off the File. So as the Matter is yet undetermined.

Answer. If the Original Writ was embezzilled from the File, God knoweth : I wot not. And at that time I was as much offended with it as Robert Styward was. I mervail, that this should be laid to my Charge, the Thing being nine or ten Years past. I mervail also this should now be revived, he dying in good Friendship with me.

IV. The Bishop denyed his Benevolence to the Collectors for the Poor, alledging Poverty. He hath no Mony, but all goeth in his Childrens Name. He grazeth for his Children : and setteth the Names of John, Roger, &c. his Sons, upon the Baggs of his Mony.

Answer. Touching my Benevolence towards the Poor, I will report me both to the Poor, and to the Collectors also. Indeed I denyed some time, and told the Collectors, that I would distribute it to mine own Folks. As I did indeed ; because they [i.e. the Collectors] were suspected of Partiality. I graze not for my Children : and at this Day they have not one Bullock to sell, nor never had. As for Baggs, I protest before God, they have not one Penny in any Bag : Except one 100 l. for the Mariage of my Child.

V. Hee is a Dairy Man, and letteth out his Milches to Farm, as Garden [Guardian] for his Sons.

Answer. At the first, certain Beasts were let to some for Butter and Cheese (as my Predecessor had used before me) to serve my House : And to the Intent the Market might be the more plentifully served, mine Officers forbear to take up any such Thing there. Indeed I gave my Lord North a Patent for the Keepership of my Park in Somersham, with the Allowance of certain Milch Kine ; and bought it again for my Sons. And I do use it for them as he did use it for his Sons. But it is not lawful for to do the like, by Mr. Styward's Judgment.

VI. The

VI. The Bishop oppresseth his Tenants for Cariages.

Answer. I take no Cariage of my Tenants, but such as have been used of my Predecessors time out of mind, and pay them for it. Where, by Duty divers of my Tenants are bound by their Tenure, in consideration of the small Rent they pay, to cary onely for Bread and Drink; as appears by mine antient Records, called *The Cowcher*.

VII. He converteth three Parks into Dairies, and farmeth them out.

Answer. I have in every Park twenty Kine, more or less, which serve for my necessary Things, as aforesaid: and serve also for the Benefit of the Poor. Who for their Necessity fetch daily Milk and Whey, for their Relief. And in their Necessity they have Butter and Cheese also. And every *Sunday* in the Year they have the Milk of all the Kine distributed among them. And yet there is sufficient Pasture both for Deer, Geldings and Bullocks. Would God, all the Parks in *England* were no worse used.

VIII. Tolls accepted by the Bishop.

Answer. I know of no Tolls, saving only of *Watersey Bank*: which is used, as it hath been time out of Mind, for the Maintenance of the said Bank. The repairing whereof at my first entring, stood me in fourteen score Pounds: and now of late confirmed by the Comission of Sewers, as a thing needful and necessary for the Preservation of the Country.

IX. The Bishop having graunted the Office of the Clerkship of the Crown within the Isle of *Ely* unto sundry Persons, did, by way of Forfeiture, violently thrust them out of the same.

Answer. This is an untrue Report. If any were put out, (as it might be there were) I doubt not but there was good Cause so to do; or else it should not have been done.

X. Upon Controversies between *Neal* and *Styward*, for the Auditorship of the Bishoprick of *Ely*, the Bishop willed them to prosecute Law; and promised to accept him that should recover. The Bishop in the *Interim* graunteth the said Office to his Wife's Brother, and one of his Sons. The Bishop is sued in *Chancery*, and will not answer upon his Oath, but upon his Honour.

Answer. I bestowed the Office of mine *Audit* upon Mr. *Ander*, and one of my Children, because it is in my Hand to give to whom I thought good, as my Counsil, learned in the Law, did inform me. He chargeth me that I will not answer upon my Oath. Which I am most ready to do in such maner as I was informed the Bishops were wont to do. And it is untrue, that ever I answered upon mine Honour.

XI. *Austin Styward*, having the keeping of the Park at *Downham*, demanding his Fee of the Bishop, it was with-holden, and denyed him, challenging the Forfeiture of his Office: for that the Chapel within the House of *Downham* was made a Milk-house. The said *Styward* and a Minister with him, were both indicted for breaking of the Milk-pans. The Minister having a Living of 16 *l.* Pension in *Ely*, he was forthwith suspended from his Living, and ministring within the Dioces of *Ely*. No Copies can be had of the Indictments: and the said *Styward* must yield Fine at the Bishop's plesure, or else ly in Prison.

Answer. I never denyed him his Fee, albeit he never did me Service, but this: In mine Absence he entred into mine House, and brake up my Chapel Doors. And whereas in the Heat of Summer, for two or three Days in the Time of Thunder, my Woman had set her Milk-pans in a cold Place of the Chapel, he spurned them down with his Foot. And Dr. *Turner* misliking of his Doings, the said *Styward* with lavishing Words termed him Dr. *Pispat*. I suppose this is not the Office of an House-keeper. Notwithstanding I meant not to take any Forfeiture of his Patent, For since that Time he hath received his Fee. But

for his leud Dealing in abusing my House, and breaking up my Doors, he and his Chaplain are indicted. And this Chaplain *Peter Tye* was discharged of his Service by my Chancellor justly. For divers of *Ely* have been much offended with him for his Negligence in Teaching and Catechizing the Children: And also, for that he is a common Dicer, a common Bowler, and a common Hunter, and is indicted for killing of Deer. And I ought not to suffer him to be Parish Priest and a Minister in the Cathedral Church also; and to keep his Residence in *Ely*, having a Benefice in *Northfolk*. And yet notwithstanding I cannot drive him from *Ely* to his Benefice. And no mervail; for an evil Beginning seldom hath a good Ending. His Father Dr. Ty hath told me and others, not without Grief, that he wrot a Letter, counterfeiting his Father's Hand, and carried it to my Lord of *Canterbury*; and by that Means was made Minister.

XII. The Bishop forbiddeth the poor Inhabitants to fowl in the Merches within the Isle without Licence in Writing. For which he exacteth 2 s. for every Writing; and looketh for weekly Presents of Fowl at a certain Price. His Plesure herein is openly proclaimed in all the Churches within the Isle.

Answer. That 2 s. is exacted for Licence, is untrue. For they pay only to my knowledge but 4 d. to the Clark of my Kitchen for their Licence. About 14 Years past, I demanded of the Fowlers, how they, having Licences, would serve me of Fowl, they willingly and well content agreed upon a Price: which hath continued until this Day, without any misliking; but that it pleased this Gentleman now to complain. As for proclaiming in Churches, I know no such Thing.

XIII. One *Dean*, a Minister dying, bequeathed by his Will certain Goods and Horses to his Children; naming the Colour of the Horses, &c. One Sir *Lutt*, a Priest, married this *Dean's* Widow. He killing himself, the Bishop seized of all his Goods, and took also the poor Childrens Legacies of *Deans*, and denyeth Redelivery of the same.

Answer. This matter of *Dean* is untruly reported. For when *Lutt* had killed himself, mine Officers did not seize upon his Goods alone, but the *Dean's* Officers seized of his Goods also. I remember well, I had certain Horses and Mares. Which when I understood by his Wife that they were Legacies to be answered to *Dean's* Children, I agreed with her and her Husband, *Laurence Charles*; and contented her and her Children fully; as appeareth by an Acquittance of their own Hands, remaining by me.

XIV. The Bishop suffereth his Tenants to be distrained, and taketh the Benefit of the Distress, being sold; he being bound by Lease to discharge the Reparation of the Bank within the Isle.

Answer. This is untrue. For no Distress hath been taken for not repairing of any Bank of mine.

XV. The poor Men's Turves, inhabiting in *Downham* within the Isle, are taken out of their Yards, being their Fewel, by the Bishop, at the Q. [Queens] Price, without Pity or Regard.

Answer. I take no Turves from any Man, but as hath been used in all my Time, and in my Predecessors Time before me: Paying 2 s. for a Thousand. And no Man ever complained of it, but only you. For they do sell to others for the same Price, as well as to me.

XVI. Order being taken of antient Time, that no Sheep but great Cattel, should graze within the Marsh of *Westmore* within the Isle, three or four Townships, having Commodity of the same; the Bishop contrary to Order doth feed the said Marsh alone with his Flocks of Sheep; and selleth them fat to the Butcher.

Answer.

Answer. There are two great Fens, *Bial Fen*, and *Westmore Fen*. The Tenants made a By-Law in the Court, That none of them should put any Sheep in any of these Fens. The Lord was never included in the Law. And yet the Tenants contrary to their own Order keep Sheep in *Bial Fen*. And *Austin Stwyard* findeth no Fault therewith: But the Lord (by Mr. *Stwyard's* Judgment) may keep none in any Fen. Where this Year only, the Lord hath kept for Necessity 200 Sheep, or thereabouts; though it pleaseth him to call them Flocks; and where he saith, I sell them being fat, to Butchers, it is utterly untrue; saving, that my Servants perceiving half a Hundred old Ews, that could not well eat, and fearing they would dy ere I could spend them in mine House, sold them away, and bought as many young in their place.

XVII. The Master and Fellows of *Christ's College* in *Cambridge*, purchasing 30 l. Land by Year, holden of the Bishop, the said Bishop entreth upon the said Land, as upon his Escheats, for Alienation in *Mortmain*: and presently made a Lease of the same to certain of his Kin of Trust.

Answer. True it is, that there was certain Land, that held of me in chief, in the Right of my Bishoprick. Which Land the Master and Fellows of *Christ's College* purchased without my Privity. Whereof when I understood, I made over a Lease unto a Friend of mine for the Maintenance of my Right; which otherwise should have been extinguished. Nevertheless the Lease was never put in ure. And afterwards upon their Suits made unto me, I promised them Licence of Alienation for the better Assurance. Which they may have at all times.

XVIII. The Bishop, being informed by one *Ficas* of *Dodington* within the Isle, that a Tenement there was his by Right, (for that one *Pemford*, Owner thereof did kill himself) entred upon it; and charged t'homage at the next Court to enquire of this *Escheate*. The Informer refused to swear, but the Bishop continued Possession. The right Owner of the Tenement entred again upon the Bishop, and dispossessed him. The Bishop clapt him and his Wife in the Jayle. And they remained there more than a Month; till they were constrained for 60 s. to leavy a Fine to the Bishops Use.

Answer. There was one *Markham* of *Dodington*, that had a very small College decayed, and having not above one Acre, and a Rood of Arable Land, belonging to it: Which was free, and pay'd but 6 d. a Year to the Lord. And when he was dead, upon Search and Presentment made by the Tenants, there was no Heir found to possess it. Whereupon, according to the Laws of this Realm, it was escheated to the Lord, who immediately made a Graunt thereof to one of his Servants. Which enjoyed it quietly three or four Years; until the Husbands of the Brothers Children of one *Pemford*, under colour of Title, that their Wives should have to it, did enter by Force, and kept it, till my Servant complained to the Justice. By whose Order, and according to Law, they were removed, and he put in Possession again. And he willing to have the Matter tryed, procured an Original Process against the Parties, retornable within the Isle at the next Sessions. By the which Process they were arrested, and for lack of Sureties for their Appearance at the next Sessions, they remained in the Custody of the Under-Bailiff: and paid nothing for their Charges all the while they were there. But for any Enforcement that was done unto them to make them agree, is utterly false. For there was no Cause, why it should. For one *Drakes*, after they were discharged, made a new Claim unto it: and in very Deed, shewed more apparent Matter to be Heir to it, than they. And yet in the End was contented to give over also.

XIX. A poor Man, one *Sharpe*, a Tenant of the Bishops at *Downham* in the Isle, because he did not transport Mrs. *Coxe* to a certain Place by Water, according to her Commandment, his Copy-hold was seized. The poor Man after long Suit to be restored, was enjoyned, as in nature of a Fine, to cast the Bishop an huge Pond in his Park, which was a Thing impossible for him to have performed,

formed, without the charitable Help of his Neighbours. He was rewarded for casting of this huge Pond with an Half-penny Loaf, and a Quart of Beer. His Report being brought to the Bishops Ears, the poor Man keeping an Ale-house, his Sign was beaten down; and he could not again be admitted, but with a Second Fine.

Answer. This is a slanderous Report. The Man was not put from his Copyhold at all; but a Shew made as it were a Seizure; for that he did not his Service and Duty, as of Right he ought to do, to make him take warning hereafter. And where he saith, he cast an huge Pond in my Park for a Fine, it is utterly untrue. He cast no Pond at all. But he with the Help of other my Tenants, let Water out of a Pond. And they were paid for their Labour by mine Officers. Also, he layeth to my Charge, that for Displeasure I took with the Man, I caused his Sign to be beaten down, and put from Victualling. Which is utterly false also. He was indeed brought before a worshipful Justice in the Isle, by a Complaint that his Neighbours made of him, for suffering and maintaining unlawful Playing and Gaming in his House, contrary to the Law. And being proved and found true, he discharged him justly from victualling. But shortly after upon Promise of Amendment, was restored again.

XX. The Bishop causeth all Strayes, taken upon his Waft, to be sold after three Weeks keeping. Infomuch as one *Bownet*, his Servant, sold four Colts, after that maner estrayed, by the Bishop's Commandment. And were thereupon indicted and arraigned by the Owners.

Answer. This is utterly false. And as for *Bownet*, if he sold any that were not yeared, it was unknown to me, neither gave I him any such Commandment. *Bownet* had no Dealings with Strayes for me these ten or eleven Years.

XXI. *Wisbich* Castle defaced. The Lead and Timber sold, and taken away by the Bishop.

Answer. This is untrue. The Castle is not defaced; but there standeth in the middest of a Castle-yard an old Tower, which in old Time had divers Lodgings in it, after the Maner of grofs Building, which was used in those Days: And was so decayed within, that no Man durst go into it: neither was occupied (as I suppose) this hundred Years. At my first Entry into the Bishoprick, the Gentlemen of the Country gave me Counsil to pull down the inner Parts of it, and to bestow the Mony that came of it upon a Bank, called *Watersea* Bank, being three Miles of Length. Which was in so great Decay in Bishop *Thirlebie's* Time, before I came to the Bishoprick, that neither Man nor Horse could escape. I at their earnest Request, caused the inner Part to be pulled down; but let the Tower stand wholly; which in very deed doth make as fair a Shew of the Castle still, as ever was. And that Mony which it was sold for, which was 50 l. or thereabouts, have I bestowed on the Bank: and 200 l. more, besides that, out of mine own Purse, or ever that it could be made good again, as shall be proved, if need so require.

XXII. The Bishop hath entred upon *Wisbich Barton* Farm; being demised by Lease, and bound to all Reparations. And hath pulled down the Barn, and sold it off the Ground.

Answer. This is false. I never entred upon *Barton* Farm; neither have I pulled down the Barn, nor sold it. But *Meggs* my Farmer pulled it down, and sold it. And I bought it of him, to whom he sold it.

XXIII. Contrary to an Act of Parliament, he daily engrosseth Farms, and doth buy and sell them. And paying only 10 l. Rent, he hath raised it to 55 l. yearly.

Answer. This is false. I engross no Farmes. I have bought two Farmes for two of my Children only. And I know of no raising of Rents; but that my Child's Tenant have made of it to his most advantage.

XXIV. Being inhibited all spiritual Persons to gain by buying and selling, the Bishop doth daily buy and sell all manner of Cattel, white Meat, Fruit, Timber, and such like.

Answer. This is utterly false.

XXV. The Bishop and one Mr. Brackyn of Ely were in Communication for the Loan of 200 l.

Answer. This is utterly false.

XXVI. The Bishop having the Forfeitures of the Commission of Sewers, useth to set great Paines upon the Heads of the poor Townships of the Country. And they say; he made the last Summer 900 l. of the Forfeitures.

Answer. This is a slanderous Report. For I set no Pains at all upon any Man; as the rest of the Commission of Sewers can and will testify. There is no Pain set, but at a full Session; when a competent Number of Commissioners be present: And that with good Advise; and not without the Consent of the Jurators, who present the Faults. I do know, there be great Pains set, *ad terrorem*: and not without Cause; for it lyes upon the Preservation of an whole Country. But I am sure they are not gathered, as he falsely reporteth. My Books shall make appear, that where he saith, I made the last Summer 900 l. I have not had, in all together, 40 l. towards the Charges of the Commissioners Diet, and Rewards for the Clerks of Sewers, and other Charges.

XXVII. He setteth down such strait Orders, with Penalties for Commission of Sewers, as can by no means possibly be kept. And not being performed, he most extremely levieth the Penalties upon their Goods, to the utter undoing of the poor Men.

Answer. This is utterly false, and a slander to me and the rest of the Commissioners.

XXVIII. The Bishop is loth to let Mr. Hatton have Ely House in Holborn, because his Brother by his Consent hath leased out the Gardens to divers Persons; and both the base Courts, with Bands to enjoy the same a Year after the Bishops decease.

Answer. This is utterly false.

XXIX. One Love of Littleport, paying a Rent to the Bishop for a certain Fishing, which he hath for Years, sparing to fish this last Summer, there came great Store of Fish into his fishing. The Bishops Servants hearing of this, came and cast their Nets, and took a mervailous deal of Fish. The poor Man being spoiled of this Fish, asked them, who bade them fish there. They answered, The Bishop. My Lord of Ely, quoth he, I think will have my Heart bloud. The Bishop understanding this, the poor Man was driven to ask him Forgiveness in the Church: Notwithstanding the Bishops Servants continued fishing ever when they would. A Brother of this Love's also, being a poor Waterman, and getting his Living by carying of Things by Water, finding the Bishops Men fishing in his Brothers Water, asked them, Who gave them Authority to fish there? They answered, The Bishop. If a Man should take an Ox, quoth he, out of Downham Park, the Bishop would make him hold up his Hand. Hereupon the poor Man being indicted, *De Scandalis Magnatum*, but not found by the Jury, the Bailiff distrained his Vessel: which was the onely Hope of his Living: and left the Party without any other help to live. Who for very Thought and Poverty dyed the last Year.

Answer. Love of Littleport hath a Fishing: which he enjoyeth quietly; and having entred a great way further than his Lease doth bear him, he was justly restrained thereof. And in case he hath done me wrong, Reason willeth he should make me Recompence. In case my Servants have done him wrong, he is also to be recompenced. And the Matter to be used equally and justly.

But

But Men to fall to outrageous Talk and Railing against their Neighbours, is not to be maintained. And therefore though one of the *Loves* acknowledged his Fault openly, the other was amerced by the Justices, and not by me, in 10 *l.* Whereof I forgave him 8 *l.* and the Poor had 20 *s.* and a Man of mine other 20 *s.* And that he dyed for Thought is nothing like.

XXX. The Bishop gave Orders in a common Alehouse at *Erythe* to Fifty or Sixty Persons: And did Minister the Communion unto them: Some of them being driven to kneel in the Street, the Room of the House containing scarce 22 Foot Square.

Answer. There remaineth at *Erythe* a certain House, which heretofore was an Hermitage, the uttermost Part of the Isle. My Predecessors, Bishops of *Ely*, lying at *Somersham* in *Lincoln* Dioces, and the Hermitage in *Ely* Dioces next adjoyning, have used heretofore to give Order there; and no Man then agrieved at it. And so in such Case have I done. It pleaseth the Accuser to term it an Alehouse; and to number them to 50 or 60. But if he could find in his Heart to tell the Truth, he would say, they were but now xix. now xi. and xxiii. at the most.

XXXI. Having made 4000 *l.* in Woods, he never saved the Spring of one Tree.

Answer. This is false. For this Sixteen Years I have made of my Woods not one Thousand Pounds: as shall be well proved: And the Springs well maintained.

XXXII. He hath enclosed a Green in *Ely*, and a High-way to a House, which he hath bought. And hath left the High-way so strait, as they can scarce turn a Cart in it.

Answer. There is an unfavoury and a fullsome Ditch in *Ely*, conveying from the High-street the Water and Refuse of the Street; which I have stopt up, to the great Benefit of the People, and conveyed the Water closely through my Grounds: And I have set a Pale upon mine own Waft, somewhat within the Ditch; noisome to no Man; and left a Way with a great Breadth: Which heretofore hath been a Way but only for Footmen. And the chieftest of the Parish have declared their Contentation herewith in Writing. But *Steward* in his bravery forbade my Workmen, and discharged them with Threatnings, as though he had been the Lord of the Isle.

XXXIII. The Accompte of his Expences in House seem great. His Wife, Mrs. Cox, selleth him Butter and Cheefe. The Bishop spendeth not half the Strayes he hath in the Year. The best of them are sold to the Butchers. The worst Mrs. Cox selleth to the Bishops Steward. If they be worth 20 *s.* Mrs. Cox maketh the Steward allow her 40 *s.* the Piece. And so it is entred into the Book.

Answer. For the Expences of my House, it is certainly known to my Steward and Clark of the Kitchen, what it is. And for my Wifes selling of Butter and Cheefe, I know not. But sure I am, my House is served by the Butter and Cheefe that her Servants make. And the rest that remaineth, the Poor being relieved, her Servants do sell for to pay their Wages, and other Necessaries pertaining unto them. And for my Strayes, I never had so many in any one Year, as would serve my House a Month. And sometime I have not one Stray in a Year. And for selling of any, either to the Butcher, or to my Steward, it is utterly false.

XXXIV. Sithence King *Edward* the Thirds time, no Bishop of his Predecessors have had so many Suits, as this Bishop within these Seventeen Years.

Answer. How like this is to be true all wise Men may judge. The wrangling and deceitful World is such at this Day as never was the like. Unless a Man would yield unto and maintain the unjust Dealing of People, he must needs

needs crave Help at the Law. My continual Suit these Sixteen Years, or thereabouts, hath been in the Chancery to my great Charges and Expences, to recover a Stock of a Thousand Mark, which my Predecessors have quietly enjoyed from one to another, since King *Edward* the Thirds time; till Dr. *Thirleby* possessed the Bishoprick of *Ely*; by his Executors with-holden. Other Suits I have, for that I cannot get my Rents of divers of my Tenants; besides Mr. *Styward*, and the unjust Dealing of one *Symcotts* for a Piece of Land.

[All these Articles before, were drawn up by *Austin Styward*, for Spight and Malice against the Bishop, he having a Controversy with the Bishop. His Pretence is framed into the last Article: which follows. And it is this.]

XXXV. *Austin Styward*, having 29 Years to come in the Lease of the Manor of *Downham*, tending his Rent upon the Ground according to his Lease, the Bishop desirous of his Farm a long time, because his Wife pretended a Forfeiture for Non-payment, he made a Lease of the said Farm to two or three several Persons, onely supposing Sixty Shillings of Rent to be behind unpaid. Which hath been offered him, and 20 l. more for his Favour. But it hath been denyed; and his Men have been imprisoned by his absolute Authority, and without Law.

Answer. This is falsely reported. The Truth is, I made a Re-entry for lack of Payment of my Rent. And I did it not without good Consideration. My Farm in *Downham* hath a great deal of Arable Land belonging unto it: which being tilled and occupied as it ought to be, and hath been heretofore, had been a great Help to the Inhabitants of the Town: which be a great Number. And now of late Years, the Tenant that did Occupy the Farm, hath left a great deal of the Arable Land to ly Lay, and will neither till it himself, nor let the poor Men of the Town have it for their Mony, (as other Farmers have done heretofore) to the great Impoverishment of the Town: And also a very great Loss unto the Person. Also he will not suffer my poor Tenants according to their Time out of Mind, to Common upon his Lay-grounds. So that by this Means they are less hable to maintain themselves, their Wives and Children, as heretofore they have done.

These and such like Complaints came daily to me, and desired my Help. I remembring these Complaints, upon just Occasion given unto me for not paying my Rent, re-entred: that by having the Farm in my Hand, I might redress these Disorders.

This done, a young Man, *Edward Meggs*, (who at the same time had the Lease of the Farm, and said nothing to me, that he had put it away) came unto me, bringing with him a Letter in his Favour, from Mr. *Nowel* Dean of *Powles*, and desired my Favour for *Meggs*: for that his Tenant had without his knowledge forfeited his Lease. I minding by this means to have a Redress of those Defaults above rehearsed, told him at that time, I was not fully resolved what was best to be done; minding nothing less than to take it from him, as may appear by mine Answer at that time to Mr. *Nowel's* Letter. And further, I willed my Receiver to say unto Mr. *Nowel* by word of Mouth, that I minded so to deal with the young Man, that Mr. *Nowel* should well like thereof. But at his next coming, I was determined to set down in Writing what Order should be taken to help my poor Tenants. But I never heard of him after, till a Bruit was given out all over the Town, that he had sold his Lease to one *Austin Styward*. Who shortly after came thither in great Heat, and said, I had undone him in taking his Farm from him: threatening, that he would complain of me to the best in *England*. And ever since hath been full of trouble; seeking by outrageous Speeches, and buying other Men's Titles, to vex and molest me.

Yet notwithstanding, I was content at his Request, the Matter should be tryed in *Westminster* Hall, at the common Place Bar, to avoid all Partiality: When he, clean contrary to his Promise, brought it down into the Country, and a Quest was pannelled very favourable, as I was informed, on his Behalf, and as it appeared by their Verdict. And further, understanding that the Lord *North*

is bent against me, he hath sold the Farm to him, to move further Vexation, (he taketh it.) Who strait upon the Sale hath made an Entry in great hast, not only on the Farm, but also upon my Park, wherein my Dwelling House doth stand. Which the Farmer, unto whom the Lease was first made by Bishop *West*, in the 14th Year of King *Henry VIII.* never enjoyed. Which Bishop lived eleven Years after the Lease was made; and enjoyed the Park still notwithstanding the Lease. And after him Bishop *Goodrike* was Bishop twenty one Years, and enjoyed the Park quietly. After him Bishop *Thirleby*, who was in the See five Years, enjoyed the Park quietly. And now I have been these Sixteen Years: which maketh in all Fifty Three Years. And all this time the Park was never claimed. Because he knew well enough, it was never the Bishop's Meaning to let away his Park from his Dwelling House, from him and his Successors.

I am most humbly to crave at your Honours Hand, to be so good and gracious Lords to me, as to take so much Pains for me and my Successors; that a quiet and a good End may be made in this Matter. Which otherwise, I doubt will grow to great Trouble: which is not convenient for me now in mine old Age. And this I desire for Peace sake, which our Saviour Christ so much commended unto us all.

Causes of Complaints against the Bishop of Ely, by Hafyl of Cambridge; who had been his Servant Seven Years; of the same spiteful Nature with the former. The chief whereof were these that follow.

TH E R E is a Bank in the Isle, called *Watersea Bank*, which is the Safety and Defence of four Townes, containing in them all Twenty Six-score Households: Which Calfey or Bank is the Bishops Charge. These four Townes were drowned about Six Years past with rage of Water, the Bishop being asked before but 10 l. to repair the said Bank, to save those Townes. But the Bishop unchristianly denied to disburse any Mony. Moreover, he hath raised great Tolls and Exactions upon all Travailers passing through the Isle, taking 2 d. for Man and Horse, without any Letters Patents or Authority from the Prince. There are two of the *Ashwoods* of *Dodington*, which have paid in one Year for Toll for their Parts, 20 Marks. This Toll hath continued Twelve Years.

Answer. What Charge I have been at touching *Watersea Bank*, the whole Country can tell. And as for 10 l. which he saith was required of me for the Banks, is untrue. And yet both at the Time, and since the Time, at the great Outrage of Stormes, I have bestowed upon the Banks within the Hundred of *Wilsbich*, more than my whole Revenue of the Country; (which is Six-score Pounds by Year) for the Space of three Years and more together. And as for Toll for helping of the Bank, it hath continued Time out of mind. And at this present, the Bank is well repaired, whatsoever this Article slanderously doth report. It is answered more at large in the Eighth Article of *Styward's* Complaint. He reporteth that two *Ashwoods*, which be Horse-courfers, have paid for Toll 20 Marks. I cannot tell what they have paid for Toll; but I hear it reported by the whole Country thereabouts, that those two Horse-courfers do more hurt with the Number of Cattell that they drive, than many other that pass that way.

Another Article was this. An House and Ground violently taken away by the Bishop.

Answer. This is not true. There was no House and Ground violently taken away by me, nor none for me. But one *Thomas Coward* of *March*, being my Copy-holder of a Tenement with the Appurtenances, holden of my Manour of *Dodington*, one *George Hasel* brought down a Commission for concealed Lands (as it was said) which *Hasel* so informed, and persuaded this poor Man, *Coward* my

my Tenant (as it should seem) that he was contented to become Tenant of the said Tenement, and to purchase it of the said *Hafyl*: and so to hold it freely. By reason whereof, *ipso facto*, the Copy-hold was forfeited. For that according to the Custom of my Manour, no Tenant may do any Act to alter his Copy-hold to Free-hold. And therefore upon the said Forfeiture, which was apparent, I graunted such Interest as I had in the same Copy-hold, unto one *Henry Serle* and to *John Chapman*, two of my Servants. And what End or Order they have taken in the same, since my Graunt, I know not.

Item, The Servant of this Complainant was indicted of Felony for four Hogs, and should have been hanged by the Bishop.

Answer. The Man was charged for four Hogs, and brought before the Justice; who committed him for Felony. And at the next Sessions an Indictment being presented against him, the great Inquest found the Bill true. And thereupon arraigned and found Guilty. And in the End saved by his Book.

Item, A Lease taken away by Force by the Bishop.

Answer. It is utterly false. There was no Lease taken away by Force: but there was an House let by Lease (being a Copy-hold) without Licence; contrary to the Custome of the Manour. And thereupon a lawful Seizure made into the Lord's Hands. Also the Commissioners of Sewers had laid a Paine of 30 l. for the not Scowring of a certain Loade, belonging to the said Copy-hold. The not doing whereof was very noysome to the whole Country thereabout. And for that of Necessity the thing was to be done forthwith, I was faine the rather to take the House and Load into my Hands, and to set Men a Work to do it my self, to my great Cost and Charge. At the Suit and Request of the Lord *North*, I gave a like Forfeiture to his Brother in a Town of mine, called *Thriplow*. And then it was lawful: but now it is not, against his Man.

Item, The Bishop's Men forcibly entred *Hafyll's* House, and took away a Patent out of a Chest they brake open; which the Bishop had graunted him of divers Offices.

Answer. First his Patent was delivered him of Trust, to shew what Authority I had given him, and to return the same again to my keeping. The said *Hafyl* used himself so naughtily in the Office, that the whole Country exclaimed of him, and of his evil Dealing. And divers times he was indicted of Extortion, as appeareth by the Records. This Exclamation of his evil Doing coming to mine Ears, I oftentimes after spake unto him, to bring me the Patent again, which I delivered him of Trust: Upon which Demand he oftentimes made promise to bring it again; but he kept none of them. It followed by the Means of these and divers other ill Abuses, I put him clean out of my Service. And afterward by reason of divers Outlaws against the said *Hafyl*, the Commodities whereof of right due unto me, I did clearly remit and forgive. But there came one especially afterwards, at the Suit of *Richard Barnes*, Clerk. By reason whereof, and by good Warrant, unto the Bailiff of the Liberties directed, the said Bailiff entred upon such Goods and Chattels as were then found to be the said *Hafyll's*. Among which the said Patent was one. And the Bailiff brought it unto me, as of right he ought to do. And which Matter the said *Hafyl* before this time brought in question in the *Star-Chamber*: Where he was answered, That it was lawfully done, which both the Bailiff and I had done. And since that time he hath been divers times out-lawed, as may appear; but especially by two Writs extant, signed under the Hand of her Majesties Atturney General, *Mr. Gerard*.

A Bill of Complaints exhibited by Charles Balam, Gent. of the Isle of Ely.

Item, **W**OOD felled by Mr. Balam upon his own Ground, and sold for repairing of certain Banks; the Bishop caused his Officers to fetch the said Wood off the Gentleman's own Ground and Inheritance.

Answer. Charles Balam not paying my Rent of xx Nobles by Year, for the Space of xi or xii Years, a Distress was taken upon the Ground, to the Number of an hundred and half of Faggots.

Item, The Bishop's Officers do both threaten, and also offer the Gentleman great Injuries: only to enforce him to sell his Lands to the said Bishop.

Answer. This is utterly untrue and slanderous.

Articles exhibited against the Bishop by one Radcliff, Gent.

1. **T**HE Bishop practised to frustrate a Lease of the Parsonage of *Swavesy*, and made a Re-entry upon refusal of the Rent.

2. *Item,* The Rent was tendred and received by one of the Bishop's Officers.

3. *Item,* The Rent being demanded the 27. April last past, it was tendered, and refused by one Mr. Alden Gentleman: Who made a Re-entry upon the Lease.

4. *Item,* The Lessee having disbursed 52 l. upon Reparations of the Parsonage, which the Bishop standeth bound to answer, he can get no Allowance of the same.

Answer to the 1, 2, 3, and 4th Articles. This Lease is of a Parsonage Improper, which I had in Exchange, among others, of the Queen's Majesty, for certain Manours and Parks, belonging to my Bishoprick in *Northfolk* and *Marshland*. Which Parsonage the Queen's Majesties Auditors did set down to me in Writing to be leased out for forty Years; and the Rent set down also. And this Man claimeth it by a Lease of Fourscore Years yet to come: being dated the same Day and Year that the other Lease of 40 Years is. Where the other Lease maketh end within these two Years. And for that I do not allow of this long Lease, he will not pay me Rent. And therefore driven to re-enter. And for allowing of Reparations, I do stay till I can learn how it cometh to pass, that he hath such a Lease, and the Queen's Officers not privy to it. I am bound by the Lease to repair all his Houses: and he buildeth new Houses, and would have me pay for them.

5. *Item,* He detaineth a Rent of Twenty Six Shillings and Eight Pence, per Ann. going out of *Water Beach*, and denyeth Payment.

Answer. I know of no such Rent: nor he himself sheweth not wherefore.

Laurence Johnson (the Bishop's Under-Keeper) against the Bishop.

1. **T**HE Bishop put him to great Charge and Trouble of long time; for that he would not cleanse certain Waters, which the Bishop was bound to do, and did of long time.

Answer. The Commissioners of Sewers of the Isle, having made a Law that the Occupiers of Fishings and all Waters, should cleanse their Waters, I leased *Laurence Johnson* and others, certain Waters heretofore; not binding my self to scowre them. Notwithstanding he refused to do any Cost upon them; nor would suffer his Under Tenants to do it. And to bragg out the Matter the better, he hath

hath let them over to *Austin Styward*, and occupieth them himself under him. Notwithstanding this Summer past, I have scowred them at my own Charges for the Necessity of the Country. And yet he complaineth that he is troubled.

2. Item, The Bishop onely of Malice, and without any just Cause, caused the said *Johnson* to be bound to the Good Abearing.

Answer. This is maliciously uttered. He compared my Wife in his Talk to *Jezebel*, for a Matter which she never heard of. Which was complained of to the Justice. Who wrot unto me, that he was content to submit himself. Which notwithstanding he did not perform. And at the next Sessions, he denyed that he had offended me, but said openly in the Face of the Court, that I had done him wrong. Whereupon the Justice bound him to the Good Abearing. For the which how outragiously the Lord *North* before a good Number, intolerably taunted the Chief Justice, because he presumed to touch his Man, it doth plainly appear. Besides this, it is witnessed to me and other Justices, that the said *Johnson* did prick forward one *Bonnet* to complain of me to the honourable Council. And besides that, I was credibly informed from time to time, how leudly and undutifully he hath used his Tongue against me and others. Whereupon I discharged him of mine Underkeepership. And straitways the Lord *North* took him to be his Man.

3. Item, The Bishop took certain Kine from *Johnson* without warning, and contrary to Covenant.

Answer. It is false that any Kine was taken from him, contrary to Covenant. For I let him have twelve Kine from Year to Year: which were all I had in my Park at that Time. And for that he liked not of the Bargain that my Servant made with him, but said, he was a Looser by them, they were taken again, when the Year was ended.

4. Item, The Bishop took a Common Marsh from the Town of *Somersham*, and demised it by Lease to his Wifes Brother.

Answer. It is utterly untrue, that I have let a Common. But true it is, that I have let a Lease unto mine Auditor of a several Marsh pertaining to my self, and my Successors; containing about xx Acres, lying in *Bluntesham* Parish. Which neither I, nor divers of my Predecessors, made any Account of: for that it was for the most Part always drowned, and at this Hour is. And because he doth intend to bestow Cost to drain it, and bank it, to keep it hereafter from drowning, I was the willinger to let him have it.

BOOK II.

NUMB. I.

Jan. 29. 1576.

The Names of all such, as be certified into the Exchequer, to be Fugitives over the Sea, contrary to the Statute of An. 13. Eliz. &c. And in what Countries they inhabited.

MSS. Foxii.

H Enry Parker, L. Morley.
Charles Parker, Gent.
Edward Parker, Gent.
Miche, Doctor of Laws.

Thomas Clement, Gent.
John Clement, Dr. of Physick.
John Griffin.
Richard Norton, late of Norton in
Com. Ebor.

Eborum.

John Twynge, Gent.
Anthony Langdale, Gent.
John Browne, Gent.
Francis Moore, Gent.

Derby.

John Sacheverell, Arm.
Henry Babington, Gent.

London.

Humphrey Shelton, Gent.
Hugh Charnock, Gent.

Suffolk.

Anthony Wilkinson, Parson of Melford.
Nicolas Wendon, Dr. of Laws, Arch-
diac. *ibid.*
Walter Ferningham, Gent.
Robert Stepes, Parson of Hackstede.
Edmund Smarte, Gent.
Richard Selye, Gent.
Henry Drury, Gent.
Walter Ellys.
William Soane, Gent.
John Watson, Miller.

Anthony Goldingham, Clerk.
Anthony Noller.
Thomas Laurence, Jun.
John Watson, Miller.

Surrey.

Thomas Copley, Arm.
John Prestal, Gent.
Anthony Standon, Gent.

Southhampton.

Thomas Shelley, Gent.
Anthony Williamson, Gent.
John Flower, Clarke,
William Smythe, Clarke.

Kanc.

John Heywoode, Gent.
Robert Gyles, Gent.

Suffex.

John Leedes, Arm.
James Shelley, Arm.
William Stapleton, Gent.
Thomas, his Son.

Lancafter.

Thomas Houghton, Arm.
Evan Heydock, Gent.

Staff.

Richard Hopkins.

Dorf.

Roger James, Clarke.

Cant.

Robert Kowte, Clark,
Thomas Hanadyne, Clark.

Berks.

Francis Englefield, Knight.

Hertf.

Robert Chauncy, Gent.

Somerſet.

James Boſgrave.

William Phelps.

James Fitz James, Clark.

Gilford Barford, Clark.

Edward Crockford, Clark.

William Goode, Schoolmaſter.

Giles Capell, Clark.

Middleſex.

Richard Shelley, Miles, unus Confratrum
nuper Hoſpital. Sti. Johis. Jerlm.

Leic.

Henry Foliffe, Clark.

John Pott, Schoolmaſter.

John Bowcer, late Abbot of Leic.

Oxon.

John Buſlard, Gent.

John Harte, Yeoman.

Margaret Harte.

Elizabeth Harte.

Norſ.

William Dade, Returned.

Bedf.

Edward Cuſſen, Clark.

[N U M B. I.]

A Prayer compoſed by Pilkington, afterwards Biſhop of Durham, ſuited
to the Beginning of the Reformation of Religion under Queen
ELIZABETH.

MOST righteous Judge, and merciful Father, which of Love didſt puniſh
thy People [the Jews] being negligent in building thy Houſe: that by
ſuch ſharp Correction, they might be ſtirred up to do their Duty, and ſo have
pleaſed thee: Wee acknowledge and confeſs before the World and thy Divine
Majeſty, that we have no leſs offended thee in this Behalf then they have don.
And that for all the ſharp Plagues which you laid upon us, we could not awake
out of our dead Sleep, forgetting the earneſt Promotion of thy Glory and true
Religion: But rather conſented to the Perſecution of thy true and faithful People.
Until now of thy unſpeakable Goodneſs, by giving us a gracious Queen, and
reſtoring the Light of thy Word, thou haſt letten us taſt of the Treſures of thy
Mercy. Wee fall down therefore flat before the Throne of Grace, deſiring
Pardon of this great Negligence, and of all our former Offences, and pray thee,
that thou wilt not deal with us as we have deſerved: but as of thine own free
Will thou promiſedſt thy People, falling earneſtly to thy Work, and reſtoring of
thy Temple, that from thence forward thou wouldeſt bleſs all their Works and
Fruits, overthrow their Enemies, and ſave thy People: That thou wouldeſt
make that Houſe alſo more glorious than the Firſt, by the Preaching of thy Go-
ſpel: So we deſire thee for Chriſt's ſake, to be no leſs good and gracious Lord unto
us, yet once again going about to reſtore thy true Religion, trodden down and
defaced by the cruel Papists.

Send forth, O Lord, many ſuch faithful Preachers, as will ſet out thy Glory
unfeignedly. Open the Hearts of thy People, that they may ſee, how far more
acceptable unto thee is the lively Preaching of thy Holy Word, than all the
glittering

glittering Ceremonies of Popery. Deliver us, we beseech thee, from all our Enemies. Save and preserve our gracious Queen, as thine own Signet. Endue Her, and her Counsil with such reverend Fear of thee, that all Policy which is contrary to thy Word set apart, they may uprightly seek and maintain thy true Glory, minister Justice, punish Sin, and defend the Right. Confound, most mighty God, and bring to nought all the Devices of such as go about to overthrow thy Word and true Worship. Open our Eyes, that we may see, how dearly thou hast loved us in *Jesus* Christ, thy Son our Lord. Hold us fast, O Lord of Hosts, that we fall no more from thee. Grant us thankful and obedient Hearts, that we may encrease daily in the Love, Knowledge and Fear of thee. Encrease our Faith, and help our Unbelief. That we being provided for, and relieved in all our Needs by thy fatherly Care and Providence, as thou shalt think good, may live a godly Life to thy Praise, and good Example of thy People: And after this Life may reign with thee for ever through Christ our Saviour. To whom with thee and the Holy Ghost, three Persons and one God, be Praise and Thanksgiving in all Congregations for ever and ever. Amen.

N U M B. II.

Another Prayer by the same Reverend Person; for faithful Preachers to be sent out by God, to preach the Gospel at this needful Time.

MOST mighty Lord, and merciful Father; who didst stir up the *Jews* to the building of thy House by the Preaching of thy Prophet *Aggeus*: Wee thy miserable Creatures beseech thee for thy Mercy sake, to have Mercy upon us, and thrust out diligent Workmen into thy Harvest. Send forth faithful Preachers, which may by the hard Threatnings of thy Law, and comfortable Promises of thy Gospel, awake all thy People out of their dead Sleep, wherein they ly wallowing, forgetting thee and their Duty.

Wee have all sinned from the highest to the lowest, in not earnestly professing thy Holy Word and Religion, both the Princes, Rulers and Magistrates, Bishops, Ministers of all sorts, and all the People, no State nor Condition of Men, hath done their Duty herein unto our onely Lord and God. Therefore we all with heavy Hearts ask thee Forgiveness of our great Sins. Open our Eyes, O good God, that we may consider the Plagues that thou hast laid on us so long for our great Disobedience towards thee and thy Word. Give us new Hearts, and renew thy holy Spirit within us, O Lord. That both the Rulers may faithfully minister Justice, punish Sin, defend and maintain the Preaching of thy Word; and that all Ministers may diligently teach thy dearly beloved Flock: and that all People may obediently learn and follow thy Law, to the Glory of thy Holy Name: For Christ's Sake, our onely Lord and Saviour.

N U M B. III.

Another Prayer by the same; Against Error and Popery.

MOST righteous and wise Judge, eternal God and merciful Father; which of thy secret Judgment hast suffered false Prophets in all Ages to rise, for the Trial of thine Elect: That the World might know, who would stedfastly stick unto thy undoubted and infallible Truth, and who would be carried away with every vain Doctrine. And yet by the Might of thy Holy Spirit

Spirit hast confounded them all to thy great Glory and Comfort of thy People : Have mercy upon us, we beseech thee, and strengthen our Weakness against all Assaults of our Enemies. Confound all Popery, as thou didst the Doctrine of the *Pharisees*. Strengthen the Lovers of thy Truth, to the Confusion of all Superstition and Hypocrisy. Give us due Love and Reverence of thy holy Word. Defend us from Men's Traditions. Encrease our Faith. Grant us Grace never to fall from thee; but uprightly to walk according as thou hast taught us, swerving neither to the right Hand nor to the left: Neither adding to, nor taking any thing away from thy written Word; but submitting our selves wholly to thy good Will and Plesure, may so pass this transitory Life, that through thy Goodness we may live everlastingly with thee in thy Glory, thro' Christ our Lord. Who with thee and the Holy Ghost liveth and reignest one God and Saviour for ever and ever.

N U M B. IV.

Richard Bishop of Carlile to the Lord Treasurer: Upon his Remove to Durham.

MY most humble Duty and Commendation of all faithful Service unto you, my dear and singular good Lord, ever premised; whose I rest in the Lord *Jesus*, &c. I am to render not only by these Letters most intyre Thanks to your Honour, for your Goodness towards me, in commending me to her Highness in way of my Preferment to *Deereham*, and for interposing your Credit for my Service, &c. Which I understand from Mr. *Warcoppe*, your good Lordship hath in most amplewise done; but also to devow my self and service unto your Honour for ever; and to assure you, that neither I shall be found unthankful or ingrate, nor unmindful to accomplish your Lordship's Behests: And so, as I trust, shall tend to th'advancement of God's Glory, and her Highness good Service, and your Lordships good Comfort: and that within short Time, if I may be well backed at the Beginning by her Highness and your good Lordship, and other of the Honourable Privy Council, as I doubt not but I shall be. My singular good Lord and Patron, I most humbly beseech your Honour, to account and accept of me and mine as your own: and so to use and command the same.

MSS. Burgh-
lian. pen. me.

Your Lordship was mine onely Preferrer to *Carlile*, where I have served my Seven Years; and I trust, discharged the Promise yee then made unto her Highness on my Behalf; which in this poor and bare Living was all that I could do. Now by your good Means being preferred to a better, if in time I be not thankful, &c. if I discharge not my Duty, and answer not your Undertakings, then deserve I to be noted as most ingrate, and as the Poet saith, *Ingratum dixeris, quidvis dixeris*. And so beseeching your Lordship of Continuance of your good Favour towards me, I rest your own. And here cease to trouble your Lordship by Letters any further, until it may please God that I may come my self to do my Duty to your Lordship. Which that your good Lordship would hasten, and consummate that which you have begun for me your poor Client, I most humbly pray. God bless and encrease his heavenly Graces upon your Lordship, with prosperous Health and Encrease of much Honour, *Amen*. From the *Rose-Castle* in *Combreland*, the xxiiii. of *March*, 1576.

Your good Lordships most bound, and at Commaundment,

R. CARLIOLLEN.

NUMB. V.

The Lord Treasurer to the Queen. In relation to his Daughter, and the Earl of Oxford her Husband, unkind to her. Written, March the 3. 1576.

MSS. Burgh-
lian, pen. me.

MOST SOVEREIGN Lady. As I was accustomed from the Beginning of my Service to your Majesty, until of late, by the Permission of your Goodness, and by Occasion of the Place, wherein I serve your Majesty, to be frequently an Intercessor for others to your Majesty; and therein I did find your Majesty always inclinable to give me gracious Audience: So now do I find in the latter end of my Years a necessary Occasion to be an intercessor to your Majesty, or rather an immediate Petitioner for my self, and an Intercessor for another next to my self, in a Cause, godly, honest and just. And therefore having had Proof of your Majesties former Favours, and so important, I doubt not, but to find the Influence of your Grace in a Cause so neer touching my self, as your Majesty will conceive it doth.

And yet my Intention is not to molest your Majesty with the Particularities of the same, neither as I now do, would I have attempted, but that I fear my Silence, while others should be open mouthed, and either of Ingratitude, or of Purpose, might occasion some other Conceit with your Majesty, than I am sure the Truth of the Cause shall work in you. To enter to trouble your Majesty with Circumstances of my Cause I mean not, for sundry Respects, but chiefly for two. The one is, that I am very loth to be more cumbersome to your Majesty than need shall compel me: The other is, for that I hope in Good's Goodness, and for Reverence born to your Majesty, the Success thereof may have a better End than the Beginning threatneth.

But your Majesty may think my Suit will be very long, where I am so long ere I begin. And truly most gracious Sovereign Lady, it is true, that the Nature of my Cause is such, as I have no plesure to enter into, but had rather seek means to shut it up, than to lay it open: not for lack of the Soundness thereof on my part, but from the Brickleness of others from whom the Ground-work proceedeth.

My Suit therefore shall be presently to your Majesty, but in general sort, That where I am, by God's Visitation with many Infirmities, (and yet noe great) stayed from coming to do my Duty to your Majesty at this time; and my Daughter, the Countess of Oxford also occasioned by her great Grief to be absent from your Majesties Court; and that the Occasion of her Absence may be diversely reported to your Majesty, as I said before, by some of Ignorance, by some percase otherwise; it may please your Majesty, because the Ground and Working thereupon toucheth me as neer as any worldly Cause in my Conceit can do, to continue your Princely Consideration of us both. Of me, as an old worn Servant, that dare compare with the best, the greatest, the oldest, and the youngest, for Loyalty and Devotion: Giving Place to many others in other worldly Qualities, as your Majesty shall prefer any before me: And of my Daughter, your Majesties most humble young Servant, as of one that is toward your Majesty in dutiful Love and Fear, yea, in fervent Admiration of your Graces, to contend with any her Equals.

And in the Cause betwixt my Lord of Oxford and her, whether it be for respect of misliking in me, or misdemeaning of her, (whereof I cannot yet know the Certainty) I do avow in the Presence of God and of the Angels, whom I do call as Ministers of his Ire, if in this I do utter any Untruth, I have not in his Absence on my part omitted any Occasion to do him good, for himself and his Causes. No, I have not in Thought imagined any thing offensive to him. But contrariwise I have been as diligent for his Causes to his Benefit, as I have been for my own. And this I pronounce of Knowledge for my self. And

therefore

therefore if contrary to my Deserts, I should otherwise be judged, or suspected, I should receive great Injury.

For my Daughter, though Nature would make me to speak favourably, yet now I have taken God and his Angels to be Witnesses of my Writing, I renounce Nature, and pronounce simply to your Majesty, I did never see in her Behaviour, in Word or Deed, or ever could perceive by any other means, but that she hath always used her self honestly, chastly and lovingly towards him. And now upon expectation of his coming, is filled with joy thereof: So desirous to see the Time of his Arrival approach, as in any Judgment, no young Lover, rooted or sotted in Love of any Person, could more excessively shew the same in all comeliest Tokens.

Now when after his Arrival, when some Doubts were caused of his Acceptance of her, her Innocence seemed to make her so bold, as she never cast any care of things past, but wholly reposed her self with Assurance to be well used by him. And with that Confidence and Importunity made to me, she went to him, and there missed of her Expectation: And so attendeth, as her Duty is, to gain some part of her Hope,

And now lest I should enter further into the Matter, and not meaning to trouble your Majesty, I do end with this humble Request, that in any thing that may hereof follow, wherein I may have wrong with dishonesty offered to me, I may have your Majesties Princely Favour, to seek my just Defence for me and mine: Not meaning for respect of mine old Service, nor of the Place whereunto your Majesty hath placed me, (though unwillingly) to challenge any extraordinary Favours. For my Service hath been but a piece of my Duty, and my Vocation hath been too great a Reward. And so I do remain constantly to serve your Majesty in what Place soever your Majesty shall command, even in as base, as I have done in great.

N U M B. VI.

The Inscriptions upon the Monument of Sir Anthony Cook, Kt. in the Chapel of Rumford in Essex.

Over his Head.

DNS ANTHONIUS COCUS, *Ordinis equestris Miles, ob singularem Doctrinam, Prudentiam & Pietatem, Regis EDOARDI Sexti Institutor constitutus. Uxorem habuit ANNAM, Filiam GUILIELMI FITZ WILLIAMS de Milton Militis, vere piam & generosam. Cum qua diu feliciter vixit, & supervixit. At tandem, quum suos tam Natos, quam Natas, benè collocasset, in Christo pie mortuus est, Anno ætatis 70.*

Over the Heads of his two Sons, kneeling behind him.

RICHARDUS COCUS *bujus Dni. COCI Filius & Hæres, ANNAM duxit Generosi viri JOANNIS CAULTON filiam. Qui Pietatis Ergo hoc Monumentum erigi curavit.*

GULIELMUS COCUS, *ejusdem ANTHONII proximus filius, duxit FRANSISCAM Filiam Dni. JOANNIS GRAY, Fratris Ducis SUFFOLCIÆ.*

Under Sir Anthony and his Lady.

In Obitum Clarissimi Literatissimiq; Dni. ANTHONII COCI Equitis aurati
Carmen Ἑπιτάφιον,

ANNA tibi fuerat quamvis pulcherrima Conjux,
Diminuit studium non tamen *ANNA* tuum.

Bibliotheca fuit, gaza præstantior omni :

Librorum facerent nomina nuda Librum.

Hinc pulchros flores, fructus hinc promiss amaranthos,

Hinc mentis pastus, deliciæq; tuæ.

Τὰ γράδεντα λέγων, καὶ μὲν τὰ δέοντα γινώσκων,

Τὴ πλέτα κρείττων, καὶ φιλοπάτειε εἴης.

Cur te, *Roma*, facit *Cornelia* docta superbam?

Quàm multas tales, & magè, *COCUS* habet?

Quinq; sciunt Natæ conjungere Græca Latinis,

Insignes claris moribus atq; piis.

Has tu nobilibus (res est benè nota) locasti:

Qui Christum vera religione colunt.

Et quorum prodest prudentia summa *Britannis*,

Qui virtute valent, consiliisq; graves.

Quinq; peregrinis vixti regionibus annos,

Dum revocat Princeps te *ELIZABETHA* domum.

Utq; solet *Phæbus* radiis nitidissimus almis,

Nubibus excussis, exhilarare diem:

Sic Regina potens, regali sede locata,

Et *COCO* & natis omnia fausta tulit.

Hæc inter vitam *COCE*, beatam

Traduxit, cupiens cælica regna senex.

Et veluti recidunt maturo tempore poma,

Sic facili cælum morte solutus adis.

Hocq; simul tumulo duro cum marmore structo,

Doctus Eques, conjux intemerata cubant.

Quos socialis amor, pietas, quos junxit & alma

Virtus in terris, Vos Deus unus habet.

*Neer this Monument in the Chancel, on a flat Stone a brass Plate, thus inscribed,
(being Sir Anthonies Farewel to his Wife deceased.)*

Chara mihi multos Conjux dilecta per annos,

Cura domus, multa non sine prole parens,

ANNA, Vale, moriens miserum complexa maritum

Immemorem meritò non finis esse tui.

*Against the East Wall of the Chancel, in the Similitude of a Table hanging by a
Chain in Stone, are Verses intituled,*

*An Epitaph upon the Death of the Right Worshipful Sir Anthony Cook, Kt.
who dyed the 11th Day of June, 1576.*

You learned Men, and such as Learning love,

Vouchsafe to read this rude unlearned Verse.

For Stones are doombè, and yet for Man's Behove

God lends them Tongues sometimes for to rehearse

Such Words of Worth as worthiest Wights may pierce,

Yea, Stones sometimes, when Bloud and Bones be rot,

Do blaze the Bruit, which else might be forgot.

And in that heap of carved Stones do ly

A worthy Knight, whose Life in Learning led,

Did make his Name to mount above the Sky,

With sacred Skill unto a King he read;

Whose toward Youth his famous Praises spred.

And he therefore to courtly Life was call'd,

Who more desir'd in Study to be stall'd.

Philosophy had taught his Learned Mind

To stand content with Country quiet Life:

II. Wherein

Wherein he dwelt as one that was assign'd
To guard the same from sundry Stormes of Strife.
And, but when persecuting Rage was rife,
His helping Hand did never fail to stay
His Countries Staff, but held it up alway.
Nor high Avaunce, nor Office of Availe,
Could tempt his Thoughts to row beyond his Reach,
By broont of Books he only did assaile
The Fort of Fame, whereto he made his Breach,
With fire of Truth which God's good Word doth teach;
The Wealth he won was due for his Degree,
He neither rose by rich Reward nor Fee.
And yet although he bare his Sail so high,
The Gale of Grace did spread his Course so fast,
That in his Life he did right well bestow
His Children all before their Prime was past.
And like them so that they be like to last.
What should I say but only this in Sum,
Beatus sic qui timet Dominum.
Their only Skill to Learning bears the Bell,
And of that Skill I taught poor Stones to treat;
That such as would to use their Learning well,
Might read these Lines, and therewith oft repeat:
How here on Earth his Gift from God is great,
Which can employ his Learning to the best.

N U M B. VII.

Sir Nicolas Bacon, Lord Keeper, to the Queen; Shewing her three great Enemies, France, Spain and Rome. And the Remedies to be used against each of them.

MOST Gracious Sovereign. That which if Time and your Affairs would have suffered, I meant to have done by present Speech, I am driven by Absence to do by Letter; not doubting nevertheless, but that though my Pen and Speech were not present, yet your Majesties great Understanding considered, together with the Advice of your grave and wise Counsellors, all things should be sufficiently foreseen and provided for. And yet my Trust is, knowing (as by Proof I do) your Majesties gracious Acceptation of things well meant, you will take this my Writing (although not needful) in good part.

MSS. pen. mo.

Your Majesty knoweth right well, that Perils and Dangers be great or small, as the Enemies that do breed and bring them forth, be of great and small Power. Now *France, Spain and Rome*, being mighty and potent Princes, and your inward Enemies, as by sundry their Doings it plainly appeareth, it followeth necessarily that your Dangers and Perills fought by them, must needs be very great. As they be great, so be they imminent and at hand. Because Power and Occasion doth at this present concur with their Wills, having made Peace with their Enemies. And therefore require speedy Provision to withstand them; lest else the Mischief be put in Execution, before the Remedies be provided. And so shall all things grow desperate, and all things remediless. Surely, Madam, the Fear of this groweth so greatly in me, that I could not be quiet in my self without remembering the same unto your Majesty, according to my bounden Duty. And methinks it were better for me to offend by fearing too much, than by hoping too much. The former seeketh for Remedies; the second breedeth careless Security: Whereby things be driven so long, that they pass sometime the Help of

of Counsil. Whereupon I thought good to put your Majesty in mind, that as your Perills be three by reason of your three great Enemies, so have they three easy Ways and Means greatly to annoy you. And you also three ready Remedies to withstand them, being taken in time: The Means that *France* hath to annoy you is by *Scotland*; *Spain* by the *Low-Countries*; and *Rome* by his Musters here in *England*. The two former being foreign Forces, and outward; this latter is intestine and inward. And how unable the People of *England* divided is to withstand the Powers without, united, as it makes not my Pen only, but my self, to quake to think of it.

Now the Helps contained in my Understanding, are these. First, to withstand *France*, (which hath his way by *Scotland*,) is to assure *Scotland* to *England*. A thing not hard to do, seeing as their State now standeth, their Safety and Perills stand joyned with yours. And their Commodity, it will grow by such a Conjunction; as these [Advantages.] First, *France* thereby shall have no Footing in *Scotland*; whereby they may invade your Majesty on main Land. But that they are first to set Sail for it: A Matter of very great Moment, the Chance of Wind and Weather remembred. By the Second Commodity your Highness shall have the Assistance of the Force of *Scotland* from time to time, as well to offend the Attempts of a Competitor, as also to suppress Rebellions that may arise in the time of Troubles. And besides, shall be ready to give you Succour and Aid, in all your Necessities within your Realm. Which Succours shall need no transporting, but may repair at all times upon main Land. The third Commodity that will grow by the Assurance of *Scotland* is, that thereby you shall be safe and free from the great Perills and Dangers that were very like to grow by them to you, if they should be joyned to *France*. Whereunto they must needs yield, except they were assured to your Majesty. For the Nature of Man is such, that if he cannot find Surety where he would, he will seek it where he may get it. Now I know no way so good to assure *Scotland* to your Highness, as by giving to the principal Persons of that Realm convenient Pensions. And this to have you to do, I would not onely be a Counsellor, but also from the bottome of my Heart a most humble and earnest Petitioner. And where it may be doubted the *French* will outbid you, O! Madam, I pray you to call to mind, that the *Scots* can take no Pensions to join with the *French*, but that it must tend to the Overthrow of Religion established: from the which I cannot think they can be won. For that were to make Merchandize of Religion, to the Danger of their Souls. Again, they cannot join with *France* for Pension sake: for thereby they shall not only endanger to loose their Pensions promised, but also in time their Lives and Livings, what Promises or Practices soever be made unto them. For who can doubt, but that if the *French* be received to joyn with the *Scots*, then will the Faction of the *Scottish* Queen be set up? Which must needs breed and bring the Destruction of them that govern now, being her utter Enemies. So as it may be concluded, that as the taking of your Pensions, tending to their Sureties, will be received, so the Pensions already offered by the *French*, tending to their Destruction, both of Body and Soul, will be by them refused.

The second Remedy is by the *Low-Countries*. But because things stand there very uncertain to my knowledge, therefore for the better framing of a Remedy that way, it were good your Majesty did send some Man of Credit, both to confer with the Prince of *Orange*, and otherwise also to understand in what Case and Condition all things be there; and what is thought there to be the best Remedy to defend, and to meet with all Danger, that may grow that way. And thereof to certify your Majesty, to think that thereupon that way be devised, that best should serve for your Majesties Surety.

And as touching the third and last Remedy to be had here in *England* against *Rome*, your Majesties good Countenance and Credit to those your good Subjects that be Enemies to the usurped Authority of *Rome*, and earnest, severe handling of the contrary Part, is the readiest way to bring the Matter to good Effect. And it is high time thus to do; because of late Years they have grown in Number. And those that maintain the Authority of *Rome*, must needs maintain
and

and defend the *Sentences* and *Decrees* made at *Rome* by the *Romish* Authority, your Highness right well knoweth. Besides, here at home, your Navy, your Men, Munition, and all other your Martial Provision, would be made in a readines. For an end, that besides these Remedies, it might be provided, that *Cassimire* might be prepared to be ready against all Chances: then should all be done that I can devise.

Thus with all Humbleness praying Pardon of this my long and tedious Letter, I commit your Majesty to the Tuition of Almighty God; who may bless you and all your Actions. The 20th of *November*, 1577.

N U M B. VIII.

Cox Bishop of Ely to the Lord Treasurer Burghley. Upon the Queen's Command for the Suspension of Grindal Archbishop of Canterbury.

S I R, I write unto you, *Non sine anxietate cordis*; her Majesty *adeò indignata* Liter. pen. 1
suo primo Sacerdoti: Cujus Indignatio mors est. Deus meliora. Sacerdotem verò tam clementem Principem, & Religionis sinceræ faultricem irritare, fontem Lachrymarum meritò ex-oculis elicit.

Since the Beginning of our Acquaintance, both you and I (God's blessed Name be glorified) have constantly, through many Brunts, *à dextris & à sinistris*, persevered: and you especially. Now at this pinch, *Esto fortis, & viriliter age, & confortetur Cor tuum.*

I understand of late the Matter is touching a Conference, which hath been used, or rather abused, and not by publick Authority established. And therefore not unworthily by Authority abolished. Which, I trust, no Man doth maintain. But, I trust, hereafter, the Thing being deeply and considerately weighed, her Majesty, seeking especially the Glory of God, and the Quiet, and needful Edifying of her People, may be moved to have further Consideration of this Matter. And when the great Ignorance, Idleness and Lewdness of the great Number of poor and blind Priests in the Clergy, shall be deeply weighed and considered of, it will be thought most necessary to call them, and to drive them, to some Travel and Exercise of God's Holy Word: Whereby they may be the better able to discharge their bounden Duty towards their Flock. I trust, I shall not need either with Words or Reasons to move your Righteous Heart to mitigate her Majesties Displeasure and Indignation against her Archbishop: Who, I doubt not, will use himself with all dutiful Submission.

I have written to her Majesty after my humble Maner. *Absit, ut tam grave Exemplum edatur in Ecclesia Anglicanâ, quam tantopere Romana Tyrannis infestare & devorare satagit, &c.* Thus the Lord Jesus bless you with encrease of Health, and with all Goodness that your Heart can desire. From my House at Dodington the 12th of *June*, 1577.

Your Lordship's Assured,
RICHARDE ELY.

N U M B. IX.

The Queens Letter to the Bishop of Lincoln: To cause the Exercises, called Prophefyinges, to cease in his Dioces.

R I G H T Reverend, &c. Although we doubt not, but that you do well and effectually remember our Speeches unto you, to continue and encrease your Care and Vigilancy over your Charge in Gods Church, (a Matter of no small MSS. lian.

small Weight) warning you also of the dangerous Presumptions of some in these Days, who by singular Exercises in public Places, after their own Fancies, have wrought no good in the Minds of the Multitude, easy to be carried with Novelties: Yet forasmuch as we have been thence credibly informed, that in sundry Places of your Dioces, namely, in *Hertfordshire*, those Exercises, or, as they term them, *Prophecys*, are yet, or were very lately continued, to the great Offence of our orderly Subjects; and therefore, and for divers good Respects, we think requisite, that they shall be forborn to be used: WEE let you wit, that having in singular Recommendation God's People under our Government, whom we desire to have guided in an Uniformity as neer as may be, wee charge and command you, as a Person, who by your Function wee look should ease and satisfy us in this behalf, within your Charge to have dutiful Consideration hereof: And furthermore, to take expresse Order through your Dioces, that none other Exercise be suffered to be publickly used, than Preaching in fit Times and Places, by Persons, learned, discreet, conformable and sound in Religion, heard and allowed by you without Partiality; Reading of *Homilies*, as is set forth by public Authority, by the Injunctions appointed, and the Order of the Book of Common-Prayer.

And further, that ye signify unto us, or to some of our Privy Council, attending about our Person, the Names of all such Gentlemen, and others, as have ben the Setters forth and Maintainers of those Exercises; and in what Places; and of such as shall impugne this Order. And also, what you shall have done herein from time to time. Hereof not to fail, as you tender our Plesure, and will avoid the contrary at your Peril.

N U M B. X.

The Order of the Government of the Colledge of Westminster, syns the last Erektion, begonne by D. Byll, and contynued by me, [Dr. Goodman] with the Assent of the Chapiter: As appeareth by divers Decrees, recorded in the Chapiter Book.

*The Service in
the Church.
MSS. Eccles.
pen. me.*

DA I L Y Prayer in King Henry the Seventh's Chappel at six of the Clock in the Morning: And a Lecture there read upon the *Wednesday* and *Friday*.

Dayly Service song in the Chancel of the great Church, according to the Order of her Majesties Chappel, at the usual Hours; that is, upon *Sundays*, from Eight to Eleven in the Forenoon. Upon *Wednesdays* and *Fridays*, and other Holy-days, from Nine to Eleven. And on other Days, to begin at Nine until almost Eleven. Or in the Afternoon Service to begin at Four, and to continue until Five, or after Five.

A Sermon every *Sunday* in the Year, either by the Dean, or one of the Prebendaries, or some other for them. The Dean to preach four Times in the Year in his own Person, unless there be Cause to the contrary: that is, upon *Christmas-day*, *Easter-day*, *Whitsunday*, and *Allballown-day*. Every Prebendary to preach in their own Persons, upon the *Sundays* in their Course of Residence; or else some other for them.

A solemne Communion ministred upon the great Feasts, and every first *Sunday* of every Month. Where by Order there do communicate the Dean and Prebendaries present: the Ministers and four of the Clerks, and four of the Almesmen.

Upon those Days that the Dean is bound to preach, either he himself doth Minister the Communion, or some one of the Prebendaries.

Twelve Almesmen of her Majesties Foundation are bound to be resident; and in the Church daily at Service, according to her Majesties Order.

Every

Every *Sunday* in the Year, there is 40 Mefs of Meat, for 40 poor Houfeholders of the Parifh, by the Oversight of the *Chaunter* of the Church. Every Mefs being allowed there in Flefh, or Fifh, a peny Loaf in Bread, and a Peny in Mony.

Every *Saturday* the Dean, or one of the Prebendaries, whose Courfe is to be refident, after the Service, Morning Prayers being ended, they do call before them the Minifters of their Church, and the Clarks of the the Twelve Almoſemen; and whom other they fee Cauſe. And there the *Chaunter* of the Church, in the Book of *Perditions*, doth ſhew the Default of ſuch as were abſent, or negligent in the Week before.

Dr. *Byll* did appoint two ſquare Tables, and one Mefs to either of them: The one for himſelf, or whom he would call unto him. The ordinary Allowance of the ſame for himſelf and fix of his Men, was 28 s. The extraordinary as Occaſion ſerved, he did further allow. *The Diet.*

The other Table, to ſerve the four Prebendaries, whose Courſe it was to be Refident. And they bear each one for himſelf, and his Man, 7 s. a Week. But ſhortly after by Decree in Chapter, it is encreaſed ſo, that every Prebendary was to allow for himſelf and his Man, in his Courſe of Refidence weekly 10 s. *in toto.* For four 40 s.

In my time for eaſe of Charge, I and the four Prebendaries have joyned together at one Table, having one full Mefs, and ſometimes more, as Occaſion ſerveth, I allowing thereto my ordinary Portion, and the Refidentaries theirs. The Detriments are born by the College; unleſs there be ſome ſpecial Occaſion of ſome ſpecial Allowance.

The School-maſter, and ſuch as be Officers, are allowed all the ſame Table. The Scholars do dine and ſup in the Hall, by the Dean and Prebendaries; and be allowed according to their Rates: having a ſeveral Buttry or Pantry, and Cellar by themſelves.

The Servants in likewise in the Hall, having the Reverſion of the Maſters, and ſpecial Allowance for thoſe that are the College Servants, and neceſſary Officers, according to a neceſſary Proportion.

Every Week, commonly upon the *Saturday* after Dinner, the Charges of the Week paſt is caſt by the weekly Charges of Maſters and Servants in one Book. The Scholars Charges in a ſeveral Book by themſelves.

The *Dean* hath the general Charge of all. The *Sub-dean* under the Dean to overſee the good Order of the Church and Houſe. The *Archdeacon* hath to do with the Eccleſiaſtical Jurifdiction, and ſuch Cauſes, either by himſelf, or by his Official. The *Treafurer*, one in like wiſe of the Prebendaries, receiveth of the Receit what is convenient for all Charges. The *Steward* of Houſhold, who is alſo a Prebendary, receiveth of the *Treafurer*, or general Receiver, and layeth out for the neceſſary Charges of the Houſe in Diet and other Proviſions. Under him is an *Under-Steward*, and the *Clark* of the Kitchen, and other Officers. *The Govern- ment and Charge.*

Once a Year the general Receiver, *Treafurer*, *Stewards*, and all other Accomptants and Under-Officers, make their Accounts unto the *Auditor*.

There be two Teachers, the Schoolmaſter and the Uſher of the School. The Scholars of the Grammar be in number Fourty: Elected both into the Houſe, and from the Houſe to the Univerſities, according to a ſpecial Statute from her Highneſs. *The Grammar School.*

The Scholars for their Prayers in Church, School and Chamber, for their Teaching, for their Diet in the Hall, and Lodging in one Chamber, and for all other Orders, they are ſerved as they were in Dr. *Bylls* time, and was appointed by him in ſpecial Statutes: Very like the Orders uſed in *Eton* and *Wincheſter* Schools.

The Maſter of the Singing Boys hath his Houſe, and other due Allowances for himſelf and Ten Children. Whom he is charged to bring up in Song, for the daily Service of the Church. *The Song School.*

NUMB. XI.

Edward Phaer, condemned for counterfeiting Coin, his Letter from the Tower to the Lord Treasurer : Offering to make great Discoveries of Coiners, such as used Magic, &c.

MSS. Burgh.

AFTER Supplication for his Life and Liberty, he thus opens himself. I began first at York : where I learned first to practise with one Morehouse, and of Fra. Jobson, Nic. Ricoard, and another ; and made certain Dollars. After I came to Nottingham, and there with one Mr. Fairfax, Warcup a Priest, Nelson and Dawson, we made Foreign and English. All this was to no purpose : for we wrought with the Mould. I suffered Imprisonment therefore ; and was delivered again ; since which time, I have practised other Devices and Tools to coin. Some of other Men's Inventions, and some of mine own, in such order (together with my Stoutness in Prison to yield and confess nothing) as began to spread my Fame abroad, to excell in that Art, and to be sought unto from divers Places. As, in Yorkshire, Robert Warcup, Gent. James Green of Lambwel, Gent. William Bucton of Semer, Gent. Meynil, Gent. Three of the Claphams of Beamsley, Gentlemen : and divers more Gentlemen, as Gower neer Stockton, Thwaites in the Woulds, Garston, Constable, about Whitly Strond : Two of the Conyers, Gent. And there these Gentlemen offered to place me in a Castle of my Lord Monteagles at his Charges. In Northumberland, with Stephen Fenick, Robert Car, Gent. Coldwel and others. In Lancashire, Thomas Wolfal and Bretton, Gent. In Lincolnshire, Fra. Carsey and his Brother, Gent. In Gloucestershire, with Chattertons, two Brethren, Gent. In Northamptonshire, Robert Mallery, Robert Harrison, and two Gentlemen more. In this City [i. e. London] out of Kent, Jerom Brett, Gent. Sir Warham St. Leger : and moved to Sir John St. Leger : and to have an Island of his in the Sea. Beaumont and others in Suffolk. Bray and Tiler of London, and Thomas Hains. And moved to deal with one Mr. Greenfield in Devon, and Somersetshire one Ellis. And offered to be placed by Captain Chester in Holland. One Browning neer Colchester. And another Confederacy of John Prastals : and an Alchymist. And were about to deal in Essex, about Candlemas last with a Justice of Peace ; which I could soon sift out. I have been willed to Ireland by divers, as James Haydon, Gent. Thomas Eden and others.

Thus, my Lord, I have reveled the onely Names unto your Honour, and no matter at all. Neither is it to any purpose, if I should accuse the most of them. For none of all these but have heard of my Trouble, and would flatly deny me : And those whom I could not touch with sufficient Matter, would go free away. And so by fending and proving shall I never be able to shew the Service which I fain would. But assuredly, my Lord, if it may please the Queen's Majesty to give me Life, and some reasonable Maintenance, &c. and to be preserved for some Quality of mine, to be used in the Mint, &c. (for that way I must do Service, and not openly) will find Ways and Means enough to catch them that deserve thereafter : Yea, twenty against one the other way. And so, is it not the most of these Men, but a great Multitude of others, (now unknown) would help me for that Purpose. And further, I would insinuate myself with all Workmen, as Smiths, Gravers and Alchymists : So that I suppose, nothing should escape my Reach in that Craft. And most sure I am, that no subtil Device or Invention can blind me, if it ply in that Work. And so might they be taken in Season, and with the manifest Proof it self. And without some such special Watch, undoubtedly they will still be doing, unknown, passing any Magistrates Understanding. I say not here Commendation of my Instruments and Working Tools, which be of great Speed and of fine Handling. To the Use whereof I am to give Place to no Man. Your Honour is to consider thereof, as it shall please you.

1

For

For *Magic*, I can find out as many that way. And if I might speak with my old Companions, (and many of them are in this Town) I would hunt out a mervailous Pack of them, with their Books and Reliques. Yea, and with their Art goeth many a filthy Ceremony, as Mass, Sacrifice and their Service of the Devil : Also, my Acquaintance, supposing me to be the same I was before, would disclose their Minds unto me. Whereby I should understand that which now my Conscience and bounden Duty would not permit me to concele : And thereby save many a true Man his Goods.

Thus your Honour doth understand the Sum of my Pretence : that which, upon my Salvation, I have shewed of Zele and of good Will towards my Country : and am ready to perform full as much as I have said, and more, in every Respect. For one thing brings on another. He that seeketh shall find. And first, a Name, then a Man's own Commendation, and a liberal Tongue to discourse, is a sufficient Credit to any Master of these Arts, to bring him Customers enough. I am sure these things and many other have I had light of in my time. And now I am both further known, and thought much more cunning : Which would bring treble Acquaintance. So should your Honour by my Life, have all the Intelligence I were able to learn, unfeignedly, by all possible Means. And certainly, that should be both much and needful.

My Hope is verily, to weed and cleanse this Country of *Coining*. And for other Matters, all the good I can to purge it. Your Honour hath preserved many to amendment of Life. God well knoweth, I would not live to be a Stay and Hindrance to all those which are to find Favour and Mercy for their Deserts, coming after me. I desire none, but a sufficient true Living by the Day. For, God be judge, I wish not otherwise to live ; and I ask it of her Highness ; for that I determine to serve her Majesty faithfully. Mine own Ability is nothing. And if I had Grace and Liberty, yet I could not do this Service altogether with empty Hands. For I must seek some that look not for me, and keep Company with the rest as fall out, for that Purpose : Not doubting, but I shall endeavour my self, so as should well merit my Reward. Or for Default thereof, I shall be content to loose Life and all, my Duty not supplied. And by my Death shall be but presented the Example of all evil Members. And so shall dy with me all the Light and Evidence before spoken. For if I do suffer the Extremity of the Law, it will be too late for me to shew this my well affected Service. Neither am I in that mind, by Death to do it. But if I go thereto, I am fully determined, that every Man shall bear his own Sins ; praying to God for their Amendment. And for my own Part, my perfect Hope is to be saved at the Almighty God's Hand : Unto whose high Mercy I commit my self. And so I end ; praying to the Lord for the long Life, Health and happy Days of your Honour to endure.

Your Honours humble and poor Captive,

EDWARD PHAER.

N U M B. XII.

George Buchanan to Mr. Randolph : Concerning publishing his History :
And his Distemper.

MAister, I hauf resavit divers Lettters from you, and yet I hauf aunswere-
red to naine of them. Of the quhyllz albeyt I hauf mony Excusis, as
Age, Forgetfulness, and Disease ; yet I will use naine now, except my Sweit-
neis and your Gentleness. And geif ye think none of thoise sufficient, content
you with ane Confession of the Falt without fear of punishment to follow on my
own peculiar Kindness.

Epist. Ran-
dolph.
Foxii MSS.

Randolph
was Master
of the Posts.

As for the present, I am occupiit in writing of our History; beying assurit to content few, and to displeasure mony tharthrow. As to the End of it, if ye get it not, or this Winter be past, cippin [look] not for it, nor none other writing from me. The rest of my Occupation is with the Gout, quhyllz haldys me besy both Day and Nyte. And quhair yee say, ye haif not lang to Lyif, I trust to God to go before you; albeyt I be one fut [foot] and ye ryd the Post*. Praying you als not to dispost the Post at *Newerke* Tone of *Kelsterne*. This I pray you partly for the awne quhame I thought ane gud Fallow, and partly at request of lyk, as I dare not refuse. And thus I take my Leave shortly at you now, and my lang Leif quhen God pleasis: Committing you to the Protection of the Almighty. At *Sterling* the 25th of *August*, 1577.

Tours to Commaund with Service,

G. BUCHANAN.

N U M B. XIII.

Sandys Archbishop of York, to the Lord Treasurer: Concerning his Enquiry into the Holy Orders of Whittingham, Dean of Durham. For which some Complaint was made of him at Court.

MSS. Burgh-
lian.

MY very good Lord; I have great Cause to thank you for your most friendly Answer for me. You shall never receive Dishonour by me. For my Doings tryed, shall ever be found sincere, and not in right to be blamed. Neither shall there any Man be more ready to charge me, than I to answer it, if I may be called and admitted to it. Verily, my Lord, I receive great Wrong. My faithful and upright Service is ill requited. I have given no occasion of Offence in Word, or in Fact. Whosoever shall charge me with either shall greatly wrong me.

This *Durham* Matter breedeth a great Broyl. The Dean hath gotten mo Friends, than the Matter deserveth. The Discredit of the Church of *Geneva* is hotly alledged. Verily, my Lord, that Church is not touched. For he hath not received his Ministry in that Church, or by any Authority or Order from that Church, so far as yet can appear. Neither was there any *English* Church in *Germany* that attempted the like, neither needed they to have done; having among themselves sufficient Ministers to supply the Rowne. But yf his Ministry without Authority of God or Man; without Law, Order or Example of any Church, may be current, take heed to the Sequel. Who seeth not what is intended? God deliver his Church from it. I will never be guilty of it. And yet I trust, that I shall never swerve from the Truth of God, nor shrink in Matter of Religion, But I shall ever mislike of Confusion. If her Majesty had liking of it, or yf the Lords had called me, I would have attended after *Easter*. But seeing that no such Order is taken, I dare not leave my Charge. Neither have I further to deal in *Durham* Matter. For I trust, the Lords will not make me a Party. Yet yf I shall be burthened with Matter worthy to be answered, yf the Lords call me thereunto, I will readily and gladly come. But to intrude my self into the Action, I mind not. I shall humbly pray, that I may be clearly acquitted of it.

It hath created me much Displeasure, as I hear. But I bear it more quietly, having the Testimony of my Conscience, that I have dealt uprightly, and have given no just Offence to any Man. I have written to the Lords somewhat more at large to the like Effect. I would wish your Lordship should be at the Board, when those Letters shall be read. Thus acknowledging, how much I am bound unto you, for your Honorable constant Favour towards me, I humbly recom-

recommend your good Lordship to the good Direction of God's Holy Spirit.
Bushoptborp this 4th *Aprilis*, 1579.

Your Lordships most assured,

E. E B O R.

N U M B. XIV.

Cox Bishop of Ely to the Queen. His Letter Congratulatory to her, now in her Progress: and excusing himself for not waiting upon her.

INDIGNUM facinus me admisisse arbitrabuntur interpretes parum æqui, *Int. Epistol. R. Richar. Epif. Elien.*
 Augustissima Regina, quod in hac tua Peregrinatione, Obsequium tuæ Majestati non præbeam. Verim modo nec Deo, nec tuæ sublimitati ulla detur Offensa, aliorum judicium susq; deq; fero. Si autem intelligerem meam operam ulla in re Serenitati tuæ usui esse posse, in genua provolutus reperem potius ad sublimitatem tuam, quam officio meo deessem. Spero equidem Majestatem Tuam ætatis meæ rationem habere, & virium mearum imbecillitatem perpendere. Senio confectus sum. Quod ex se morbus est. Unde rude donari, & alteri Lampada tradere, id est, valentiori viribus, ingenio, eruditione, & acerrimo Legis Dei Propugnatori, humiliter ab æquitate tuâ petebam paucis retrò annis. Quando Majestas Tua benignissime respondit: *Nondum hoc fiet.*

Moses senescens *Josua* successorem instituit: *Augustinus* senescens *Alipium* sibi succedere curavit. Tuæ fidei tradita est a Deo *Anglicana Ecclesia*, quæ Regnum Dei est: in quo patefactus est Christus Jesus in Salutem nostram. Hujus tu es Gubernatrix, Defensatrix. Hinc igitur inutiles sacerdotes, ambitiosi, avari, & simoniaci, ab Ecclesia tua pellantur, explodantur, exhibentur. Christus ipse è Templo flagellis talia monstra exturbavit. Interim qui pii sunt Ecclesiarum Pastores, zelo veræ Religionis accensi, foveantur, animentur, duplici honore digni habeantur: Non contemnantur, non conculcentur, non ostentui habeantur. Grave illud, *Qui vos spernit, me spernit.* Hæc aperta via est ad Papismum, ad Turcismum, deniq; ad omnia scelera & iniquitates.

Verum longè aliò tendit tuus pientissimus zelus, qui hætenus per Gratiam Dei constantissimè & dexterrimè veram Christi religionem per annos viginti, invito Diabolo, & hostibus tuis universis, conservasti, defendisti. Neq; tuæ Ecclesiæ nævos abscindere & sanare contaris, verum etiam Catholica Ecclesiæ atq; vicinarum Ecclesiarum sollicitudine tangeris. Nam nuper didici, huc Pietatem tuam tendere, ut viros ex tuis mittas ad sedandas contentiones in Ecclesiis Germanicis. O! Reginam, O! Fæminam verè piam, quæ ad *Constantini Magni Exemplum* tam propè accedas.

Præterea, mirificè benedicit conatibus tuis Dominus Deus noster; ut per te Regnum tuum (quo ad fieri potest) in Pietate & Tranquillitate degit. Ad hæc, frementibus undiq; bellis, tu interim prudentissimè procuras, ut pax domi, & foris, sarta tecta conservetur. Deniq; non possum non ingentissimas gratias agere eximie tuæ Pietati, quod controversiam meam ab implicatis Legum tricis benignè exemeris; & Cancellariæ, quæ est Æqui & boni Curia, reddideris. Quæ res tamen non sine magna difficultate obtenta est.

Dominus *Jesus Christus* Celsitudinem tuam servet, de fide in fidem augescens, & multos annos incolumem, feliciq; Regno beatum, ut tandem cum Christo in celesti Paradiso vitâ fruaris æternâ. Ex ædibus meis in Insula *Eliensi*.

Episcopus tuus humillimus,

RICHARDUS ELIEN.

N U M B.

NUMB. XV.

Gilbert Bishop of Bath and Wells, to the Lord Treasurer: To binder a Design to impropriate a Benefice; or to get a Lease of it for 500 Years.

*Epist Epales,
penes me.*

MA Y it please your Lordship to be advertised, that the Lord Thomas Powlet, dwelling within the County of Somerset, Patron of a Parsonage, called *West Moncton*, hath been (as I am informed) minded to make the said Parsonage an Impropriation to him and his Heirs for ever. But being doubtful he should bring that to pass, he hath changed his Mind, and hath gotten the Consent of him that is now Incumbent to have a Lease of the said Parsonage for 500 Years to come; allowing the Incumbent that shall be 30 *l.* by Year. And the said Incumbent to stand to all manner of Charges ordinary and extraordinary whatsoever. The said Benefice is worth an 100 *l.* by Year. So the said Lord doth give unto him that is now Incumbent, during his Life, 80 *l.* yearly, Charges born. And hath moved me divers times that I would give my Assent thereto as Ordinary. Which thing I have refused to do; considering the Example thereof is like to follow to the great Decay of the Clergy. For if this Precedent should be brought into a Custome, there are few Benefices, but they should be brought to little or nothing. By such Alteration the Queen shall loose that is due unto her Highness; the Ministers brought to Poverty, more like to ask then to give Bread; and so the Gospel and Ministry brought to utter Contempt.

I understand, that the said Lord Powlet hath given the Patronage of the fore-named Parsonage unto the Queen's Majesty; and he that is now Incumbent hath made a Lease to her Highness for 500 Years; and that she hath confirmed the same to the said Lord Powlet. And so remaineth, that I should put my Hand thereto. My humble Duty is to obey her Majesty. Which I do and shall do while I live; and will in no wise deny that her Highness hath done: But would be glad to know what is best to be done; lest that her Majesty being misinformed, might graunt that which hereafter shall turn to the great Undoing of her Clergy.

The Letters of such Graunt as her Majesty hath given to the said Lord Thomas Powlet, I have not hitherto seen; but am informed that he hath them. As I shall learn, so will I do your Lordship to understand. And in the mean Season to stay my Hand for confirming; unless I shall be advertised to the contrary by your Lordship: Having no other Refuge to whom I may resort for better Advice. I am bold thus much to enterprize: wishing your Lordship's Prosperity long to continue to God's Honour and Glory. At *Wells* this 21st of November, 1578.

Your Lordships daily Orator,

GILBERT Bathe and Wells.

I understood by my said Lord Powlet, that as yet he hath not the Graunt from the Queen's Majesty; but requireth my Hand, for the more speedy obtaining of the same.

NUMB.

N U M B. XVI.

Wilsford denies the Queen to be supreme Head of the Church: better informed, writes to the Lord Treasurer, to obtain her Majesties Pardon.

R I G H T Honourable: As Man hath his Constitution of divers Qualities, ^{MSS. Eccles.} so is he subject and vexed with divers Passions and Perturbations. ^{penes me.} Where with I being oppressed by the ingrate and unkind Dealing of certain Gentlemen I have had to do for in my Vocation, that I got my Living by: and thereby brought into miserable Poverty, that I durst not, nor dare I not, go abroad to provide for my Wife and Children. And so at home occupying my self in the Study of God's Book, by the often Meditation of the same, and reading St. Powle's Epistle to the Hebrews, in the Fifth Chapter, concerning the Pontification and Priesthood of Aaron and Christ; and many other Places, as well in the same Epistle, as of other Epistles of St. Paule, concerning the same Dignity of Christ, I perceived that Aaron's Pontification and Priesthood was earthly, and continued by Succession here on Earth. But Christ's Pontification is celestial, without Succession in this World; and not passable ever to any other Person in Earth. For that Christ is *Pontifex & Sacerdos ad rationem Melchisedechi*. And by that Means only Mediator between God and Man; and *Caput Ecclesie*. And thus being in Captivity, as Joseph was; who for his Delivery out of the same, took upon him to expound Dreams; so I devised with my self to open to the Queen's Majesty, that it was not lawful for any Person to take upon him to be *Caput Ecclesie*, except the same Person will be Christ's Adversary and Antichrist, as the Pope is.

But since being better advised and admonished by Master Secretary Wylson of my rash Enterprize therein. For that the Queen's Majesty assumeth not unto her self, neither to be *Summus Pontifex*, neither yet to be *Caput Ecclesie*, as it is Christ's mystical Body: Which the Pope doth, presuming by his Ordinances and Traditions, to give Remission of Sins, and to offer Sacrifice for the Sins of the Quick and the Dead: Whereby he sitteth in the Temple of God, boasting himself as God: and so is Antichrist. But her Majesties supreme Government is concerning the Civil and Political Government of the Clergy and Laity of Christ's Church and mystical Body. Which Authority and Supremacy, her Majesty, withal other Princes and Potentates have in their Realms and Dominions, justly and dutifully, both by Christ's Gospel, and all the Apostolical Doctrine.

Wherefore I shall withal Submission and most humble Obedience, beseech your magnificent Honour, with all the rest of their Honours, to whom this my impudent Behaviour is made open unto, to be Mediators unto the Queen's Majesty, to pardon and forgive, as she is a most merciful and clement Prince, this my temerarious Presumption and Impudency; done of good Zele towards her Majesty, although void of good Knowledge and Science. And that I may have my Liberty, to provide for my Wife and Children; which now live in miserable Penury by this my Captivity. And so shall we all be bound to pray for the prosperous supreme Government over all her Graces Dominions, to the Plesure of the Eternal God; and also for the eternal Felicity of all your Honours. The 25th Day of November, 1578.

Your most humble and addit^d Suppliant,

JOHN WILSFORD.

N U M B.

NUMB. XVII.

A Decree for the Restraint of the Excess of Apparel, both for the unreasonable Costs and the unseemly Fashions of the same; Used by Scholars and Students in the University of Cambridge.

MSS. Academic.

CONSIDERING, that the original Cause of the Collection together of Multitudes of Men into such publick Places as the University of Cambridge is; and the Endowing and Donation of the same with great Lands, Liberties and Privileges from Kings, Princes, and other Estates, was onely to bring up and instruct in good Learning, Godlines, Vertue and Maners, all such as should come thither to continue as Scholars and Students; whereby the Church of God and the whole Realm might have, as from a Storehouse, sufficient Provision of meet Men in all Degrees, that should be able, by God's Grace, with their Learning and Vertues to serve in all the Places of the publick Government, as well in the Church, as in the Civil Estate: And therefore all Means are to be used, (and so it is the Duty of the Heads of the University) both to cherish and avaunce all Means that may tend to the Encrease, and Conserve of Godlines, good Learning, Vertue and Maners; and in like wise to remove in seasonable time all Impediments that are averse to the same.

For which Cause it is found at this Time very necessary, that some speedy Remedy be provided for the restoring to the said University the antient Modesty of the Students, Scholars, and all other that shall be accounted Members of the same, as well in all exterior Behaviour, as in Knowledge and Learning; which of late Years hath greatly been decayed, and diminished by the Negligence, Sufferance and Remisseness of the Heads and Governours of the private Colleges, as may be conjectured; but especially, by suffering of sundry young Men, being the Children of Gentlemen, and Men of Wealth, at their coming to the said University, contrary to the auncient and comely Usage of the same, to use very costly and disguised Maner of Apparel, and other Atttyres unseemly for Students in any kind of humane Learning, but rather meet for riotous Prodigalls, and light Persons: Thereby not only being more chargeable to their Friends than is convenient, but by their ill Example induceing others of less Habilitie, to chaunge and cast away their Modesty and honest Frugality, to the overcharging of their Friends: and namely, to the attempting of unlesful Means to maintain them in their said wastful Disorders; and consequently, to neglect or intermit their former Studies. So as if Remedy be not speedily provided, the University, which hath been from the Beginning a Collection and Society of a Multitude of all sorts of Ages, professing to learn Godlines, Modesty, Vertue and Learning; and a necessary Storehouse to the Realm of the same, shall become rather a Storehouse, or a Staple of prodigal, wastful, riotous, unlearned and insufficient Persons, to serve, or rather to unserve, the Necessity of the Realm, both in the Church and Civil Policie.

THEREFORE it is ordered, and decreed by the Right Honourable William Lord Burghley, High Chancellor of the said University, with the Advice and Consent of the Vicechancellor of the same, and all the Masters and Heads of Colleges, Houses and Halls, that from the Feast of Michaelmas next coming, no Person shall have any Lodging in common, or Resiance in any College, House or Hall, or to be taught by any within the University, but that he shall within the Compass of every College, Hall or House, and in the common Schools, and in his going and returning to the same, wear such seemly Apparel, both for the Stuff and Fashion, as shall become a Student and Professor of Learning. And for more manifest Expression of the Meaning hereof, by way of prohibiting the monstrous Misuse lately crept into the University, no Student shall wear within the University any Hoses of unseemly Greatness or disguised Fashion, nor yet any excellive Ruffs in their Shirts; nor shall wear Swords or Rapiers,

but

but when they are to ride onely. Nor shall any Person coming to Study, wear any Apparel of Velvet or Silk, but such as by the Laws of the Realm, according to their Birth, or as by certain Orders published by Proclamation in her Majesties Time, are allowed, according to their several Degrees of Birth and Wealth.

And generally, all the Heads of Houses shall cause all such as have any Sustentation, Stipend, or other Maintenance within their Houses, to conforme themselves; and to reform all their disorderly Apparel, according to the local Statutes of the House: Or otherwise, if Time in some Points have caused Alteration, yet to use such as shall be comely, and agreeable to their Vocations. And that as much as may be, the Diversity of Fashions in every Degree be avoided: To reduce the Number, as near as may be, to one Uniformity of Comeliness and Modesty, according to their Degrees.

And for the Execution of this Decree, the Vicechancellor and the Heads of Colleges shall confer together; and shall in Writing, by common Consent, prescribe some particular Rules, for the directing of all Sorts, and for the Prohibition from that Time, of all unseemly Innovation in all kind of Apparel and Attire; with regard to such as be the Sons of Noblemen, or of other principal Estates, or Knights in the Realm; which have no Living in any Colleges. That according to the Degrees of their Parents, they may be permitted to use the more Cost in their Apparel: So that the same be not excessive, nor in Fashion unseemly for Students and Professors of Learning. And if any shall upon reasonable Warning, attempt to break such Orders as shall be prescribed, the same shall be expelled the House, where he doth reside, and shall not be suffered to enter into any other publick House of Learning, nor into the Common Schools. Neither yet shall any within the University presume to teach or instruct him, while he shall continue his Offence in any Part within the said University.

N U M B. XVIII.

The Vicechancellor and Heads of the University of Cambridge, to their High Chancellor: Complaining of the Impeaching of their free Suffrages in their Election of Fellows, by Letters procured from the Queen.

Honoratissimo Domino Dno. de Burghleye totius Angliæ summo Thesaurario, & Academia Cantabrigiensis Cancellario dignissimo.

FACILE facit Academia quod semper facit (Illustrissime Burleiensis) ut ad tuam semper Humanitatem confidenter accedat; ut in omni sua petitione tuam protenus opem sedulò imploret; & in tuo quasi sinu omnes suas Curas & Cogitationes profusè effundat. In quo sanè admirabilis quædam elucet Humanitas tua: quem neq; tua ipsius Negotia, neq; universi hujus Imperii multiplex sanè procuratio unquam impediit, quo minus importunitati libenter vacares, & petitioni nostræ amanter concederes. Hâc spe freti venimus ad te hoc tempore, sicut ad Parentes filii solent accedere.

Querimus apud Dignitatem tuam lædi a quibusdam Academiam nostram, minui & infringi Libertatem, affligi & perturbari Libertatem. Addimus etiam, defervescere apud nos nonnullorum studia, dejici animos, languescere industriam, angere postremo omnes & singulos Academicos; atq; agrè quidem id ferre; cui tamen nisi per tuam solius Authoritatem nullo certè modo mederi possunt. Quod nam vero est istud, inquires, malum, quod adeo vos conturbat? Quodnam tam grave vulnus quod tantopere vos affligit? Timidè dicimus, Honoratissime Mecenas; & tibi tamen dicendum est liberè. Id enim & Observantia in te nostra hætenus consuevit, & Necessitas hoc tempore exigit, & tua Benignitas jamdiu permittit. Dolemus, Ornatissime Cecili, eripi nobis libera in Societatibus Collegiorum

giorum nostrorum disponendis suffragia, id est, ut nos interpretamur, auferri virtutis & studiorum pramia. Cum enim Regio Diplomate id apud nos obtineatur, quod summæ in bonis Literis assequendis diligentia, quod assiduo Virtutis studio, morumq; probitati solet concedi; cum Princeps id mandet fieri, quod præclara ingenia, honesta officia, probi mores solent demereri; fit sanè, ut adolescentes nostri pulsus paulatim obedientia repagulis, nec non excusso suavissimo nutricis omnium virtutum, humilitatis jugo, desertoq; planè superioribus suis omni honesta ratione placendi studio, benèq; merendi desyderio, non Academicos quibuscum vivunt, implorare, morumq; suavitate promereri studeant; sed Aulicos, quibus ignoti sunt, omni modo ambire cupiant: Nec jam eorum quos rei summa penes esse solet, suffragia æstiment; sed *Aulicorum* Literis plerumq; se muniant: Illèq; tandem voti sui compotem se fore confidit, non qui in Academia bene meritum, sed qui ex Aula *Mandatum* afferre possit.

In quo sanè magnum nobis negotium faciunt, ingentiq; cura onerant, valdeq; discruciant, ne vel Regina Majestati immorigeri (quod nullo certè modo esse debemus) vel Privilegiis nostris ab ipsamet Majestate nobis concessis planè infidi, aut, si id minus durum sit, parum profectò providi inveniamur. Ista tu nos Cura atq; anxietate pro ingenti Humanitate tuâ liberares, Prudentissime *Burghliensis*. Obtestamur te, & per tuam in nos fidem, ac benevolentiam; & per nostram quam tu maximè amas, salutem & dignitatem, aufer nobis istam *Mandatorum* frequentiam, quibus non tam promoveri homines importunos, maximèq; audaces, quàm animos despondere, planèq; languescere ingenuos & verecundos; cum non nullo certè dolore, cernimus & lamentamur. Tu vero, si iusta postulare videri possumus, huic nostro dolori finem imponas: atq; apud Regiam Majestatem, cum occasio erit, prudenter perficias. Ut quam ipsa nobis Libertatem benignè concessit, liberam nobis, sartamq; tectam, pro divina Benignitate sua, esse velit. Rem sanè efficies supra quam dici potest, Academiae utilem, & tibi ipsi proculdubio non minus jucundum & honorificum. Dominus Deus, Pater luminum omni te honore atq; Amplitudine cumulatissimum reddat. Vale *Cantab.* II. Calend. April 1578.

Tua semper Dignitatis studiosissimi,
Procancellarius &

Reliqui Collegiorum Praefecti.

[N U M B. XVIII.]

ARTICULI propositi pro Parte *RESPONSUM* ex parte Serenissima Reginae exhibitum, 17 Junii, 1579.
& nomine Illustrissimi Ducis Angegavensis, Fratris unici Regis Gallorum, Serenissima Reginae Angliæ; de & super Matrimonio inter ipsius Majestatem, & præfati Ducis Celsitudinem, 16. Junii 1579.

I. **I**mprimis, quod in honorem & Gloriam Dei, dictum Matrimonium celebrabitur, peregetur, consummabitur, quam primum fieri potest, paribus atq; eisdem Ritibus & Ceremoniis, quibus antiquitus & a primis Regum temporibus ad hodiernum usq; diem, Regum ac Principum augustissima Matrimonia celebrari consueverunt & solent. Quodq; si propter Religio-

I. II. **D**UO hæc priora Capita, quæ ad Religionem, & Matrimonii celebrandi Ritum attinent, relinquuntur tractanda & definienda inter sereniss. Reginam, & Illustriss. tempore Colloquii, &c.

III. Caput

nis discrimen quod Regiæ Majestati cum præfato Illustriss. Duci intercedit, aliqua nascatur Difficultas, ea ratio inhibetur, qua utriusq; Conscientiæ consulatur.

II. Quod dictus Illustriss. Dux, & omnes ex *Galliis* oriundi, qui Domestici ejus sunt; omnes item alii, cujuscunq; generis aut nationis extiterint, qui Celsitudini ejus inserviunt, & famulantur, liberum habebunt Exercitium religionis suæ Catholicæ *Romanæ* in regno *Angliæ*.

III. Quod post Matrimonium celebratum & consummatum dictus Illustr. Dux coronabitur Rex *Angliæ* consuetis Ceremoniis & Solemnitatibus in Regibus *Angliæ* inaugurandis, usu receptis & adhibitis: unôq; cum dicta Sereniss. Regina consorte sua censebitur & gaudebit Stylo, honore & nomine Regio.

IV. Quod omnes Donationes — Beneficiorum, Magistratuum — remunerationum — Scriptorum Regiorum, reddituum, proventuum Regnorum & Dominiorum præfata Sereniss. Reginae per — conjunctum dicto Illustr. Duci.

V. Quod omnes Literæ patentes, Provisiones, Collationes, Donationes, Concessiones — & alia Scripta quæcunq; — expedientur, emanabunt, tam nomine dicti Illustrissimi Ducis, quam dictæ Serenissimæ Reginae. Quodq; per omnes Officiarios, Locumtenentes & Regulos quoscunq; in dictis Regnis, Terris Dominiis — labuntur, concipientur & — prout sequitur, *FRANCISCUS & ELIZABETHA, Rex & Regina Angliæ, &c.*

VI. Quod dictus Illustriss. Dux ratione Regalis familiæ quæ — sui exproventibus & ære habebit & percipiet annuatim — ginta mille Libras sterlingorum — Et pro assuervatione cujus summæ dabuntur dicto Illustriss. Duci Ducatus *Lancastriæ & Eboracensis* cum pertinentiis & dependentiis suis. Quibus reddi tibus, fructibus & proventibus utetur fruatur pro arbitrio & Libitu suo juxta rationem &

V o L. II.

pro-

III. Caput hoc de inauguratione & Regiæ Coronæ petitione, relinquitur tractandum per dictum Serenissimam Reginam & Illustr. Ducem, ut super eo statuatur, tempore dicti Colloquii, adhibito Consensu & Autoritate Parliamenti hujusce Regni: Quod ideo in eam rem circa tempus dicti Colloquii convocabitur & indicetur: Et semel indictum, non prorogabitur, aut differetur, donec caput hoc finitum sit.

IV. Caput hoc relinquitur tractandum tempore dicti Colloquii.

V. VI. Relinquuntur etiam hæc tractanda tempore dicti Colloquii & Convocationis Parliamenti, ut latius in Capite de Inauguratione, & Regiæ Coronæ petitione scriptum est.

Q 2

VII. Sum.

proportionem & usq; ad valorem summæ prædict. durante vita sua naturali habebit liberos ex præfato Matrimonio natos, vel secus.

VII. Quod dictus Illustr. Dux dabit, constituet, assignabit dictæ Sereniss. Reginae summam quinquaginta mille Coronatorum de Sole, pro Dote. Quam quidem summam assignabit capiendam & percipiendam de & super Ducatu suo *Andegavensi* annuatim, tanta cum securitate & juris provisione, quanta fieri potest, & debet maximè. Ad quam quidem Assignmentem & Donationem melius & efficacius corroborandam confirmandamq;, pro bono & commodo dictæ sereniss. Reginae dictus serenissimus *Gallorum* Rex præfati Illustr. Ducis frater unicus, dabit & decernet Literas, suas patentes. Quæ quidem Lræ. legentur, promulgabuntur, in Acta referentur in omnibus Curiis & locis debitis, & consuetis.

VIII. Quod si præfata Sereniss. Regina præmoreretur relictis Hæredibus ex præfato Matrimonio susceptis & procreatis; idem Illustriss. Dux habebit tutelam, regimen & educationem eorum; retinebitq; Nomen, Titulum & Qualitatem Regis, Patris & Administratoris dictorum Regnorum, pro & nomine dictorum Hæredum, suorum liberorum: idq; quousq; dicti Liberi coronabuntur Rex aut Regina; poteruntq; pro juribus & Consuetudinibus dictorum Regnorum, Terrarum & Dominiorum plenam & liberam eorundem administrationem ipsi obtinere, & in manus capere.

IX. Quodq; nullis relictis. — Matrimonio superstitibus, idem Illustr. Dux gaudebit & fruetur vitâ naturali supradictis sexaginta mille Libris sterlingis, ut honorificentia — prout Regem decet, Regium splendorem & Amplitudinem sustineat alâtq;. Quam quidem rem perficiendam habebit & tenebit sibi assignatos & asscuratos præfatos Ducatus & Terras, Possessionesq; notatas & comprehensas in Articulo sexto.

X. Quod pro adeptione & acquisitione dicti Regni *Anglia* qua — Virtute hujus Matrimonii — cogitat, nec omnino in — discedere de jure suo — ha-

VII. Summa hujusce Dotalicii relinquatur statuenda tempore dicti Colloquii.

VIII. Quæ petenda ab Illustr. Duce, quoad æqua fuerint concedi, non negabitur illi Tutela filii vel filiae suæ, cui ex hoc Matrimonio prognato Regnum *Angliæ* pertinebit; Ac gubernatio Regnorum: eodem modo eisdq; Conditionibus & provisionibus, quibus, statutum est per quasdam Ordinationes magni Parlamenti *Angliæ* in favorem Regis *Hispaniarum*, quando Sereniss. Regina *Maria* putabatur ex eo gravida.

IX. Caput hoc relinquatur tractandum tempore dicti Colloquii, & Convocationis Parlamenti; ut latius in Capite de Inauguratione & Regiæ Coronæ petitione scriptum est.

X. Conceditur.

XI. Con-

— habere potest in R — & aliarum Terrarum — quoad jura, privilegia — actiones attinet.

XI. Quod ad perpetuum robur & — mentum pactorum supra conclusorum aliorumq; quæ concludentur de & super negotio prælati Matrimonii contractus ejusdem legetur, promulgabitur in Acta referetur in omnibus Curiis, tam Regni *Francia*, quam Regni *Anglia*, quibus potest, & fieri assolet, ab eisdem decernetur, confirmabitur, & promulgabitur.

XI. Conceditur.

XII. Quod inter Regem Christianiss. Regna *Anglia* & *Hibernia*, & Liberos procreatos ex dicto Matrimonio, eorumq; posteros, erit perpetua Amicitia, & Confœderatio.

XII. Conceditur.

N U M B. XIX.

The Prayer of Mr. John Fox, after his Good-Friday Sermon, preached at S. Paul's-Cross, about the Year 1578. Concluding his Sermon with these Words, " And now let us pray as we began, making our earnest Invocation to Almighty God for the universal State of Christ's Church, and all other States and Degrees in Order particularly, as Custom and also Duty requireth.

L O R D Jesus Christ, Son of the Living God, who wast crucified for our Sins, and did rise again for our Justification, and ascending up to Heaven reignest now at the Right Hand of the Father, with full Power and Authority ruling and disposing all things, according to thine own gracious and glorious Purpose: Wee sinful Creatures, and yet Servants and Members of thy Church, do prostrate our selves and our Prayers before thy Imperial Majesty, having no other Patron or Advocate to speed our Suits, or to resort unto, but thee alone. Beseeching thy Goodness to be good to thy poor Church Militant here in this wretched Earth; sometime a rich Church, a large Church, an universal Church, spread far and wide through the whole Compass of the Earth; now driven into a narrow Corner of the World: and hath much need of thy gracious Help.

First, the Turk with the Sword, what Lands, what Nations and Countries, *The Turk.* what Empires, Kingdoms and Provinces, with Cities innumerable, hath he won, not from us, but from thee: Where thy Name was wont to be invocated, thy Word preached, thy Sacraments administred; there now remaineth barbarous *Mahomet* with his filthy *Alcoran*. The flourishing Churches in *Asia*, the learned Churches in *Græcia*, the manifold Churches in *Africa*, which were wont to serve thee, now are gone from thee. The Seven Churches of *Asia*, with their Candlesticks, whom thou diddest so well forwarn, are now removed. In all the Churches, where thy diligent Apostle *St. Paul*, thy Apostles *Peter* and *James*, and other Apostles so laboriously travailed, preaching and writing, to plant thy Gospel; are now gone from thy Gospel, in all the Kingdoms of *Syria*, *Palestina*, *Arabia*, *Persia*, in all *Armenia*, and the Empire of *Cappadocia*: Through the whole Compass of *Asia*, with *Egypt* and with *Africa* also, unless among the far *Ethiopians*, some old Steps of Christianity peradventure yet do remain. Either yet

yet in all *Asia* and *Africa*, thy Church hath not one foot of free Land ; all is turned either to Infidelity, or to Captivity, whatsoever pertaineth to thee. And if *Asia* and *Africa* were decayed, the Decay were great, but yet the Defection were not so universal.

Now of *Europe* a great Part is shrunk from thy Church. All *Thracia*, with the Empire of *Constantinople* : All *Gracia*, *Epirus*, *Illyricum* : And now of late all the Kingdom almost of *Hungaria*, with much of *Austria*, with lamentable Slaughter of Christian Blood, is wasted, and all become *Turks*.

Bishop of
Rome.

Onely a little Angle of the *West* Part yet remaineth in some Profession of thy Name. And here, Alack ! cometh another Mischief, as great, or greater than the other. For the *Turk* with the Sword is not so cruel, but the Bishop of *Rome* on the other side is more bitter and fierce against us : Stirring up his Bishops to burn us ; his Confederates to conspire our Destruction ; setting Kings against their Subjects, and Subjects disloyally to rebel against their Princes. And all for thy Name. Such Distinction and Hostility Satan hath sent among us, that *Turks* be not more Enemies to Christians, than Christians to Christians, Papists to Protestants. Yea, Protestants with Protestants do not agree ; but fall out for trifles. So that the poor little Flock of thy Church ; distressed on every Side, hath neither Rest without, nor Peace within : Nor place almost in the World, where to abide ; but may cry now from the Earth, even as thine own Reverence cryed out from thy Cross, *My God, my God, why hast thou forsaken me ?*

England's
Alicion Days.

Among us *Englishmen* here in *England*, after so great Storms of Persecutions and cruel Murthers of so many Martyrs, it hath pleased thee to give us these *Alicion* Days ; which yet we enjoy, and beseech thy merciful Goodness still they may continue. But here also, Alack ! what shall we say, so many Enemies we have, that envy us this Rest and Tranquillity, and do what they can to disturb it. They which be Friends and Lovers of the Bishop of *Rome*, although they eat the Fat of the Land, and have the best Preferments and Offices, and live most at ease and aye nothing, yet are they not therewith content. They grudge, they mutter and murmur, they conspire and take counsil against us. It fretteth them, that we live by them, or with them, and cannot abide that we should draw the bare Breathing of the Air ; when they have all the most Liberty of the Land. And albeit thy singular Goodness hath given them a Queen so calm, so patient, merciful, more like a natural Mother than a Princess, to govern over them ; such as neither they, nor their Auncestors never read of in the Stories of this Land before : Yet all this will not calm them ; their unquiet Spirit is not yet content ; they repine and rebel, and needs would have, with the Frogs of *Egypt*, a *Ciconia*, an *Italian* Stranger, a Bishop of *Rome*, to play *Rex* over them, and care not, if all the World were set on a Fire, so that they with their *Italian* Lordships might reign alone. So fond are we *Englishmen* of strange and foreign Things ; so unnatural to our selves ; so greedy of new-fangle Novelties ; never contented with any Estate long to continue, be it never so good. And furthermore, so cruel one to another ; that we think our selves not quiet, unless it be seasoned with the Blood of others. For that is their hope, that is all their gaping and looking : that is their *Golden-day* of Jubilee, which they thirst for so much ; not to have the Lord to come in the Clouds, but to have our Blood, and to spil our Lives. That, that is it which they would have ; and long since would have had their Wills upon us, had not thy gracious Pity and Mercy raised up to us this our merciful Queen, thy Servant *ELIZABETH*, somewhat to stay their Fury.

Papists.

Prayer for the
Queen and
Counsil.

For whom as we most condignely give thee most hearty Thanks, so likewise we beseech thy Heavenly Majesty, that as thou hast given her unto us, and hast from so manifold Dangers preserved her before she was Queen ; so now in her Royal Estate she may continually be preserved, not only from the Hands, but from all malignant Devices, wrought, attempted or conceived, of Enemies both ghostly and bodily against her. In this her Government be her Governour, we beseech thee ; so shall her Majesty well govern us, if first she be governed by thee. Multiply her Reign with many Days ; and her Years with much Felicity ;

licity; with abundance of Peace, and Life ghostly. That as she hath now doubled the Years of her Sister and Brother; so if it be thy Plesure, she may overgrow in reigning the Reign of her Father*.

And because no Government can long stand without good Counsil: Neither can a Counsil be good, except it be prospered by thee, blefs therefore, we beseech thee, both her Majesty and her Honourable Counsil: that both they rightly understand what is to be done; and she accordingly may accomplish that they do counsil, to the Glory and Furtherance of the Gospel, and public Wealth of this Realm.

* Who reigned 37 Years.

Furthermore, we beseech thee, Lord Jesu, who with the Majesty of thy Glory dost drowne all Nobility, (being the only Son of God, Heir and Lord of all things,) blefs the Nobility of this Realm, and of other Christian Realms. So as they Christianly agreeing together themselves, may submit their Nobility to serve thee: or else let them feel, O Lord, what a frivolous Thing is the Nobility that is without thee. Likewise to all Magistrates, such as be advaunced to Authority, or placed in Office, by what Name or Title soever, give, we beseech thee, a careful Conscience, uprightly to discharge their Duty. That as they be publick Persons to serve the Commonwealth, so they abuse not their Office to their private Gain, nor private Revenge of their own Affections. But that Justice being administred without Bribery, and Equity ballanced without Cruelty or Partiality, things that be amiss may be reformed; Vice abandoned, Truth supported, Innocency relieved, God's Glory maintained, and the Commonwealth truly served.

For the Nobility.

Magistrates.

But especially, to thy Spiritual Ministers, Bishops and Pastors of thy Church, graunt, we beseech thee, O Lord, Prince of all Pastors, that they following the Steps of thee, of thy Apostles and holy Martyrs, may seek those things which be not their own, but only those which be thine: not carefull, how many Benefices, nor what great Bishopricks they have, but how they can guide those they have. Give them such Zele as may devour them, and graunt them such Salt, wherewith the whole People may be seasoned; and which may never be unfavoury. But quickned daily by thy Holy Spirit; whereby thy Flock by them may be preserved.

For Bishops and Pastors of the Church.

In general, give to all thy People, and the whole State of this Realm, such brotherly Unity in the Knowledge of thy Truth, and such Obedience to their Superiors, as may neither provoke the Scourge of God against them, nor the Prince's Sword to be drawn against her Will out of the Scabberd of long Sufferance, where it hath been long hid. Specially, give thy Gospel long Continuance amongst us. And if our Sins have deserved the contrary, graunt us, we beseech thee, with an earnest Repentance of that which is past, to joyn a hearty Purpose of Amendment to come.

For the People.

And forasmuch as the Bishop of Rome is wont on this Good Friday, and every Good Friday, to accurse us, as damned Hereticks; we here curse not him, but pray for him, that he with all his Partakers, either may be turned to a better Truth, or else we pray thee, gracious Lord, that we may never agree with him in Doctrine, and that he may so curse us still, and never blefs us more, as he blefsed us in Queen Maries Time. God of his Mercy keep away that Blessing from us. Finally, insted of the Pope's Blessing, give us thy Blessing, Lord, we beseech thee, and conserve the Peace of thy Church, and Course of thy blessed Gospel.

The Pope's Blessing. Our Prayers for him.

Help them that be needy and afflicted. Comfort them that labour and be heavy laden. And above all things, continue and encrease our Faith. And forasmuch as thy poor little Flock can scarce have any place or rest in this World, come, Lord, we beseech thee with thy Factum est, and make an end: that this World may have no more Time and Place here; and that thy Church may have rest for ever. For these and other Necessaries, requisite to be begged and prayed for, asking in Christ's Name, and as he hath taught us, let us say the Lord's Prayer. Our Father which art, &c.

For the Afflicted.

NUMB. XX.

A Letter to the Queen from some Person of Quality; Upon the Subject of her Mariage, and the Succession moved to her by her Parliament.

Cott. Library,
Titus B. 2.

MO S T Excellent Princess, my most Gracious Sovereign, and good Lady,

I crave of your Majesty, prostrate before your Feet, Pardon for my Boldness in writing unto you at this Time, Whereunto I am brought by the great Confidence I have had given unto me heretofore by your self for my writing unto your Majesty: And partly am enforced by mine own Conscience, burthened with the Charge of my Love and Duty to your Majesty and my Country, and with the Knowledge and Foresight I have, as a Man may have by some Experience; how much the Matter whereof I will write doth import, either to the Content and Quietness of your Majesties Mind, and to the perpetual Tranquility and Peace of this Realm; being perfected in a right Course, or to the contrary, if by private Affections; without any respect to that which may, and is like to follow hereafter, if it be otherwise finished at this Time, than it ought to be by Right and Conscience.

* As was done
it seems in that
Parliament.

† See her Answer in
D. Ew's Four.
p. 75.

I understand, that there hath been a Suit moved unto your Majesty for the *Mariage* of your most noble Person (whom I beseech God long to preserve unto us) and for the *Entail* of the Succession of your Crown, if you leave us without Heirs of your Body. Which Suit made unto your Majesty in general, without Limitation for your Mariage, or for the Succession, like as I suppose no good Man may or can be against the Furtherance of the Suit, (and I my self have heretofore not long ago, written unto your Majesty by your Favour to that Effect) So that if any Person shall do Prejudice unto you, by debating and disputing of Titles in open and great Presence*, he is not much to be commended. For it should not be done in open Presence, I say, without your Majesties former Licence. For so might follow much Inconvenience, which doth not, nor cannot yet appear. It is the greatest Matter that ever I, or any Man alive at this Day can remember, hath been brought in Deliberation in our Days. And therefore every part thereof, as well your Majesties Answer † to the Motion, did require good Consideration (which I heard you did most prudently) as for the further Progress by your Majesty in that part of the Matter, which toucheth Succession must of necessity have a time to be determined; because it is subject to divers Affections and Humours, founded upon private Respects: Some desiring (after your Majesty and the Heirs of your Body) that a Man should succede without any Regard to the Title of a Woman, whatsoever it be, forgetting, (as I have heard that noble Prince of worthy Memory, the King your Father say) that the greatest Anchor-hold of this Crown after King Henry I. took root from the Heir-general *Mawde*, Daughter and Heir to the said Henry. Who was married first to the Emperor, and after his Decease to *Jeffrey Plantagenet* Earl of *Anjou*. Of which Second came Henry II. (None Alien, though he were born out of the Realm) rightful King by Course of Nature, and by Descent of Bloud. Of whom your Majesty is rightfully descended; and unto whom by Course of Nature, Descent of Bloud, and by the Laws of this Land, your Majesty is right and lawful Heir and Successor of this Crown.

And therefore I say under your Majesties Correction, that Right, whether it be in Man or Woman, ought to take Place. For it is well known, since the Conqueror's Time, yea, and before also, that the greatest Troubles, yea, and almost the only Trouble that hath chaunced within this Realm, (until your Grandfather and Grandmother, King Henry VII. and Queen Elizabeth his Wife; the one claiming from the House of *Lancaster*, and the other from the House of *Tork*, were joined in one) hath been for lack of right Dealing in Matter of Succession; and by swarving therein present Civil War hath followed. And if not

not some Time present, yet within three Descents after the Swarving, great Mischief and Inconvenience hath followed unto the Heirs of the Swarvers, and their Partakers, and to many others, both great and small of the other Party that were not guilty.

And in brief, to repeat to your Majesty, first, when King *Stephen* in the Right of his Mother, Sufter to King *Henry I.* took upon him the Crown, by the Help and Power of *Henry* the Bishop of *Winchester*, (one of his Uncles) from his Cousin *Mawde*, Daughter and Heir to King *Henry I.* his Mother's Brother, upon Colour that he was a Man, and *Mawde* a Woman; and her Son *Henry Plantagenet* young, and not able to govern, it is well known what cruel Wars did follow thereupon in the Realm, until such time as the Matter being taken up by Communication, *Henry*, *Mawde's* Son, was restored to the Right of his Inheritance.

K. Stephen and Henry II.

Then after *Henry II.* reigned his Son *Richard I.* who dying without Issue, appointed *Arthur* of *Britain*, Son to *Jeffrey*, his Second Brother to be his Heir. But *John*, the younger Brother of *Richard*, after *Richard's* Death, took upon him the Crown. Whereby great Troubles within this Realm followed then presently; and afterward, both in *John's* own Time (notwithstanding that *Arthur* dyed) and also in his Son's Time, King *Henry III.* that Civil Plague ceased not.

John and Arthur.

In *Richard II.* his Time *Edmund Mortimer*, Earl of *March*, who married the Daughter and Heir of *Lionel*, Duke of *Clarence*, was declared Heir apparent by Parliament. Yet nevertheless, when the said *Richard* was deprived of his Kingdom, *Henry* Earl of *Darby*, Son to *John*, Duke of *Lancaster*, a Second Brother to the said *Lionel*, was by Parliament made King. After whom his Son *Henry V.* reigned. And after him his Son *Henry VI.* In whose Time was mervailous great Civil Wars; great Ruines of great Families, and great Effusion of the Bloud Royal. For it is written, by the Swarving in the Right of Succession after the Death of *Richard II.* until the Time that *Edward IV.* by marriage with the Heir of *Clarence*, had gotten the quiet Possession of the Crown; There was in the mean Season slain Fourscore of the Bloud Royal.

Richard II. Henry IV.

And in *Richard III.* his Time, what Mischief fell by his taking the Crown upon him; and disinheriting his Brother *Edward IV.* his Children, I have heard divers Men tell in my Time, that they both knew it, and felt part of the smart of it. And then came that happy Mariage, as I have said before, whereby the Houses of *Tork* and *Lancaster* were conjoyned. Which happy Conjunction of those two in one, if it should be broken, and brought to any one of the House of *Tork* alone, or of the House of *Lancaster* alone, as long as there is any alive that hath just Title to them both, the Child which is yet unborn may feel the smart of it: Besides those which may suffer in the mean Season.

Edward V. Richard III.

Now last in your Majesties own Days, what Civil Discord was like to have risen by Swarving from the Right Line of Descent; the Lady *Jane Gray* taking upon her the Crown of this Realm, your Majesty did see, if God had not provided otherwise. And some others did feel the smart of it. Whereof some yet remaining, I trust, will learn by the Time past: and other will take Example by them in the like hereafter.

Jane. Mary.

And because there be some that speak of the Entailing of the Crown by your Majesty, alledging Examples of some of your Ancestors: Persuading therefore that there is no Cause, why your Majesty should fear to Name your Successor: Truth it is indeed, that I have heard, that some of your Ancestors did make the Entail, but yet never to any other Person than to their own Children, or to their Brethren or Sisters Children. And so left it to the next right Heir; cutting off all other Taile. Whetheryour Majesty be in the Case of your Ancestor, or no, I doubt not but by you Wisdom you do consider.

The Entail of the Crown.

The Government of the Realm of *France*, in appointing the Crown to the Heir Male only, cutting off the Heirs general, causeth some Men here to like well of the Heir Male here in this Land. But whosoever shall read the Story of *France*, sithence *Philippus Purcher* his Days, shall find after the Decease of his Son without Heirs, that by the Disherison of *Isabel*, *Philippus* his Daughter,

The Heir Male of France.

Mother to *Edward III.* who was indeed, (and so is your Majesty) by Descent from her, rightful Heir to the Crown of *France* ; there was never Realm that hath suffered more Calamity in it, by us, and by our Means, than that Realm hath suffered, ever sithen it swarved from the right Succession, until within these Twenty Years ; the Quarrel nevertheless remaining unto this Day.

* Blotted out.

This Discourse wherein I note a Disherison of some right Heirs, and of Calamities that fell thereupon, is to put your Majesty in remembrance, to use great and deep Deliberation, and to understand truly, where the Right resteth by the Law of this Land. Which is the Rule, whereby all your Subjects must be ordered ; and whereby they hold al that they have ; and wherunto the Princes of this Realm use to promise solemnly at their Coronation, to have a special Regard. If your Majesty knew not already, where the Right resteth by the Law of this Land, your Majesty hath good Means to know, (if it shall please you to use it) by calling to your own self all your Judges, Barons of the *Exchequer*, your Sergeants and Attorneys General, of the Dutchy and of the Wards, and * Solicitors : And in your Majesties own Royal Person, to adjure them by such solempne and earnest Word, as I know your Majesty can use in such an earnest Matter ; not only to declare unto your Majesty, after they have considered thereupon, in Writing subscribed by their Hands, in whom by the Laws of this Land the Right resteth : And also to keep secret unto themselves their Opinions therein ; without disclosing the same unto any Person without your Majesties former Licence ; but to your Majesty your self, as they will answer at their Perills. And then may your Majesty at your Will and Plesure, keep close or discover the same, as Time shall require ; to whom and in such sort, either in open Council, or in other open Assembly, or in this Parliament ; or, if Time will not serve, at another time of Parliament, as your Majesty shall think convenient, after a full and mature Consideration had thereof. And your Majesty may know the Opinions, if it please you, also of other, though they be not of your Council, grave and learned Men in the Laws of this Realm ; for the better conducting thereof, to effect a Pedegree, to be delivered by your Majesty to your said Judges and learned Council, with such Objections as may be alledged against any Person that hath at this Time any maner of Pretence to the Succession.

In this wise your Majesty shall both preserve the Dignity, Prerogative and Majesty of your Estate Royal ; and also satisfy the Desire of your good Subjects : avoiding thereby also all such Partiality as at this Day peradventure leads divers Men to lean to divers, upon divers Respects. And finally, so order the Matter, as your Majesty shall never be disquieted in Mind. And so proceede by your Wisdom with good Advice taken and followed, as the Case shall so require. That neither the State of the Laws of the Realm at this Day (which divers much do fear) neither yet any other Thing, shall not be in any Part or Member altered or changed, contrary to the Government already established.

Exhorts the
Queen to
marry

And if it will please your Majesty to be after a Sort a *Christ* unto us, a Redeemer and a Saviour of us, by mortifying your own Affections for us and for our sakes, take the Mariage, take the Pains to bring forth Princely Children ; then should you not need to fear the *Entail* ; then should your Majesty be quiet ; then should we be happy ; and then might your Majesty with a better Security, and with longer Deliberation, (by understanding of every bodies Pretence, and whatever each one of them could say for themselves) establish the Matter rightfully. But in this Point I speak the less touching Marriage, because I have heretofore by your Majesties Goodness presumed not only to write unto you at large, but also presently to move your Majesty eftsones by word of Mouth therein. And I pray God direct your Heart in these two Points especially ; and in all other your Doings, according to his Will and Plesure.

Thus ceasing to trouble your Majesty any longer, I make my Refuge where I began, to your Majesties Clemency ; trusting, that you will take this my Writing in gracious Part, according to my true Meaning. For I take God to

Record,

Record, I have no manner of Respect in this matter to any manner of Person, but only unto the Right, upon whomsoever it shall fall by the Laws of this Land; for getting of your Knowledge; whereof I have briefly declared mine Opinion, for a Mean to be used by your Majesty, if it shall so please you. And I have summarily set forth before your Eyes the Civil Wars within this Realm, with their Causes, Times and Persons. And this I have done for the discharge of my Conscience towards God, and my Duty towards your Majesty and my Country. And I have done it rather, because I was appointed by your Writ to be at your Parliament with other Noblemen, to give Counsil in great and weighty Matters concerning the publick Weal of this Realm. From whence being enforced by Sicknes to be absent, and having your Majesties Licence, (as my good Lord Robert [Dudley] hath declared unto me on your Majesties Behalf) I have thought it my part to write thus unto your Majesty; and to your Majesty alone: [* And therewithal my poor Opinion, that as soon as the Subsidy shall be granted to your Majesty, and some such other thing brought to pass as your Majesty liketh, it shall not be amiss that your Majesty prorogue the Parliament.] And so trusting, and also beseeching your Majesty most humbly, that it will please you to take this my Writing into your Protection, as a Thing submitted in every Point to your Majesties Judgment and Correction, I pray God preserve your Majesty long, to his Honour, your own Contentation, and the Comfort and Quietnes of us all, and of our Posterity.

* The Words
within these
Crotchets cross-
ed out.

N U M B. XXI.

Cox Bishop of Ely to the Lord Treasurer: Upon the Queen's Leave to resign his Bishopric.

INCREDIBILIS ista tua Humanitas, & Benignitas, quâ veterem tuum amicum, licet jam tandem Membrum invalidum atq; inutile, candidè prosequeris, solidum mihi adfert gaudium. Probè autem intelligere te rationes meas omnes ferè, quomodo tractatus fuerim in Episcopatu meo hisce ferè xxi. annis, tuam Prudentiam non fugit. *Somershamia* aliquid negotii mihi facessivit. Jucundæ fuerunt nonnullis Maneriorum meorum Aucupationes. Nec te latet quanta pecuniæ summa mihi constiterit multiplex & frivola delatio illa ad Regiam Majestatem; cujus tua Prudentia probè conscia est. Alia minutiora prudens prætereo. Tandem injustissima illa querela ex Dni. *Goodrici* Indentura, nihil minus Sentiente, quàm quod *Richardus Bruchinus*, magna Aulicorum turba fultus, conatur invertere, vix dum in Cancellaria finem obtinere potest. Nec unquam obtinebit, nisi ipsa Majestas, sicut olim mandavit, ut in sua Curia Cancellariæ terminaretur, hoc negotium præceperit atq; mandaverit: Ita nunc pro æquitate & Clementiâ suâ, qua tantam litis materiam præbuerit, ut ipsa jubeat istam Indenturam evacuari atq; cancellari. Hoc enim postulat æquitas & bonitas. Atq; hujus rei probè conscius est Regius Cancellarius.

Epist. Epal.
pen. me.

Quod verò Regia Majestas adeo candidè acceperit Literas meas qualescûq; animi pii significationes, illius Majestati me plurimum debere fateor: imò, aliàs, pro innumeris ipsius beneficiis. Maximè vero ingentem illam Benevolentiam, nuper in me exhibitam ingenuè agnosco, quod ætatis, atq; imbecillitatis memor, tanquam pia Matrona, imò, indulgentissima Mater, mei rationem habet, ut ab opere Episcopali, longè quam olim ad id muneris ineptiorem, eximat, alterisq; benignè concedat. Et quoniam facile credo illius animum non esse alienatum ab Episcopo *Nervicensi*; teq; non alienum ab eo animum gerere; equidem, si ita ipsius Majestati æquum esse videatur, non ipsum successorem recusavero.

Quod ad Petitiones meas attinet, eas omnes exaravi, tuq; prudentia examinandas proposui: & per Tabulam per filium meum tue Celsitudini examinandas [misi.] Quicquid autem Regiæ sublimitati approbatum fuerit, mihiq; con-

cessum, si ipsum, quicquid est significare mihi non dedigneris, imprimis curabo, ut consiliorum meorum prudentia in ordinem redigatur, & ipsius Majestatis judicio submittatur. Deus Opt. Max. pietatem tuam utraq; benedictione, hoc est, hujus vitæ & æternæ, beare dignetur, cum toto tuo famulatio. Ex Ædibus meis Dodingtoniensibus, decimo sexto die Decembris, 1579.

Tuus pro suâ tenuitate fidiss. amicus,

RICHARDUS ELIENS.

[N U M B. XXI.]

*A List of Papists imprisoned, Anno 1579. in divers Places in the Realm.
Their Names, Qualities, and Ages.*

In the Tower of London.

xxij.

D Rich. Archbishop of Armagh in Ireland; about 50 Years old.
D. Thomas Methamus, Priest, Licentiate in Divinity; Quadragenarius.

Edward Burnel, Gent. 40.
Richard Webster, Schoolmaster.
William Grene, Layman.
Norwich, } Gent. Gray, } Gent.
Becket, } Gent. Grene, }

In the Custody of the Bishop of Roff.

D. Thomas Watson, Bishop of Lincoln; about 60.

In the King's Bench.

D. John Young, Priest, D. D. 70.
D. Thomas Mirfeld, Priest; 80.
Fra. Trigian, Gent.
William Sherewood, Gent.

In the Custody of the Bishop of Ely.

D. John Fecknam, late Abbot of Westminster; about 60.

Richard Holfon, Gent.

In the Fleet, London.

D. Henry Cole, Priest, D. D. Octogenarius.
D. Robert Cook, Priest; about 50.
D. Windam, L. L. D. 50.
Ambrose Edmund, Nobilis, [i.e. Gent.] about 50.
Erasm. Saunders, Nobilis, [Gent.]
William Iveson, Gent. about 50.
—— Cotton, Gent.

In the White-Lyon, London.

Peter Titchborn.
John Beckensal.
John Ludlow.

In the Gate-House.

D. Rossus, Priest. 60.
John Gifford, Schoolmaster.
John Pinchin, and his Wife.
Richard Sampson, 40.
John Savage, 20.
D. James Shaw, Priest. 60.
D. Thomas Harrison, Priest. 50.
John Hewes, 50.
John Geale, 60.
James.

In the Marshalsea, London

D. Thomas Wood, Priest; about 80.
D. Leonard Bilson, Priest; about 50.
D. Thomas Cook, Monk; about 70.
D. Thomas Bluet, Priest; about 40.
D. Christopher Thomson, Priest.
D. William Allen, Priest; about 70.
Thomas Pound, Gent.
William Philips, Gent. 40.
Peter Carew, Gent. 30 Years old.

In the Counter.

Henry Creed, 60.
Gregory Owinele, Schoolmaster. 40.
Elizabeth Johnson, left by her Husband;
a Gentlewoman, with her Servant
Leonard.

In the Prison of Northampton.

D. Fra. Stopford, Priest. 60.
Thomas Mudd, 50.
D. Ste. Hemsworth, Priest. 60.
John Thrackwray.
William Justice, with his Wife.

At Winton.

D. Thomas Palmer, Priest. 80.
Thomas Travers, 80.
Thomas White, Gent. 33.
Hermann, } Beckinsfall, }
Waia, } Grena, } Widows;
whose Husbands dyed in Prison.

In the Prison at Hull.

John Cumberford, Priest, D. D. 80.
D. Wright, Priest, B. D. 40.
D. Thomas Bedell, Priest. 60.
D. John Almon, Priest. 70.
D. Robert Williamson, Priest. 60.
John Terry, Schoolmaster. 40.
Fra. Parkinson, Layman. 40.
John Fletcher, Layman.
William Tesmond, with seven others.

At Herlam.

Robert Boughwater, 80.

At Hereford.

D. Thomas Feasard, Priest, 60.
D. William Bassett, Priest, 60.
John Grene,
William Smith, } of the Laity.

At Cornwall.

Richard Tremain, Gent. 30.
Thomas Harrison, Schoolmaster. 45.
John Kemp, Gent. 40.
Richard ——— Gent.
John Williams, A. M. 35.
John Philips, 30.
James Humfrey, 30.
Henry Benfeld, Gent. 40.
John Hody, Layman.

At West-Chester.

D. Richard Sutton, Priest. 80.
D. John Cuppage, Priest. 60. With
some others.

N U M B. XXII.

Prowde Parson of Burton upon Dunmore, to the Lord Treasurer.
*Exciting him to speak freely to the Queen in behalf of Religion, (as
professed by some) discountenanced.*

THE Peace of God is felt in a good Conscience. The which I wish unto
your Honour more and more, unto the End and in the End. Amen. Your
bringing up in true Religion; Things published by you to the Comfort of the
Brethren; (that hath bewrayed the Smaching that we have of the Sight of
Sin, and Wrath of God against Sin) hath made me ever to love and reverence
you with my Heart: And sometime when I could pray, to pray and to be
thankful to God for you: Desiring him so to bless and preserve you, that you
might increase in all Godliness for ever; to the most Furtherance of his Glory
and your Comfort in Christ Jesu.

But afterwards the Report was, that ye did openly revolt from your Religion,
and fell to go to idolatrous Sarvys: And so by your dead Doings therein, con-
sented to all the Blood of the Prophets and Martyrs that was shed unrighteously
in Manasse's Days. And now in Josia's Days, ye came not to God's persecuted
Church, that he builded, maintained and defended from time to time, against
the Force of the Wolf and the Lion; which was not corrupted, nor polluted
with Idolatry; * wherein was the Word of God purely preached, the Sacra-
ments godly ministered, and Discipline without Partiality executed: and hearty
Prayer to God was made for God's afflicted Church. By the which I persuade
my self, and for the Suffering of the Just of that Church, that both ye, and
others

MSS. Burgh.

* Meaning it
of the Profes-
sors of the Go-
spel in Exile.

others now in great Authority, and the whole Land beside fared the better. Ye came not I say, I say thither, [*viz. to Frankford, Strasburgh, Zurich, Geneva, &c.*] as others did, that were in your Fault; confessing there your open Falls and sinning in Idolatry; axing Mercy of God for it, and purposing by his Grace, never hereafter to fall into Sin again. And so to have entered into a new League and Covenant with him; purposing fully in your Heart by his Grace, never to do so ill again. But being rid out of Idolatrous Bondage, it is said and reported, ye gave your Consent to the building of God's House or Church; that was not builded in all Points so perfectly, as the other that he himself had builded, without any lawful or godly Magistrate; and left in those Days for an Example, as I suppose, for you to have followed.

Also, it is said, that ye were one of them that at the first maintained that, for the which many good Men lost their Livings: and by little and little the Practice of the *Papists*, as it is feared, hath grown to displace good Justicers, to put down profitable *Exercises* of the Word, as also of Prayer and Fasting, sometime used: Where Tears were shed, not only for their own Sins, but of those murning Souls of *Sion*, for all the Abominations of *Jerusalem*. Which a Heathen King seeing his People given unto, was so far from forbidding of it, that he confirmed it by his Writing and Dede-doing. Which turned the Wrath of God from them: as their Desire was, that here used this Exercise of Prayer and Fasting: foreseeing the Evils now present, and more to be feared to be at Hand. For I fear, they see not their Practice that first set Brother against Brother herein.

Also, it is said, that you from time to time, fearing to exasperate the Prince, and to make her worse in Religion, have spared your Plainness, and have not dealt with her so plainly from time to time, as your Knowledge hath required, both touching God's Chierche, her own Preservation, and the Safetie and Profit of the Commonwealth; to the Increase of God's Gospel to us, and our Posterity for evermore.

For alas! my good Lord, I know small of these Things, for Truthe, if any. But this, I say, the Knowledge of God, and the Benefits of your good Prince, should move you (if you be not) to be bold and courageons in both their Causes; venturing your Life for her; as she doth daily for you. For he that dealeth plainly with her shall find more Favour in the End, than he that flattereth. And when can you do God, your Prince, Country and Posterity, better Service than now, in being courageous in all those good Matters that ye know full well may serve well these Turnes; although it should cost you your Life?

I suppose, if it had been required of him, that, as it is said, cometh in, [the Duke of *Anjou*] that he should be heartily sory for his going to the Idolatrous Mass and Popish Religion: and so to acknowledge, and that openly before the whole Congregation, that he hath done very evil in going to it, and that he now, nor never hereafter purposeth by God's Grace to do so ill again; that rather than he would have done this openly, he would never have come among us: except he be thoroughly perswade in godly Religion: Which is feared, he is not. For the Popish Religion you know, alloweth none to be Christians, except they renounce their Faith openly, and bear a Fagot. Nor the *Jews* Custome in God's Religion alloweth any for a *Jew*, except be thrice circumcised.

And in this methinketh (wishing well to your Goodness) I have committed no great Fault, if any at all; but to let you to understand what is said of you, that I hear; and my Love to the whole Church. And this Rule seems to bear it, *Do as thou wouldest be done by.* And as I have written it, none knowing of it; so you may burn it, none seeing it. And thus God's Grace, I beseech him, to give you in all your great Affairs; and his Mercy embrace you for evermore, Amen. By him that hath great Cause to love and reverence your Honour; because of the great Care you have of God's Church, as for the good you do unto it. *Rychard Promde* Parson of *Bowrtan* upon *Donsmore*, although unworthy of so great Calling, having no greater Learning. 13th of May, 1579.

NUMB.

N U M B. XXIII.

Mr. Hugh Broughton, of Christ's College Cambridge, to the High Chancellor of that University: Complaining of his being wrongfully deprived of his Fellowship, being that founded by King Edward VI. Desiring Justice against Dr. Hawford the Master.

DR. *Hawfordus*, ad huc obstinatè reluctatur Honoris tui Literis, ut me affligat pecuniæ ac temporis dispendio Hoc autem jam controversum est, an licebit soli, vel cum paucioribus, Honorario tuo arbitrio resistere. Peto autem quæsoq; ita eum accipias, ut mihi aliqua ex parte compenset itinerum sumptus: quandoquidem non potest inficiari, quin contra leges me ejecerit, indictâ causâ pulsum: nullo die condicto ad agendum. Quàm verò me insuper cruciaverit; quantum Honoratis viris obstinatione Sententiæ displicuit; quantopere coegerit Academiam plerumq; meis casibus ingemiscere; nihil dico, in medio relinquo; tute judicabis.

*MSS. Academiæ
niv. pen. me.*

Quoniam autem audio eum ad Honorem tuam missurum quempiam Actorem suæ causæ; nec ipse possum interesse; fractus antea laboribus, & nunc valetudinarius; necesse habeo & absentiae veniam summissè petere, & causam denuò aperire: nequa obscuritas aliorum sermonibus afferatur. De Sodalitio igitur *Edovardi* Regis possum idoneis testibus confirmare, atq; adeo *D. Hawfordum* ad fatendum cogere, Sodalitium hoc primo fundamine *Medico* fuisse designatum: qui Collegio percommodus merito visus est: descriptum Librum novarum Legum, qui sic ordinaret: Librum hunc dum gesteretur ad *Ridleium*, tum Visitatorem, infeliciter in itinere cum capsula quadam periisse. Hæc plerâq; *D. Hawfordus* ipse crebrò memoravit. Et quidam *D. Johnsonus*, tum *Christicola*, adhuc *Cantabrigiensis*, vir dignus fide, testabitur. Nullas ex illò leges latas de hac re: consuetudinem autem & voluntatem contubernii licentiosem fuisse constat. Quum enim *D. Margareta* duos non patiaturs esse socios ex eodem Comitatu; hîc *Sandersonus*, *Northumbrius*, *Lewinus*, *Essexius* populares suos alter *Northumbrium*, alter *Essexium*, collegas habuerunt. *Lewinus* etiam ministerium sacrum recusare situs est; quum Dispensationes *D. Margareta* abjudicet. Quod si Toleracionem nuncupabit *D. Hawfordus*, cur non potuit idem mihi dare? Nonnihil autem valere debet sociorum sermonibus hæc usurpata Licentia. In quibus *D. Stillus* nuper Procancellarius coram *D. Hawfordo*, multis audientibus, opinabatur, se nunquam futurum fuisse Theologum, si non *Margaretam* altricem studiorum, sed Regem *Edovardum* habuisset. Hæc dixit Procancellarius, cum illius judicium valere in causâ potuisset.

Omitto multa brevitatis ergò, duobus ut respondeam, quæ forsan objicientur. Alterum est Obscuritas quædam in Donatione Regis *Edovardi*: Alterum, iussurandum datum *D. Margareta*. His duobus sapius videri voluit *D. Hawfordus* triumphare. *Edovardo* Regi tenetur Collegium unum socium sustinere per & juxta ordinem *Fundationis*. Quæ constat dici de *Stipendio*, ut sit non minus alibile atq; opimum, quàm alia *D. Margaritæ*. Id nisi ita esset, quorsum illa consilia & leges de *Medico*? Unde nata contraria consuetudo atq; judicia? Iussurandum verò non dant aliud, quam debent etiam Pensionarii; ut videat Humanitatis tuæ mollitudo nihil hoc contra me facere. Id. Mart.

Tuus Supplex.

HUGO BROUGHTON.

N U M B.

NUMB. XXIV.

The Fellows of Christ's College Cambridge, to the Chancellor of that University: In behalf of Mr. Hugh Broughton, against the Master of the College; who had declared his Fellowship void.

*Epist. Academic.
pen. me.*

QUOD allatum ad nos fuit, quatuor ex nostris sociis unà cum Custode Collegii ad Honorem tuum scripsisse contra D. Broughtoni causam; excitati sumus & nos, ut scriberemus, quid de hac re sentiamus: nequid potior aut probabilior Causa nostro silentio detrimenti caperet. Tres itaq; Literas Honoris tui amicissimè scriptas contemplati probavimus, & obviis ulnis amplexi sumus. Quæ omnes D. Broughtoni causæ patrocinebantur. Secundarum mentio facta est, quæ nonnihil cederent: quas nec vidimus, nec videre cupimus ejusmodi. Namq; ut sit sciens Honos tuus, quantopere illius partibus meritissimè studeamus; Nos ipsi ad D. Mildmaium nonnulli scripsimus, ut Alumnum suum, Graios musarum agros fortiter colentem, cum fundi nostri calamitate non pateretur ex gremio Collegii nostri penitus avelli. Nos iidem Authores, & Consuasores fuimus D. Broughtono Jureconsulto Broughtoni nostri germanissimo fratri, ut Jureconsultus, ex jure frater fratris causam fraternè tueretur. Nostrarum etiam Literarum accitu, Broughtonus noster Dunelmo maturius quam alioquum voluisset cogitabat reditionem Domum: Quæ tamen valetudinis perturbatione fuit præpedita.

Adhæc, cum D. Haufordus autumaret ac pronuntiaret eum Socium non esse; iidem ex animo verè & sincerè acriter restitimus: Tam quod indictâ Causâ id fieri inhumanum & injustum esse rebamur; quàm quod ex jure juxtâ nobiscum socium eum esse justissimis ex causis arbitrati sumus. Nec minus ægrè laturo illius talem amissionem, quàm si ipsi de præsidio & statione sodalitii nostri depelleremur. Et quid opus est plura? Nam & æquitas cum illo facit, uti tuum prudens & syncerum judicium statuit. Et si revivisceret Rex Edouardus, filere Leges potius mallet, quàm utilitas Collegiis, & Dignitas Academiae suprema lex non esset. Quæ cum ita sint, summis petimus ab Honore tuo ut ne desistas eum tueri, quem tutari tam humaniter & consideratè coeperis. *Cantab. Id. Mart. [1579.]*

Tui Honoris Observantissimi,

Joannes Ireton,

Ambrosius Barker,

Christopher Bambriggus,

Roger Acroe,

Brake Babington,

Martyn Kaye,

Thomas Bradocke,

*Thomas Todd, nuperrimè
socius, cum hac maximè
agebantur.*

NUMB. XXV.

The Lord Treasurer to the Earl of Suffex. News at Court, Concerning the French Ambassador, and the Prince of Conde from the King of Navar: Both together in private Conference with the Queen.

*MSS. Cotton
Libr. Titus
B. 2.*

MY very good Lord, with Thanks for your Letter and Messenger: Who on Friday met me coming from Theobalds. I came Yesterday hither about five of the Clock; and repairing towards the Privy Chamber, to have seen her Majesty, I found the Door, at the upper End of the Presence Chamber, shut. And then understood, that the French Ambassador had been a long time with her Majesty, and the Prince of Conde also. Where there were none other

of the Council, but my Lord of *Leicester*, and Mr. Vicechamberlain [*Hatton*:] Mr. Secretay *Walsingham* being sick in his Chamber. And so about Seven of the Clock, the *French* Ambassador being ready to depart towards *London*, came to me, and told me a great Part of their Proceedings, being pleased well with her Majesty for her temperate Dealings: but no way contented with the Prince of *Conde*. In whom he findeth more Disposition to move Troubles in *France*, than to enjoy Peace. And he addeth, that he verily thinketh, that these Troubles in *France*, and the Princes coming hither are provoked from hence. Wherein I know nothing of certainty; but should be fory it should be so in Truth. Nevertheless he augmenteth his Suspensions upon the Sight he hath of the great Favours shewed to the Prince of *Conde* by certain Counsellors here; whom he understandeth have been many times, both on *Friday* and *Saturday* with him at the *Banqueting House*, where he is lodged.

Yesternight late in the Even, her Majesty told me her Dealing with the Ambassador and the Prince. Wherein she commended the Prince's Modesty, in declaring the Cause of his Coming to be, to shew to her Majesty the just Causes that have moved the King of *Navar* to take Armes for his Defence against Marshal *Montmorencie* and *Byron*. Of whose Violences, (as he supposed, without Warrant from the King) he shewed many particular Cases. To which the Ambassador made Defence, by retorting to the King of *Navar*, the Occasion of the Marshal's Actions to have grown from the King of *Navar* first. The Prince also declared the Cause of his coming from *St. John D' Angeli* to have been, to serve the King in the Government of *Pycardy*. Where he sought to obtain the Goodwill and Liking of the Townes in *Pycardy*. Because the King and his Mother also had assented for their Parts, that he should have the Government: Saving, that they found the States of the Country unwilling. Which was, as he understood, but a Suggestion, made by means of the House of *Guise* to them; that *D'aumale* might have the Government from him. And so, he coming into *Pycardy*, found, (as namely, at *Soissons*) the People glad at his access. And yet notwithstanding his Adversaries on the Part of the Duke *D'aumale*, procured contrary Suggestions to be made to the King. And in the End he found certain Numbers of Men of War amassed by the Lige of *Pycardy* to have trapped the Prince. And thereof complaining, and finding no remedy, he was forced to flee towards *Almayne*; leaving the House of *La Fere* guarded. And perceiving that the *French* King was induced by his Adversaries to credit their false Complaints, he came hither to entreat her Majesty, that the *French* King would suspend his Judgments, both against the King of *Navar* and him; and accept them as his dutiful Subjects, as they meant and intended sincerely and plainly, without attempting any Force, otherwise then for their Defence against their Oppressors.

And to this, as I understand, the Ambassador used small Defence. But excused the King, as one that was very loth to come to Termes of War. But he answered, That his Master was so provoked, as he thought it a hard Matter to stay him from Proceeding with such Force as God had given him, to the expending of his Life and Crown.

The Ambassador went to *London*, and the Prince to his Lodging; conducted by my Lord of *Leicester*. And *Wylkes* the Clerk of the Council attendeth upon him. By her Majesty I perceive the just Cause of his coming is for Mony in this sort: that is after this rate: the Charge to be born: *Viz.* a Part by the King of *Navar*, and his Part: another by *Cassimire* and certain Princes Protestants: and a Third is required from her Majesty. What they may prove, I know not. I wish her Majesty may spend some Portion to sollicite for them some Peace, to the Good of the Cause of Religion. But to enter into a War, and therewith to break the Mariage; and so to be left alone, as subject to the Burthen of such a War, I think, no good Counsellor can allow.

It is likely that the Prince shall depart to morrow by Sea to *Flushing*: from whence he came by Sea. And thither by the *Rhine* from *Colen*, without taking Land. But I think he will now at his Return, visit the Prince of *Aurenge*. Thus your Lordship hath all my Knowledge. Her Majesty removeth on

Tuesday. On which Day I mean to be at *Westminster*, if I may. My Lord Grey is making him ready for *Ireland*. From the Court at *Nonsuch* this Sunday the of June, 1580.

Your Lordships most assured,

W. BURGHELY.

NUMB. XXVI.

Thomas Randolph, Esq; late the Queen's Ambassador to Scotland; To the Lord Chancellor: Concerning the Scots King; Daubigny; and Scottish Matters.

Epist. T.
Randolph.
pen. me.

WHERE I am so much bound, I ought not to omit any Token of a grateful Mind; left, of all I be thought ingrateful. Seeing the Duty that I owe is far greater, than wherewith I have to recompence; I will rather compound as a bad Debtor, than become clean Bankrupt, to deceive my whole Creditors. Your Honour therefore shall at this time, for mych that I owe through my long Silence, be now recompenced with a few Lines, to informe your Lordship of the State of *Scotland*, where I have now been a good Space discharging my Commission. Sought by all Means to perswade the King and Council to harken unto Reason; to remember the Queen's Majesty my Sovereigns Benefits unto them; to yield in Reason to her Requests, for the indifferent Tryal of the Earl *Morton*, and removing of Count *Debonie* [*D' Aubigny*] from the King, a Man known to be an utter Enemy to Christ's Religion, and great Disliker of any Amity to stand between these two Countries. To remedy these two Evils, as her Majesty hath taken no small Care, so hath my Travail been in Will to answer unto her Highness Desire, according as I have been instructed from her Majesty; or directed by others that have had Power to command.

I find no good Success of my Travail to either of these purposes. The Earl of *Morton* is very rich: he hath goodly Houses and well furnished. He hath great Lands, and many Friends in his Prosperity. The Doubt of his Power, when he was at Liberty, procured him many Enemies. His great Goodness to give that which he hath, is thought to many, quarel sufficient. I find little hope of his Life the sooner, for that divers of his own most assured Friends and Servants, as he thought, are his Accusers. Some, that he was guilty of the King's Murther: Others, that he was consenting to the Poisoning of the Earl *Arbol*: Some, that of late he intended to have taken the King, and to have killed the Earl of *Argyle*, the Earl *Lenox*, and *Montros*. If this be true, his Fault is greater than can be born with. If he be innocent, yet is the Malice so great, as he cannot escape with his Life. Nay, I cannot my self wish him any Favour, if that be true that is said of him, and confessed by those in whom he had no small Trust. This in time will be tryed: and her Majesty shall be truly informed, what his Doings have been.

How I have dealt from time to time with the King and Council; and what Answer I have received: as also of my hasty Departure out of that Country, that both had Libells set up against me, and Harquebuse shot in at my Chamber Window, I trust your Lordship knoweth, by such Letters as are come to Mr. Secretary *Walsinghams* Hands. I will no further trouble your Lordship, but humbly remembering my Duty, I take my Leave. At *Barwick*.

NUMB.

N U M B. XXVII.

The Bishop of Ely to the Lord Treasurer : Informing him, of Intelligence he had received of 12000 Italians to be sent by the Pope and Spanyard against the Realm.

ET S I multis modis tibi notum sit, & satis cognitum, quid moliatur ille Antichristus Romanus; Interim tamen cum per amicos procul dislitos Antichristi Incendium accendatur Romæ, & in omnem fere Orbem divulgatur; ut nuper accepimus a verè amicis nostris, & Regno & Regina nostra, atq; ejus Proceribus, impensissimè faventibus: Quod Antichristus ille, ut Bulla Alexandrino Cardinale exhiberetur contra Sereniss. Angliæ Reginam, atq; quingenta Exemplaria imprimerentur, quæ in eam Orbis partem emittantur, quæ Catholicissima judicantur; Antichristus & Hispanus in idem consentiunt. Adeo ut duodecim millia Italorum in Militiam Hispanorum brevi conscribantur.

*Epist. Cox
Epist. Elien.
pen. me.*

Hæc quidem ad me jam ex Helvetia transmittuntur: quæ pii Fratres candidè nos admonent. Etsi procul a nobis absint, precibus tamen propè adsunt, &c. Dominus Jesus Christus te nobis diutissimè fervet incolumem. Downamia, 18 Junii, 1580.

Tua Celsitudini ex animo longè carissimus,

RICHARDUS COXUS.

N U M B. XXVIII.

Rodolphus Gualter Minister of Zurich, to Grindal Archbishop of Canterbury : Informing him of many Copies of the Excommunication of Pope Pius V. against the Queen, printed at Rome; to be dispersed: And of the Popes and Spanyards Preparation for invading England.

S. Quemadmodum anno præterito Amplitudini tuæ ex animo gratulabar, Domine & Pater in Christo Reverendissime, quod de tuâ Liberatione seu Restitutione fama apud nos pervenisset; ita postea non absq; magno dolore cognovi me isto nuntio falsum fuisse. Rursus tamen mihi spem bonam fecit nuper suis Literis dignissimus Præsul, Eboracensis Archiepiscopus; quæ ut rata sit toto corde Deum precor, per filium suum dilectum, Jesum Christum.

*MSS. Ecclesiæ
ast. pen. me.*

Scribendi vero occasionem mihi præcipuam præbuerunt in præsentī, quæ per fidos Mercatores Norinbergense ex Româ cognovimus. Nimirum, Alexandrinum Cardinalem Exempla Bullæ Pii V. Papæ, qua hic Serenissimam Angliæ vestræ Reginam excommunicavit, plura quingentis exprimi curavisse: Ut non Romæ modò, sed per omnes Aulas Regum Catholicorum (ut ipsi loquuntur) publicentur. Institutionis hujus Causæ potissimæ hæ adducuntur. Prima, ut hac ratione Legatus Anglicus ab Aulâ Portugalensi excludatur. Altera, ut eadem operâ impediatur Nuptiæ inter Alaxonium Regis Galli fratrem & Reginam Elizabetham. Tertia & præcipua, ut ab ea omnes Reges ac Principes alienentur; nequam illi opem ferant adversus Hispaniæ regem. Qui Classē instructissimam parare fertur, quâ vobis bellum moveat. Additur, conscribi debere in Italia duodecim millia militum qui Classi isti imponantur. Hæc (inquam) Româ scripta sunt, 23. Januarii proximi.

Etsi verò non dubitem Serenissimam Reginam, & Regni Consiliarios habere suos Excubitores, qui illos de omnibus, quæ alibi fiant, admoneant; quia tamen Angliam vestram magno suo merito, semper amavi, & eam nobis unius & ejus-

dem Fidei Confessio arctissimè conjunxit, me hoc ex officio vobis debere putavi, ne cælarem quæ vobis struuntur infidias. Ut si forte nihil hujus ad vos pervenerit aliunde, per me hoc vobis innotesceret.

Moveat me etiam, quod addebatur, *Hispanum* occasionem istam ex eo arripuisse, quod Papistæ vestri in plurimis locis res novas moliantur. Scio quidem Deum esse Regnorum omnium Præsidentem, & Regem regum; Christum item regna ea conservare ac tueri, quæ Ecclesiæ suæ Hospitium tutum præbent: quod jam multis annis Serenissima Regina vestra fideliter fecit. Attamen nobis quoque vigilandum est adversus Antichristum, qui oculos hominis habet, & irrequieto studio occasiones omnes captat, quibus Christi Regnum evertat; aut saltem piis turbas det.

Scripseram de hac re jam ad dignissimos Præsules, *Eboracensem*, & *Eliensem*. Sed quia ille procul a *Londino* habitat; hic vero per ætatem frequenter se domi continet, necessarium putavi ut tuæ etiam Amplitudini ista significarem; & hanc meam pro vobis sollicitudinem, etsi fortassis supervacanea sit, vobis tamen gratam & acceptam fore, non dubito.

[N U M B. XXVIII.]

The Content of a Letter written by one Solomon Aldred (sometime a Hosier in Birching-Lane, London) from Lions or Rhemes; To Robert Downes, Esq; now Prisoner in the Gaole of Norwich.

Epistola Epistolæ.

IN the first Part whereof was conteyned the great Enterterynment, geven to the Writer, his Wyfe and her Woman, by the Pope his Holiness (as he termed him) at his House, where he then lay; within Twelve Miles of *Rome*. Where at their first Coming was a Chamber prepared to them to dyne in; and six Gentlemen, appointed by the Pope himself, to attend upon them at dynner: And how the Pope did send unto them a Reward of every dish of Meat that was upon his own Table: and that when at their Departure, they came to take their Leave of him, he gave unto him and his Wife a Pension of Twelve Pistoletts a Moneth, during their Lives: Willing them, if they thought it too little, to ask more, and they should have it graunted: And dismyssed them with such courteous Words, as there was none of them, that departed without shedding of Tears.

Secondly, The Writer wished Mr. *Downes*, that if he would take the Benefit of a Licence, which he heard he had, to go beyond the Seas, he should now put it in Execution: Advising him, if he mynded so to do, that he should make Means to his Brother's Factor at *London*, to take Order for the Exchange of his Mony, to be delivered him agayne, either at *Depe*, or else where he would within *France*. And admonished him for his better Securitie, to take Shipping at *Rye*, and to Land at *Depe*. And there to chuse, whether he would go to *Rhemes*, or else to *Lyons*: Where he would procure his Brother to meet him, and to brynge him to his House: Where he and his Wife should be very honourably received. But he willed hym in no wise to come by *Paris*, for feare of the Ambassador. And if he would nedes see the City, he bade him then first, to leve his Wyfe at his Brother's House, and to go from thence to *Paris* for three or four Dayes. And at his Return agayne from thence, he would take such Order with his Brother as he should be placed in *France*, where he best lyked.

Thirdly, He signified, that there was a Bulle: Whereof there were printed either iii score or iii score and odd Copies; I do not well remember whether: Which should be delivered to Dr. *Morton*, and to one *Webbe*. But what the Contents of them were, or how to be employed, I do not remember it specified in the Letter.

Fourthly, He said, that there were two *Jesuites*, and other Persons that were to come over, to do the Country good.

Lastly,

Lastly, He certified, that there was at *Rome*, as I take it, a Nobleman, either of *Turkie* or *Furye*, with xx Persons more, Christened, whilest he was there. And this is the whole Content, as far as I can remember, of all the Letter: Which was written, as I hear, in *April* last.

Mychael Hare.

An Account of the abovesaid Letter, given by Roger Martin, Esq; and the Occasion of his bearing it read, and of the burning of it.

OUR Supper prepared by our Keeper, I came owt of my Chamber, and *Ubi Supra.* went into an Entrye, which some termyth a *Gallerie*, having Lyght but on the one Side (where our sayd Keeper was attending upon us) towards the Place where we should Suppe. Where I say, Mr. *Downes* openyng and redying of a Letter in the Wyndow: Which he sayd came from beyond the Seas, from one that he dyd not see this xvi Yeres. Wherein standing by I hearde hym rede, what grete Interteynment and Pension the Sender of the Letter had of the Pope, being then a xii Myles from *Rome*. And also he dyd sygnifie what Enterteynment the sayd Mr. *Downes* shold have, yf he wold come over and take the Benefice of his Lycense: Wishtyng him not to go to *Paris*, onless yt were for 3 or 4 Dayes, for fere of the Imbassador. And so red imperfectly for lack of Lyght: that I could not in some Places understand hym, tyll as I gesse he came to about half of the Letter or somewhat more. Then goyng into the Place where the Cloth was layd, and the Candel brought in by our sayd Keeper, Mr. *Hare* being there, Mr. *Downes* delyvered yt to hym. Who red yt somewhat openly unto the Place, as I thynke, where he namyd, that yf Mr. *Downes* wold come over, as ys abovesayd, he shold be honorablie receyved. Whereat Mr. *Syllyard* and Mr. *Bedyngfeld*, standyng by the Fyre, lawghyd and scoffyd. Then Mr. *Hare* coming to a Place, where a *Bull*, and certeyn Copies were namyd, whether to be prynted, or was prynted, I know not, he red that fastely to hymself, I standyng by; yet here and there I myght heare hym: and dyd hear him name one *Morton*. But whether the Copies shold, or were delyvered to hym, or to any other, or to whom, or what shold be done with them, or what was the Effect of them, I do not remember, that I heard hym rede that: Neyther to my knowlege, was that expresseyd in the Letter.

Then, as I remember, he sayd, certeyn Persons, namyng none; whereof there shold be one or two *Jesuytes*, as I remember, which shold come and do the Countrey good, not namyng the Countrey by Name.

And fynally, then he sygnifyed, that a grett Man, and a xx *Jewes* or *Turkes*, or *Jewes* and *Turkes*, were there chrystenyd.

The Letter I dyd not rede; neyther ever dyd see any of the Persons mencyoned, savyng my Prison Fellows.

Which Letter before Mr. *Hare* had red yt to the full End, Mr. *Downes* seeyng them styll scoffyng at hym for his *Honorable* receyving (my self sayyng to hym, *God send thee Honestie, and let Honour go*) did take yt of Mr. *Hare*, and sodenly threw yt into the Fyre and burnt yt. Which after Mr. *Hare* and I had told hym, that yt was to be detected and disclosyd, he repentyd: Who in my Conscience dyd not rede a Word thereof, after he came into the Chamber. Whereupon he and we beyng sorry, that he had so rashly burnt yt, we callyd to our remembrance every Man, what the Effect of the Letter was. And so did truly and plainly set yt down in Wrytyng, accordyng to every Man's Knowledge. And was not quyett, tyl we had sent notice thereof to my Lord. Which we dyd with all spede; without the Advice, Counsel, or Pryvatie of any other Person; voluntarily, and of our own Minds: Desyrous to shew our selves such Subjects, as we have and do professe our selves to be: that ys to saye, not wylling to conceale any thyng, which may prejudice the State, and be hurtful to thys our natural Countrey. of *England*. Of the which we
agnise

agnise *ELIZABETH* to be our Sovereigne and Lawful Quene ; and we her obedyent Vassals and Subjects: Beseeching Almyghty God to preserve and defend her from al Enemyes, Foreyne or Domestical. *Amen.*

Your dayle Orator.

ROGER MARTYN.

N U M B. XXIX.

A trewe Note of certen Artycles, confessed and allowed by Mr. D. Feckenam, as well in Christmas Holiedays last past, as also at divers other Tymes before that ; by Conference in Lerning before the Reverend Father in God, the Bisshoppe of Elye, and before D. Perne, Dean of Elye, Master Nicholas, Master Stanton, Master Crowe, Mr. Bowler, Chapleines to my Lord of Elye ; and divers others, whose Names be here subscribed.

MSS. Burgh-
lian.

FIRST, That he doth believe in his Conscience, and before God, that the xiiii. Chapter of the First to the *Corinthes*, is as truly to be understood of the Common Service to be good in the Mother Tongue, to be understood of the vulgar People, as of the Preaching, or Prophefying in the Mother Tonge.

Secondly, That he doth find no Fault with any thinge, that is set forth in the Book of Common Service, now used in the Church of *England* : but his Desyre is to have all the rest of the ould Service, that was taken out, to be restored agayne : As the Prayer to the Saints, and for the Dead, and the Seven Sacraments, and external Sacrifice : And then he would most willingly come thereto. He liketh well to have the Sacrament ministred under both kinds to the Laye-People ; so it were done by the Authentie of the Church.

Thirdly, He doth very well allowe of the Interpretation of the Othe for the Quenes Majesty her *Supremacie*, as it is interpreted in her Highness *Injunctions* ; that is, that the Quenes Majesty under God have the Soveraintie and Rule over all manner of Persons, born within these her Realmes, Dominions and Countries, of what Estate, either Ecclesiastical or Temporal soever they be. The which Othe he offereth himself to be at all tymes readie most willinglie to receave, whensoever it shall be demanded of him by Authentie.

Fourthly, He being demaunded, whie he wyl not come to the Service in the Church of *England*, as it is set forth this Day, seing he doth find no fault with it, and doth think it in his Conscience, that it may be lawful to have the Common Prayer in the Mother Tonge: he answered, Because he is not of our Church for lack of *Unitie* ; some being therein *Protestants*, some *Puritanes*, and some of the *Familie of Love*. And for that it is not set forth by the Authoritie of General Councill.

Lastly, Mr. D. *Feckneham* will not conforme himselfe to our Religion, for that he can see nothing to be fought, but by the Spoyle of the Church, and of Bishoppes Houses, and of Colleges Landes : Which he sayth maketh manye to pretend to be *Puritanes*, seking for the Frutes of the Church. Alwayes request-
ing Almighty God to put in her Majesties Mind, and her honorable Councill to make some good Stay therein ; otherwise, he saythe, it will bringe in Ignorance

rance in her Highnesses Clergie, with a Subversion of Christiane Religion; and finally, all Wickedness and Paganisme.

Richard Ely,
Andrew Perne,
Guilhelmus Stanton,
John Fecknam, Priest.

[N U M B. XXIX.]

Radulphus Gualter to Grindal Archbishop of Canterbury: Concerning a Purpose in the Synode at Frankford, of framing a general Confession of all the Protestant Churches; and an Harmony of Confessions.

S— In Germania passim [Diffensiones] dat Concordia Formula, quam Jacobus Andrea Brentii Successor, & Ubiquitatis Apostolus, cum suis Conjuratis, cudit: Et cui tres Electores Principes, Saxo, Palatinus, & Brandenburgensis, cum multis aliis, subscripserunt. Opponunt sese constanter Illustrissimus Princeps Hessorum Guilhelmus, & Anbaldinus. Octobri mense inter trium Electorum Legatos, & Guilhelmum Hessum acerrima Actio fuit Cassellis. Cui Jacobus Andrea etiam & Chelmitius Theologi interfuerunt. Sed virum sese praeuit Hessus; neq; se a Sententia, & semel suscepto Veritatis patrocinio dimoveri passus est. Interea ex Synodi Francofordianae, quae Anno 1577. mense Septembri habita fuit, Decreto, Confessionem Fidei communem scripsit vir doctissimus Hieronym. Zanchus, quam D. Beza & nos [Ecclesiae Helvetiorum] examinare debebamus: ut, postea ab aliarum quoq; gentium Ecclesiis cognosceretur. Quia vero D. Zanchus, dum multa diligentius more Scholastico persequitur; neq; brevitati, neq; perspicuitati studere potuit, quae in Causa hac potissimum requiruntur; & vix fieri potest, ut inter tanto locorum intervallo distitas gentes, absq; longissimi temporis morâ, & crebris conventibus, in unam Confessionem Consensus fiat; dum qui huc usq; obscurius locuti sunt, suas Phrases retinere studebunt, ne sententiam mutasse videantur: Alii verò a recepta & semper usitata perspicuitate discedere neq; volent, neq; poterunt; putavimus consultius esse, ut Confessionum omnium Harmonia conscribatur, adjectis interdum marginalibus Scholiis; quibus quae in nonnullis obscurius dicta videri possunt, illustrentur. Ut ex illâ deinde toti Orbi constet nostrarum Ecclesiarum Consensus.

Epist. MSS.
Ecclesiasticor.
peregrinor. pen.
me.

Laborant in hoc opere conficiendo D. Beza, Daneus & Selvardus. Et fortassis jam illud ad finem deduxissent, nisi D. Beza adversa valetudo obstitisset. Qui ex gravi morbo sub hujus anni initium, decubuit. Sed jam per Gratiam Domini nobis restitutus est. Quod si infelix illa discordis Concordia Formula, Electorum Principum subscriptione munita, prodierit, poterimus nos Harmoniam illam Confessionum plurimorum illi opponere. Quam piis omnibus jucundum cognitu, & ad Veritatis defensionem utilissimum fore speramus.

De his tuam Amplitudinem, Reverendissime in Christo Pater, certiolem facere libuit. Quam precor, ut hac mea benigno vultu excipiat. Deus Opt. Max. hostium suorum Consilia ubiq; gentium dissipet, Ecclesias fervet, & te quoq; dignissime Praesul. fervet ad nominis sui gloriam, Amen. Tiguri 8. Martii; Anno nati in carnem aeterni Filii Dei, 1580.

Cum nihil novi apud nos his Nundinis prodierit praeter Psalmos, quos quidam pius & doctus Frater Phalucio Carmine non infeliciter reddidit, eos Literis istis conjungere libuit; quod lectu non indignos neq; ingratos putarem.

Reverendissimo in Christo Patri & Domino, D. Edmundo Gryndallo, Archiepiscopo Cantuariensi dignissimo,
Domino suo summe observando.

Tua Amplitudine observantissimus,

RODOLPHUS GUALTHERUS.

N U M B.

NUMB. XXX.

*The Apology of Mr. Robert Horn, (afterward Bishop of Winchester)
Giving the Reasons of his Flight abroad in the Beginning of the
Reign of Queen Mary. Set before his Translation of two Sermons
of Mr. Calvin.*

GRACE, Peace and Mercy from God, the Father of our Lord *Jesus* Christ. After that God had stricken our Head Shepherd under Christ, that worthy King and Confessor, *EDWARD VI.* (good Christian Brethren) which he threatned, by his faithful Servants long before, if we would not turn from our Sins and Wickedness; I perceived it could not be avoided, (God so disposing the Matter for our Unthankfulness) but that the Kingdom of God, at least for a Time, must be taken from us, and the Christian Flock dispersed. The which Thing began to appear to me more plainly, when I saw God's Book containing the Word of Life, taken forth of the Churches in the Bishopric of *Durham*; and a foul sort of Idols, called *Laymens Books*, brought in therefore: When the *Common Prayer*, commanded by Authority, set forth after *St. Paul's* Rule, to the edifying of Christ's Congregation, in the Vulgar Tongue, was against God's Law, and also against the Law of the Realm, banished: and in the Place thereof, a kind of Prayer used far dissonant from God's Law, and the Example of the Primitive Church, in a strange Tongue, farced full of Superstition, Idolatry and false Fables; having nothing tolerable in it, saving, that the People could not understand it. And therefore were less harmed thereby. Although I suppose the Popish Prelates keep it in a strange Tongue, lest that if the common Sort of Men should hear it in their own Tongue, they should perceive it to be vain, false, lying Fables. And therefore credit their Doings much worse in all other things.

But especially when I saw the Lord's Table, whereon was ministred the holy Supper of the Lord, according to his own Institution and Ordinance, was caried away; the Communion abhorred as Heresy. And for these, *Baal's* Altars reared up, and his Priests, and Monkish Hypocrites returned to their abominable, blasphemous and idolatrous Mass, as Dogs to their Vomit.

Wherefore I began to record with my self, and call to my Remembrance, (not without earnest calling on God's Name for the Assistance of his Spirit) mine own State and Condition: and to examine more deeply, both the Doctrine which I had taught, whereof I perceived, that of Necessity I must render an Account, and that within short time; and also of my Duty of Allegiance unto the Queen's Highness. Wherein I found my self so clear and blameless, that if the Devil himself, and all mine Enemies should do their worst, they could not have accused me justly; neither of Word nor Deed, perpetrated against her Grace. And as concerning the Doctrine which I had taught, the more diligently I did examine it by the Holy Scriptures and the Testimony of the antient Fathers, the more sincere and pure it appeared: I was the more earnestly persuaded and settled in the Truth thereof. My Conscience did more plainly lay to my Charge, that I could not revoke, say against, or dissemble it, without blasphemous Contempt of God, and most horrible Denial of his Son *Jesus* Christ. So that I found no fault in my self, as touching my Preaching, but that as an unprofitable Servant, I did not so much as I ought to have don; although I had done much more than some thought I should have Thanks for.

But whatsoever Men thought or spake, as touching thankful Reward for my Labour, I persuaded my self, that I should have all things weighed after Equity. And therefore considering both mine own Integrity, that I had offended no Law of the Realm, and lived like an obedient Subject: And also that the same Men bare the chief Rule under the Queen's Highness, and should be my Judges as did know, that the Sword was delivered them, for Defence of the good and obedi-

obedient Subjects ; so soon as I heard tell that I was exempted the Queen's Highnes Pardon, I took my Journey towards *London*, with so much convenient Speed as I might. Where I found all things far otherwise than I would have believed, if I had not been put in Experience thereof my self. For I found in that Place of Equity, Prejudice ; for Law, Lust ; for Reason, Will ; and such as should have given Sentence, according as Matter had been objected, and justly proved, played both the Part of the Accuser, and the Witness, and also of the Judge : and gave this Sentence immediately, that I should either understand that I had done, or else ——— What that *Or else* meant, I knew well enough. For I had the Exposition thereof by his own Holy Ghost, [meaning Bishop *Gardiner*] then my good Lord Chancellor : Who was always sure at a Need. Perceiving [viz. Bishop *Tonstal*] that I stood to this, that I had offended no Law, to help at a pinch, objected, yea, three, or four time for failing, a Matter no less malicious than false. But because nothing would be left out that should help forward the Matter, this good old Father of *Durham* (who had played three parts [i. e. under King *Henry VIII.* King *Edward VI.* and now under Queen *Mary*] chargeth me with a Matter, not only malicious and false, but so foolish, that I had much to do to refrain my self from Laughter ; I could not choose but smile.

At the last my Lord Chancellor, after certain Talk had unto me, and mine Answers made, concluded, that it was not only Preaching, wherewith I should be charged, the which he perceived I sufficiently defended by the King's Laws, (indeed I had asked Counsil of them that were learned in the Laws of the Realm) but also Matters touching the Queens Highness, which were the same wherewith he and the Bishop of *Durham* had charged me before ; as I learned by three or four of the Bishops own Servants : who had made no false Report of their Master before, of my Matters ; but as they wrote home to *Duresme* to their Companions, what things I should be charged withal ; and what should be my Judgment : so afterwards I found it true.

And therefore upon the *Monday* at Afternoon, which was the 30th of *October*, after it was told me by a Friend of mine dwelling in *London*, who was familiar in that Bishop's House, and at that time frequented it, the more to hear somewhat as touching me, that he had learned, and was credibly informed, both that all my Goods at *Durham* were seized on, in the Queen's Graces Name ; that I my self should on the Morrow be committed to the *Tower* : both because I had contemned the Queen's Highness Letters ; and also for that I was a *Scot*. I say, after I heard these Things, considering, how many godly, learned Preachers were imprisoned, and commanded to their Houses, for *Religion* without all doubt, and yet another Pretence made : Perceiving, that abiding could not profit my self, nor yet the Congregation, and my Departure might do both, I committed my self to the guiding of the Lord, and went my Ways ; not making any Man privy to my departing.

Mervail not, good Brethren, though after that I was entred into my Journey, I were troubled with sundry Cares ; but chiefly with this, lest that I should now be apprehended by mine Enemies : and so give them (that they would have been glad of) some honest Colour, wherefore they might have seemed justly to have wrought on me their Will. For that they were not ashamed to invent false and feigned Accusations ; how would they have rejoyced, yea, triumphed over me, when they might have laid to my Charge, flying the Queen's Realms ; and that not only without her Graces Licence ; but being convented before her Highness Honourable Council, and commaunded to attend till they espyed a time for me. You may be assured a Lawyer's Wit, wanting neither Cunning, nor yet good Will, and having full Authority to say and do what he list, could easily have amplified this Crime ; and have formed of a small Gnat a mighty Elephant.

But after that the Lord had delivered me, at the least at that Time, out of the Mouth of the Lion : and saved me out of the Hand of all mine Enemies which hated me, I began to study with my self, and more diligently to consider, to what end God had wrought thus my Deliverance. Which was not

that I should now live as one that had no regard of God's Glory, nor of mine own Duty. But that, as I was appointed to be a Workman in his Vinyard, and a Watchman over the House of *Israel*, so I should now most earnestly hunt those wild Swine that destroy the Lord's Vinyard: Gather together (so much as in me lieth) the Lord's Sheep that now are dispersed throughout Mountains, Hills and Groves: and to give them warning of the fearful Sword that hangeth over their Heads. Which thing I shall not cease to do by the Aid of God's most Holy Spirit.

But forasmuch as I knew right well, the proud Papists, whose Mouths are full of Bitterness and cursed Speech, will not cease, yea, out of their Pulpits, with boasting and glorious Words to carp and slander me, for my sudden Departure, as though thereby they had vanquished and overcome God's Truth, which I had set forth; and my Kinsfolks and Friends will much lament my State; taking this to be Unkindness, that I should not make them privy of my Purpose; thinking that they should have turned my Mind: And also (which moveth me most of all) the weak Flock of Christ, which I had fed with the true Doctrine of the Gospel, may by the subtil Persuasions of the crafty Hypocrites be brought in doubt of the Verity thereof; as though I my self should have forsaken it; and thereby be offended, and brought from God: I say, for these Causes I thought best to answer the malicious Hypocrites; whose Mouths although I could not stop, yet at the least they should not hereafter say, but that they were warned; if that they would not cease to speak that they ought not, they should hear that they would not. And hereby satisfy my Kinsfolks and Friends, who I know of Friendship and Loving-kindness, look upon my Matter with a wrong Eye. And also to admonish the weak Christian Brethren, both to beware of the Leaven of the dissembling Hypocrites: who although they be clothed in Lamb-skins, yet by their Fruits they may know them to be ravening Wolves. And also to confirm themselves in that Doctrine which I have preached unto them: Which also they have received; and not to be easily carried away into any other contrary, although an Angel should come from Heaven, and preach it to them, &c.

But this I know they will charge me withal, and many others; that herein I shewed my self a carnal Preacher; for that I did not live a sole Life, without Mariage, as they do. If they live chaste without Mariage, let them give God Thanks therefore. I do not envy in them that Gift of God. But surely God gave not me that Gift, that I could live a virginal, chaste Life, but after the manner of Hypocrites. And therefore did enter into that holy Estate of Matrimony; (which is *Honourable among all Men*) to the End I might serve God, in pure Chastity of Matrimony, &c. I will not now enter in the Dispute of this Matter. I may be so occasioned, that I shall speak of it another Time. But I will herein purge my self of this Crime, whereof I and my Fellow Preachers are accused, as carnal, because we are married. And I will purge my self after the Order of the Canon Law, as I saw it put in practice once in *Cambridge*, for the Purgation of a holy and learned Virgin, if all unmarried Priests be Virgins. The Order was, That being accused of Whoredome, four or five as honest as himself, and of no lower Degree in that University, must (after he himself have taken an Oath, that he is no Whoremonger) swear that they think his Oath to be true. Which done the Matter standeth clear; and he may justly take an Occasion of Slander against them that accuse him. Nor do I affirm before my Judge, *Jesus Christ*, and the whole Church, that I have not sinned, because I took a Wife. And therefore again falsely accused, as a carnal and fleshly Man for so doing. And for my Purgation herein, and to prove my Saying to be true indeed, and also to approve my Doing herein, I take to Witness the Law of God, the Law of Nature, and the Civil Laws, till Three Hundred Years after Christ's Ascension; the Example of Christ's Apostles, St. *Paul's* Counsil to the *Corinthians*; and in many other Places; the Council of *Nice*, and all the Fathers of the Church to the Second *Carthage* Council; which was 420 Years after Christ's Ascension.

Horn a married Man.
Censured by some.

The Tryal of a Virgin Priest once in Cambridge.

After-

Afterwards speaking of King Edward's Reign, and the Preachers then, thus he *Preachers in K. Edward's Days no Flatterers.*
wrot. The Rulers themselves took us so much contrary to Flatterers, and Men-pleasers, that they did much blame us of too bold and plain rebuking their Sins. Infomuch, that they would at the last hear no more Sermons. Which was a manifest Token that God's Plague was at Hand: as indeed it shortly followed upon them, and the whole Realm. And for the Lordly loitering Prelats, with all their Sentinel of dumb Dogs, I trust they will bear us witness, we flattered them no deal, &c.

And then in Excuse of the Flight of Professors in those Times. But is it any *Flight of the Protestants justified.*
mervail that we run away from the cruel Claws of these wild Beasts, in whose Hands there is no Mercy? We fled not, because we did suspect our Doctrine; but because we knew well their Cruelty. We went not away, because we would not abide by our Doctrine, and prove it true; but for that Truth could not be heard with indifferent Judgment. I pray you make this Practice, and look, if the like were found in any History. They cast the chiefest Learned Men in Prison, or commanded them to keep their Houses, or not to come abroad; or banished them the Realm: As P. Martyr, John a Lasco, with others. And when they be sure of them, that they shall not meddle, (for they were not able to abide their Learning) then they blind the Eyes of the People: They pretend a Disputation; and call the Matter into question, when there is no Man to answer them, as they think: And also when they be already determined, let the Truth appear never so plain to the contrary, what they will decree.

Then cryeth a stout Champion at Paul's Cross boldly, Where be our new *A stout Champion at Paul's Cross.*
Preachers now? Why do they not now come forth, and dispute? Think you this lusty Roisterkin doth not know full well, that they be fast enough? They may not come to answer him. Yet by those whom God hath delivered out of their Hands, although they be nothing to be compared in Learning with them they have locked fast up, it shall plainly appear to all indifferent Men, that their Doctrine is true, and may easily be maintained by the Scripture and Testimony of the antient Fathers of Christ's Church: And that the contrary cannot be defended, neither by God's Word, the antient Church, nor by no honest way. And therefore they are drove, and with shame enough, to bolster and keep it up with Fire and Sword; with *Thus will we, and thus it shall be.* And because they would seem in the Face of the World to do it by Learning, and the Consent of most part of Learned Men of the Realm; they gather a sort of blind Priests together into the Convocation House; whose Living hangeth, as they called it, of making Christ's Body; and of pretended Chastity: being for the most Part unlearned Asses, and filthy Whoremongers. And these with a shout, Yea, yea, yea, or Nay, nay, nay, must determine these Matters. *Convocation House.*

Another Practice, (which in very deed was that moved me to save my self from them, by fleeing out of the Realm) they have not lately invented, but derived from their Forefathers, the Jewish Pharisees, and yet put not in ure of many Years: And that is, they will not leave alive one learned Man in the Realm; which is not of their own Sect. No, nor yet ere they have done, one Nobleman, that now liveth. Although they will not pretend Religion to be the Cause; but invent some other weighty Matter. I must needs here give the Noblemen warning of that I heard, because I love them, and am sorry to hear of Strangers this Dishonour of them; that they are not able to rule themselves; and therefore must desire a Pole-shorn Bishop to govern them, and the whole Realm. *Not a learned Man to be left alive. Nor Nobleman.*

At my last being at London, waiting, at the Parliament House, on my Lords of the Council, as I was commanded, I met with a familiar Acquaintance of mine; although not of my Opinion in Religion; but one that for Matters of Religion doth favour the Popish Bishops: and is both familiar with the best of them, and also taken to be a wise Man, and of great Foresight, as he is indeed. He asked me of my State, saying thus unto me, Did not I tell you, that your Religion would not continue? And so would have persuaded me to give Place, and revoke my Opinion. Wherein when he saw he prevailed not, he said friendly, He was sorry for me, and wished that he were of Power to do me

Purpose to set
up the Clergy
above the La-
ity.

Pleasure. To whom I said, It was sufficient for me, that he would continue his familiar Friendship with me. And thereupon I charged him, as I was often wont, of Friendship to tell me, what he thought of our Bishop-like Proceedings. Whereto he answered, As to Matters of Religion, very well. But in other Matters, nothing so. For, saith he, I have entred Talk with some, that be most nigh of their Counsil; and I perceive this by all their Proceedings and Purposes, that they are fully bent to set up the Power of the Clergy, as high as ever they were above the Laity. And I have good reason that moves me also to think this to be true. Whereunto I said, that can never be brought to pass. For although the Noblemen do favour their Religion; yet they will never suffer them to climbe so high again. Tush, said he, They shall first of all help them to bring to pass at this Parliament that they would. And then they will have their Heads off one after another. What, said I, They will never so do: for the Nobility favoureth them. Yea, said he, And they favour some of them again. But they love none of them so well, but they love themselves better. They see that the whole Youth of the Realm, and especially of the Nobles and the Worshipful, are affected with this Heresy and *New Learning*: and they shall hereafter undoe again all that they now do: and then the latter End shall be worse than the Beginning. And therefore will they chop off the Heads of the Fathers. And thereby both their Children are disinherited, and shall be hable to do no harm. And also they may in their place make Noblemen of their own Kindred and Friends.

Bishop of
Durham.
Horn's fatal
Enemy.

Falsely ac-
cused by

Winchester
and Durham.

Clears it to
himself.

The Church of
Durham.

What, said I, It were too much Cruelty. Whereunto he saith, Yea, yea, they think it is better, an Inconvenience than a Mischief. God deliver the noble Bloud of *England* out of the Danger of these dissembling Wolves. And let the Noblemen consider, how many of their own Friends, and most dear Darlings, with whom they were joynd in Confederacy for the Bishop of *Rome*, wretched *Winchester* and devilish dreaming *Duresm*, have brought to Confusion. And they shall have sufficient Warning, how they may trust these bloody Butchers. If *Dr. Ridley* were alive, the Bishop of *Durham*'s Chaplain, and one *Hand*, he would vouch it to his Face, as he did the last time he ever did speak to him: That he careth not whose Bloud he shed, to bring his Purpose about. What would this unsatiable bloudsucking Hypocrite have cared, to have wrought my Destruction, whom he took to be an Enemy to his devilish Devices? He invented all the Ways he could to bring me to revoke the Truth. He caused two Noblemen to charge me with preaching, as he termed it, *Heresy*. He himself accused me that I had infected the whole Dioces with *New Learning*. But when that would not serve, because I had done nothing but that was confirmed by the Laws of the Realm, he was not ashamed to lay to my Charge, that I was not an *Englishman* born: That I had exercised his Office in his Bishoprick: That I had brought a Wife of mine own into that Church, wherein never Woman came before. And then the Lord Chancellor chargeth me with Contempt of the Queens Highness, as though I should have received three Letters of Commandment to repair, and make mine Appearance before the Council; and would appear for none of them. If both these Butchers had been so well known to King *Henry VIII.* for rank Traitors to the Crown of *England*, as they were indeed: which now they shew plainly,

(As I am well known to be a mere natural *Englishman*;) they should never have brought that noble Realm now in danger to be overrun and conquered by Strangers. The which thing Men that be half blind may plainly see they go about. I never meddled with his Office. I was in danger of much Displeasure, as the Honourable Council did well know, because I would not take upon me his Office. And herein he uttereth his malicious Hypocrisy, and what an unshamefaced Baud he hath been, is and will be to the Monks of *Durham*, when he saith, there never came Woman within that House, before my Wife came there. For he knoweth right well that the Church of *Durham* was replenished with married Priests. For Bishop *William* by the Help of *Lanfrank*, Archbishop of *Canterbury*, did obtain Licence from Pope *Hildebrand*, to banish the married Priests, and to bring Monks from *Warmouth* and *Farrow*, [the former Place in *Northumberland*,

Northumberland, the latter in Durham.] And also it is not unknown to him, nor to his Chancellor, nor to any one of his Officers, that every Monk of them all for the most Part hath a Concubine in the Town: who hath come, and doth come to their Church and Chamber, and no fault found. And the honest Men of the Town, and also of the Country, are offended therewith; but dare say nothing, for fear of the great Baud, their Patron. Yea, the Bishop and his Monks know well enough, that I did know too much of their juggling. And therefore it is time to rid me out of the way.

The Monks there had their Concubines in the Town.

But when *Winchesser* came in also with his false Accusation, (for I never received one Letter, nor Token of Commandment from her Highness, nor from her Honorable Council; but a Letter the Post delivered me by the Way as I was coming to *London*;) and laid it earnestly to my Charge, as though I had been a stubborn Rebell; I perceived they would serve me, as they had done others; I mean, to punish me for Religion, and pretend Treason; and suborned 2 or 3 false Witnesses, (and they have plenty in store) to affirm that I had made some Offence to the Queen's Highness, &c. Wherefore I thought it best to deliver my self out of their Hands, by forsaking my native Country; seeing there was neither Equity, nor just Judgment to be looked for; although my Doctrine was never so pure, my Behaviour never so upright; and I never so able to answer with Truth to that was objected.

False Witnesses ready to accuse him of Treason.

And therefore my Friends and Kinsfolks have no Cause to be sorry for me. For though I have lost a great Living, all my Goods I have, not one Farthing left me; am banished my native Country; shall use no more the familiar Company of my Friends. What have I lost? Nothing: But shall be a great Gainer. For if to save these Things, a Man loose his own Soul, what hath he won? And if the Departure from these have everlasting Life to reward, what damage is there? Our Saviour Christ, whose Promise is much more sure and precious than the uncertain and flattering Glory of the World, hath made faithful Promise, that *whosoever forsaketh House, Brethren, Sisters, Father, Mother, Wife, Children, for his Names sake, the same shall receive an hundred fold, and shall inherit everlasting Life.* As for Living, he that feedeth the Sparrows, will not see me unprovided for. *Godliness is great Riches, when a Man is content with that he hath.* When we have Food and Rayment, let us be therewith content. For this is a plain Case, We brought nothing into this World, nor we can cary nothing away. We have here no Dwelling Place, but we seek a City to come, the Heavenly *Jerusalem*; where our Saviour *Jesus Christ* is. For whose sake I count all things but Loss, and do judge them but dung, that I may win him.

His Christian Deportment under his Loss of all.

And then as to his own Translation of Calvin's Two Sermons, he shewed: That he did it for the sake of his Friends that were left in the midst of so much Idolatry at home; that they might learn to bear Christ's Cross on their backs; and to follow him strongly, he translated for them Two Sermons of that great, learned, and godly Man, *John Calvin*, made for the Purpose. These I have done travelling; having no Place certain, where I will remain. But I trust shortly to be, where I will stick down the Stake; till God call me home again.

And forasmuch as the Bishop of *Durham* did openly to my Face call the Doctrine which I taught, as touching the Popish Mass, *Heresy*. I shall, by God's Grace, declare and prove by the Testimony of Scripture, and the antient Fathers of Christ's Church, that the Popish Mass is the greatest Heresy, Blasphemy and Idolatry, that ever was in the Church. Which shall be the next Thing, that you shall look for from me, by God's Grace.

What he intended to write next in his Exile.

N U M B.

NUMB. XXXI.

The Answer of Elmer Bishop of London, to divers Objections made to him; for Felling and Sale of the Woods, belonging to the See.

Paper Office.

Objection. TO Kendal and Wray, 300 Timber Trees.

Answer. A Piece of Wood stocked by Edmund, Bishop of London. And a few Trees left in it, in the Time of Edwin Bishop of London. The same Trees were cut down by the Middle, in the Name of Lopping: which for the most part grew Seare, and withered. Which the said Bishop confesseth to have sold. For else they would have withered all. And not thirty Timber Trees among them.

Object. To Parkinson; for one Hundred Trees of Timber. *Answer.* I do confess the Sale of so many in two Years: but all such as were withered in the Tops, and Seare. The most part of those that remain; which if they be not felled, will shortly decay. The Choise of these my Predecessors sold for 4 s. a Tree.

Object. To Mr. Cholmely an Hundred Timber Trees. *Answer.* To him, being my Steward, I think I sold eight, or thereabout.

Object. To Tarry and Kimberly, twenty Timber Trees. *Answer.* This Article is untrue.

Object. To the repairing of an House in Harnesey, bought by my Lord, 40 Trees. *Answer.* I bought no House in Harnesey; but a Lease of a Copy-hold: where I have bestowed eight Trees, being the Lands of the See; and the Trees seare.

Object. To two Brewers of London 30 Acres: 4 l. the Acre. *Answer.* In two Years I sold Coppice Wood 21 Acres. Which I might lawfully do, saving the Spring.

Object. To the Dutcheys of Suffolk 6 or 8 Acres. *Answer.* Onely I sold to her of Coppice Wood, two Acres.

Object. To Kimberley 6 or 8 Acres. *Answer.* Onely one Acre. The Springe whereof being my Woodward, he destroyed. Whereof I have him in Suite.

Object. Lopt and Topt a great Number of Trees. *Answer.* Lopt and Topt for the Poor certain Trees.

Object. Wood and Timber sold since Michaelmas, in Finchley and Sowe Wood, the great Park and little Park, for the Sum of 400 l. *Answer.* It is utterly untrue.

Object. To Mr. Clark and Peacock Sixscore Acres of Wood, at 4 l. the Acre. To every Acre two Timber Trees. *Answer.* I confess so much sold by my Lord Dyers Arbitrement; and the Consent of the Tenants; sold before by Edmund Bishop of London: allowing two Pollards to every Acre. Which were no Timber Trees, nor never so taken.

Object. To Barret and Kimberley Sixscore Acres. Two Timber Trees to every Acre. *Answer.* Barret I know not; but I confess I sold these three Years, Annis 1577, 1578, 1579. of Coppice Woods Sixscore Acres by his said Arbitrement; with two lopt and doated Trees to every Acre, *ut supra*. Which I will justify to be an increase of Wood. For when I have, and shall have 300 l. at the next Sale, the Spring being kept, there are that will give 500 l.

Object. To Lynford 7 Acres and 60 Timber Trees. *Answer.* I confess 5 Acres, and no Timber Trees. The 60 Trees I confess: but not 10 s. a Tree.

Object. To Kimberley 9 Acres. *Answer.* I deny this Article. But being but Copt Wood, I might lawfully have done it.

Object. To Lynford and Paxton 200 Trees. *Answer.* I confess so many, but Pollards, and not Timber Trees. For the best of them will not be sawed to Boards. And if with great Labour they be sawed, some for Timber; yet in the Sawing they fall insunder. So that they are compelled to pin them together.

Object.

Object. The Sales in the whole amount to 1000 l. *Answer.* I think all the Sales in three Years come to 600 l. First, Note, that in these three Years I have and must pay to her Majesty 1800 l. besides my House-keeping. In which I have Threescore Persons, young and old. I have bought my Fewel at *Fulham* wholly. At *London* and *Harnesey* Coals, sparing Wood. Which comes to Sixscore Pounds yearly. In the whole, in Fewel Eightscore Pounds. The burning of my House-Charges, 200 Marks. And I am able to prove, that where 400 Acres of Wood be destroyed by my late Predecessor, and three Acres in my Time are, but within these dozen Years, the See shall be better yearly by an 100 l.

N U M B. XXXII.

A Form of Government by Rural Deans, or Superintendents; Exhibited by the Chancellor of Norwich, from the Bishop.

THE Strength of God's Enemies being grown so universal; and their spreading so dangerous to the State; and licentious Looseness of Life through Corruption of Ecclesiastical Officers so untamed; that it is time, that Ecclesiastical Government be put in due and severe Execution, without Affection and Corruption, according to the wholesome Laws, provided and established in that behalf.

And for that the Bishop is counted in the Law the Pastor of the whole Diocess, in consideration thereof that antient Father cryeth out; *Væ! mihi: non essem de numero Damnatorum, si non essem de numero Prælatorum.* And therefore bound to have a special Knowledge of every particular Man of his Diocess, as near as possibly he may. And he must devise and practise the most certain and ready way, to set before his Eyes, as it were in one view, the true Estate and Platform, and every several Part thereof.

To which End, since it appears by antient Records in the Bishop's Office, for these three Hundred Years, that certain choise, picked Men were appointed and authorized in every several Deanry, called in Law *Decani rurales*; and in the Bishop's Canons, *Superintendentes*: that is, some Preachers, Resident in the Deanry, orderly, grave, learned, discrete, and zealous: it is necessary to renew and revive that antient, commendable Practice.

Whereby the Commissaries and Officials, to the great Ease of the Country, and avoiding excessive Charges, may be enjoined to keep their Circuits; and once a Year, or twice at the most; whereto Law restraineth them.

In whose Visitation, what felling of the Peoples Sins, without any Regard or Consideration of Duty at all; what unfiling of Verdicts for Mony; what manifold Corruptions and Briberies are used by Abuse of Registers; all the whole Country, with Detestation, seeth. And thereupon most Men by the Abuse, do utterly contemne all Ecclesiastical Government.

Whereas the *Dean Rural* or *Superintendent*, (if *Prophecie* may continue) to *Prophecy*: if not, to a Sermon every Month, may call the Ministry and Questmen. And then and there inquire of all Disorders. And to compound and reform the lesser, and certify to the Bishop the greater,

Which *Superintendent* shall make faithful, careful and diligent Enquiry; not only of every Minister in the Deanry, but also of every Man of Account; which may either be profitable or dangerous to the State, in their several Parishes. And exhibit their Names, according to every several Deanry, in a fair long Parchment Scrole, to the Bishop, or his Chancellor; to remain with them, or either of them: Giving Advertisement from time to time, of their Amendment, or waxing worse and worse. Whereby the Bishop shall be able to cut off any Mischief, as it first springeth forth; and be a most notable Instrument of advertising and preserving the Estate. Besides, by the Authority resident, and

Cotton Library.
Cleopatra, F.1.

as it were overwatching the Behaviour of the Neighbours round about, all smaller, usual Offences, as Swearing, Drunkenness, lewd, lascivious Talk, and such other Enormities, which are as it were Entrances into the more grievous and enormous Sins, may be restrained and punished. Which now are jesting Matters, of small Account.

The better Countenance and Assistance of which *Deans Rural*, such Justices of the Peace as are zealous in Religion, and Favourers of the Gospel and State, are to be moved and required, to help and fortify their lawful Proceedings: to be present at their solemn Assemblies and Preachings; to their better Encouragement, and the good Example of the common Sort.

And whereas there hath been a solemn Order of long time commonly observed, that every *Sunday* a publick Sermon hath been used and frequented in the *Greenyard* in *Norwich*; it were very convenient, that these *Superintendents*, having open warning of their Days appointed at the Synod, should as it were in Course be called, to supply that Place: Not onely to testify to all the World, and to make manifest to the Enemies of the Truth, the Uniformity and Consent in Religion; but also to confer with the Bishop, and his Chancellor, touching the several Scrolls of every Deanry, exhibited, as before; to impart unto them of the Amendment of the former Abuses certified. And to take both Order and Courage to procede in the same or other, accordingly.

And whereas now the usual Synods are gathered together only, as a Briday, to set and spend their Mony (the Synod-Mony not commonly received then, but committed over to the Registers at their Plesure otherwise) these *Superintendents*, whom the Law termeth *Testes Synodales*, assembling and meeting there, and having Countenance of the Bishop or Chancellor, setting openly, as their Assistants, if any slothful or disorderly Minister, or other Person whatsoever, after his often private or publick Admonitions, should not amend and conform himself he might there be rebuked, or suspended, before all the Clergy of the Diocess, and the whole Congregation there assembled; to his speedy Amendment, and the Example and Terror of others. Where also the Bishop or his Chancellor, being advertised by Conference with them of all Disorders, might give present Order for Redress. And for the undoubted Fears of maintaining Schismes and Factions in *Prophecysings*, if they were established, or Preachings otherwise, these *Superintendents*, being conformable Men, are to be appointed Moderators of the Exercise.

And whereas Law hath plainly forbidden, that Proceſs out of the Court should be awarded to be served by the adverse Party, or any of his Assignment, whereof we see by daily Experience the Inconveniency; for that the Adversary keeping the Proceſs by him, will await such Time and Business of the Party, that he cannot appear, and often such slender Returns are made as bear no credit: It were greatly to the Furtherance of Justice and indifferent Dealing, all Proceſs should be directed to the *Superintendents* in their several Deanries, by their Officers to be executed, and returned authentically according to Law. Whereby the Subject shall have no Cause of Grief; and Justice better may be executed.

If it be objected, that the usual Courts of *Archdeacons* should hereby be abridged: Nay, the lawful Authority of Archdeacons shall be renewed and established; and their unlawful usurping, to the great Charges and Trouble of the Country restrained; and Law duely exercised without Corruption. Beside, that this Office of *Superintendent* is presumed by Common Law to be joyntly at the Bishops and the Archdeacons appointment; unless the Custome and Prerogative of the Bishop be otherwise. Which is to be proved by Continuance above 300 Years, by antient Record, without Interruption, only to appertain to the Bishop of *Norwich*. Whereby the Archdeacon's Right is shut out, in appointing himself joynt with the Bishop: howsoever he be in Law a common Officer of both.

And whereas *Probates* of Wills, and granting of Administration, as Matter of Civil Law, are therefore committed to the Queen's Disposition and Jurisdiction: for that the Law presumeth the Bishop, for his Profession to be a Man
of

of that Conscience ; and for his Wisdom a Man of that Policy and Care, most tenderly to provide for the State of Widows and Orphans ; their Parents and Husbands so deceased. The Corruption of the Officers hath been such, and the Greediness of Registers so intolerable, that Men of these Countries, presuming for a little Mony thereupon, have not feared, either to suppress the Testators true Will, making him dy intestate ; or to alter and forge his Will after his Decease. For that the Officers, one greedily snatching before another, without due Examination or Consideration of the Circumstances, either unawares, or wittingly through Corruption, prove these Wills by a Proctor. Whereby the Party deemes himself to have taken no Oath : And therefore may do what he list, as most free. For remedy whereof these *Superintendents* might do great Service to us, if any should dy within their Deanry, to send for the Minister, or some of the Parish, to examine the Truth of the Will without Alteration ; or the Occasion of his dying intestate.

Which all might be very well done at their Assembly at *Propheſies*, or Preaching every Month, or Fortnight. Whereby all those which otherwise of Devotion would not peradventure frequent those Exercises, might upon occasion of necessary Busines do it. Then the *Superintendents* upon Tryal and Knowledge, taking the Parties Oath, to forth it to the Officers, there to be proved accordingly. This one Service of the *Superintendents* would stay infinite Suites.

And whereas the Strength and Comfort of God's People consisteth in mutual Love, Peace and Amity, how many wrangling Suites of Defamation, Tiths and other Causes, shall his Wisdom and Discretion cut off, before they rise, even at home ; for the perfect Knowledge he may quickly, or must already needs have of his Neighbours Causes.

If it be objected, that the Archdeacons may prove Wills, (although by common Law they cannot) yet let them set down what by Prescription, or Composition they may truly challenge : and let every Man have his own. Or let Order be set down, what Value the Commissary or Official shall or may prove. And let them enjoy the same. But in the mean Season let not that frivolous Delay hinder the Course of Ecclesiastical Discipline : Which all good Men groan for ; and without the which speedily put, and wisely and strongly, in Execution, the Enemy will even swallow up the State.

And whereas the Lewdness of *Apparitors*, scouring of the Countries ; following their Masters Trade and Exercise ; some have been detected of 40 Marks Bribery, in half a Quarter of a Year, in half a Deanry ; the *Superintendent* shall cause some honest, religious, quick Person, to whom he shall upon his Credit commit those things he shall be put in Trust with. Who attending every Consistory Day upon the Court, may certify, and return all Proccesses ; and advertise of all Abuses needing Reformation.

And if the making of Ministers be according to the late Canon ordered, as well for their competent Sufficiency, as publick Ordering upon due and severe Examination of half a dozen of such incorrupt Persons, as the Bishop shall name, with a Testimonial of their Allowance, subscribed and delivered to the Bishop under their Hands : And further, for such as be, upon Presentation, made by their Patrons, instituted to any Benefice, one Day in the Week, and one Time appointed, when and where they come to be examined : and then and there in Presence of the Bishop or Chancellor, with four, five, or six others, orderly appointed, and requested to take pains therein : That as well the Parties Sufficiency, thorowly sifted and known ; and Consideration of the Greatness of his Charge, the Quantity of his Living, and the Necessity of the Time, and the Party likewise ; to pass their Allowance subscribed under their own Hands. Which exhibited to the Bishop, the Bishop then to set to his Hand of Allowance. And not otherwise to pass the Chancellor ; to whom the Institution by may Lord Bishops Graunt appertaineth.

I do not see, but the Minister thus sifted, before his Entrance into the Ministry, or taking any Benefice, and by watchful Oversights of *Superintendents*, urged to usual speaking at the Exercises, and restrained by Admonitions, and other Censures Ecclesiastical, from their loose, loitering or greedy, covetous

Life ; the Preaching of the Gospel, and other usual Exercises of Religion so frequented ; but the Word of God would flourish, the Enemy be daunted, who could not lurk in any Corner ; and her Majesty have an assured, safe and quiet Government : My Lord Bishop in part perform his great Charge ; and his Officers enjoy the true Comfort of performing their Duty to the uttermost of their Power. And that which is worth all the World, the Number of the Elect appear more and more, by the Means of Preaching, the ordinary and effectual Means of their Vocation. But this must be done without Revocation — and it must be ready to be put in Execution before it be known to the Enemy.

N U M B. XXXIII.

A Letter of the Lord Burghley, High Chancellor of the University of Cambridge, to the Vicechancellor, and the Heads of the said University : Sending them his Determination of two Graces : Whereof there had been great Debate, between the Heads and the other Doctors : Sent by Dr. Barrow.

*MSS. Academic.
pen. me.*

AFTER our very hearty and loving Commendations, with wish unto you all in general, and particular, the Grace of God's Spirit, to lead and conserve you in Concord and Peace. So as the Knowledge of God may encrease among you, that by your Altercations and Dissensions the Enemies of Learning and of the Gospel have not just Occasion to rejoyce thereof ; and spread abroad slanderous Reports, to the Defamation of the whole Body of that famous University. And not without Cause do I simply begin thus to write, that from the bottome of my Heart, perceiving as I have done by late Letters received, sealed with your Common Seal, and subscribed in the Name of you, the Vicechancellor and Senate ; and other Letters also from all the Heads and Masters of Colleges, subscribed with their own proper Names : That there is arisen some Cloud, containing a Matter of some Tempest of Controversy, among you. Which, if by some favourable Wind of Admonition in God's Name, the Father of Peace, it be not blown over, or dispersed, is like to pour out upon the whole Body of that University, some contagious and pestilent Humour of Contention, Sedition, or some worse thing than I will name.

And upon the Receipt of these contradictory Letters, and perusing the Grounds and Causes thereof, I was somewhat comforted in that both Parties had so courteously and reverently (which I mean in respect of the Office I have, to be your chief Chancellor) referred the Order and Direction of all these begun Controversies to my Censure. Wherein although I think by direct Laws, Ordinances and antient Customs of that University, I might challenge to my self such a Power, so to do ; yet I cannot but very thankfully and comfortably accept this your courteous and loving Manner of yielding to be ordered by me. And therefore I have been more careful, how to discharge my self herein. For which Purpose, without using any prejudicial Conceit of Judgment, by mine own Consideration of the Cause, I did by my special Letters partly recommend this Controversy, and the whole Cause, to the most Reverend Father in God, my very good Lord, the Archbishop of Canterbury's Grace : Requiring him, both to consider of your Letters, and to hear as well Mr. D. Barrow, coming with the Letters from you, the Vicechancellor ; as Mr. D. Howland, Master of S. John's College ; coming from all the Heads of the Colleges : and to peruse the Statutes mentioned in this Controversy. And to call to his Grace also some Persons of Experience in such University Matters. Which I perceive, and so Mr. D. Barrow can inform you, his Grace hath done very diligently and painfully, as by his Letters, his Grace hath signified : Declaring to me at good length, what either Party hath alledged for Maintenance, or Disallowance of the two Motions, called *Graces* ; whereupon the Controversies have principally arisen.

arisen. And thereupon his Grace hath plainly imparted to me, what he thinketh thereof. Wherewith, after some further Consideration of the particular Chapter of the Statutes, against which these Graces have been preferred, I do concur. And so, although verbally I have pronounced mine Opinion to be, the foresaid Doctors being the Messengers at this Time, whom I think sufficient to declare the same unto either Part; yet I have thought my self not discharged in Conscience and Office, without also expressing my Censure and Determination, as your Chancellor and chief Officer. In writing which I most earnestly require *per omnes charitates* to accept, as from one, that herein am touched with no particular Affection towards any Person; but in the Sight of God, whose Assistance, by the Spirit of Peace, I have invoked, I do declare my Mind as followeth: Which, as your Chancellor, I require to be obeyed and allowed.

I do think and judge it meet and necessary, that the two late *Graces* should be reputed as void and none. Whereof one was a Motion to have all other Doctors, not being Heads of Colleges, to be joyned with the Doctors that are Heads of Colleges, in the pointing or pricking of Officers; though by the Statutes the same be expressly limited to the Heads. The Second was, that Doctors in Divinity should be compellible to preach as frequently as other younger Divines. Which two, called by you *Graces*, though indeed *Disgraces* to the Queen's Majesties Statutes, may percase not be in precise Words well avouched; because the same I have not present with me at the Writing hereof: Yet my Meaning is manifest unto you, that I do deem and adjudge them to be void, and not to be accepted, as things to bind any Person thereby. And though I have and do see many Reasons to move me hereunto, whereof I have expressed some to Mr. D. Barrow; and that I hope there will be none so unruly among you, as to impugn this my Sentence; yet as briefly as I may in a Letter, I will touch to you a few Reasons, as followeth.

First, I cannot allow to have any Decrease attempted, to please a Multitude, to the Violation or Alteration of any her Majesties Statutes, so lately with great Deliberation and Advice made; and by that whole University accepted and approved: Except there shall be better Consideration aforehand had than was in those Proceedings. Wherein I may not forget to remember you, that in respect of the Office I have to be your high Officer, and have never shewed my self careless of your Causes, it had been at this Time meet and convenient, and so hereafter ought to be, to have made me first acquainted; and to have had my clear Consent, as well to the violating or changing of your Statutes; as I was at first a principal Author to procure them to be made. And though I perceive, and hear by some Report, that some of you have in your Defence, alledged, that you had heretofore on your part moved this Matter to me, as indeed you did, and that I had allowed thereof, which is not so; I omit Words of worse sense, to controule such Reporters. And some hath, as I hear, in open Assembly alledged, that I did to that End write my Letters to M. D. Howland, then Vicechancellor, which he was charged to have suppress: I am sorry, in this my common Letter to you all, to be constrained to use some sharper Speech than my Nature alloweth of, to be contained in a Letter from a Chancellor to his loving Scholars, as generally I esteem you to be: My Speeches shall onely touch the private Persons, that have forgotten their Duties, to alledge an Untruth against me. And not contented to speak of me untruly, being absent; but have hazarded rashly their Credit against D. Howland, that was Vicechancellor, charging him with Suppression of my Letters. But in few Words I affirm, that I never did consent to this Motion: Neither did I write any such Letters to D. Howland for that Purpose.

When M. D. Hatcher, and, I think, his Son in Law, D. Lougher, and D. Barrow, as I remember, moved me herein; and added another Matter, that the Vicechancellor, and Heads of Colleges, did not use to make the *Cyprian* Doctors acquainted with the University Causes: I answered, That I thought it reasonable, they should be called as others of there Degrees were, to be made acquainted with the Causes of the University. But to have Authority with the

Heads in Causes against the Statute, I never asserted. But I said, I would speak with the Heads of Colleges therein; as I did, and found good Cause in my Opinion, as yet I do, to the contrary. And that is principally; because I think the Statute very good, as it is; to reduce the Nomination of these kind of publick Officers to be done by a Number; neither too few, for lack of Consideration; nor committed unto too many, for fear of Confusion. And none other can I think than the Heads of Colleges, or, in their Absence, their Vicegerents: who are to be thought to have best knowledge of their Companies, both for Discretion and Learning: and fewer do I not think, than all the Heads of the Colleges: lest some Colleges might lack Preferment. And contrariwise to encrease this Multitude by foreign Doctors, that have not *Domicilia fixa*, but are here and there at their pleasures; and have not either special Care, or certain Knowledge of the Learning and Discretion of Scholars in Colleges; must needs cary an Absurdity two ways. The one is, That the Number of such extraordinary or extravagant Doctors may exceed the Number of the Heads; to controul their Censures, grounded upon Knowledge. The Second is, That there may be by Faction drawn a Devotion of Scholars from their Heads, to serve the Appetites of Foreigners: and so leave their own Fathers, for Stepfathers.

But because I see I should excede the Limits of a Letter, if I should prosecute this Matter, I will alter my Purpose, with concluding my former Sentence for both the *Graces*: which without the Allegation of any Arguments ought to be accepted in Favour of Continuance of Laws, against any that will take the Office to abrogate: Which you know, how in some Commonwealths were so disliked, as they were ordered to speak thereof with Ropes about their Necks: you can tell why. And yet I do not, like a *Stoic*, maintain this Opinion: but I do know, how the same may be limited in Times and Places.

As for the Intention of your last *Grace*, to compel Doctors to preach more oftner, than by Constraint they need; I like well of all voluntary Actions; especially in such Action as Preaching is. Wherein I think Admonition more convenient, than to make new Laws so suddenly against Laws in use. And so far forth am I moved to have them preach, as I wish them to lese the Name and Preferment of Doctors, that will leave the Office of *Doctors*; which is by Etymology to Teach.

I must now end, with my most harty Exhortation to move you all to Concord; and to shew your Earnestness in observing the Laws which you have: And especially to be more careful for Government of the Youth, being, by common Report, far out of Order, in following all Sensuality in sundry Things that I will not now name. For I should then speak of sundry Things ungrateful to hear; and yet not unknown to you that are Heads of Colleges, nor to you that by Mariage are Heads of Families.

N U M B. XXXIV.

A Part of a Letter of the Bishop of Ely, to the Lord Burghley; Of the ill State of St. John's College: For want of Statutes.

*Epist. Epales.
pen. me.*

AL I U D est, quod *Ædes D. Johannis* maxime attingit. Jam agitur Triennium ferè, quod Gregis illius nescio quam Visitationem molimur. Statutis illos fraudavimus. Hactenus enim nullis Statutis, nullis Regulis, nullo regimine, & nullo ordine continentur, nullis ferè Lectionibus, nullis ferè Disputationibus, nulla prorsus Obedientia, nulla Reverentia, omnia confuse, aguntur. Seniorum vix pars dimidia adeste dicitur. Omnes ferè huc illucq; sparguntur, atq; evaguntur. Magister bonus homo; sed saepe procul abest, sacerdotiisq; suis saepe vacare cogitur.

Desideratur & meus & tuus *Ithellus*. Ex cujus quidem morte, ne unus quidem ex Visitatoribus ad me accessit. Unde in tanta tanti Collegii Confusione & dissipatione,

sipatione, ad te solum in tam gravi & horribili hominum Malitiâ confegere invitatus cogor. Scio enim quàm undiq; maximis variisq; negotiis adhuc obrueris atq; involveris. Facile quidem hoc negotium meo iudicio absolvere poteris; si vel antiqua Statuta reddideris Authoritate Regia confirmata, & admodum paucis mutatis, & in ordinem redactis. Hoc autem meo iudicio facile tu quidem effeceris, si vel acutius calcar addere digneris istis in Academia substitutis. Ipsi enim ad tuum incitamentum in re tanta, tam pia, festinabunt, currentq;. Est enim, ut *Ithellus* mihi retulit, ad umbilicum perducta. Utinam autem, ut res tanta perficiatur, priusquam ipse fatis concessero: quod mox futurum esse sperandum est. Dom. *Iesus Christus* te nobis diutissime servet incolumem. *Domina-
mis, 18 Junii, 1580.*

Tua Celsitudini ex animo longe carissimus,
RICHARDUS COXUS.

N U M B. XXXV.

The Names of all the Noblemen and Great Officers of the Queen, from the Beginning of her Reign till about the Year, 1580. Drawn up by the Lord Treasurer Burghley's own Hand.

Note, Those that have a † standing before their Names were then deceased.

Lord Chancellors.	Lord Treasurers.	Great Chamberlain.
† A rchbishop <i>Hethe.</i> † Sir <i>Nich. Bacon.</i> Sir <i>Thomas Bromley.</i>	Marquess of <i>Winchester.</i> Lord <i>Burghley.</i>	† Earl of <i>Oxford, the Father.</i> Earl of <i>Oxford, the Son.</i>
Lord Privy Seal.	Lord Marshal.	Lord Admiral.
Lord <i>Paget.</i> Lord <i>Howard.</i>	† Duke of <i>Norfolk.</i> Earl of <i>Salop.</i>	Earl of <i>Lincoln.</i>

Lords of the Privy Council.

† Archbishop of <i>Tork.</i>	Earl of <i>Darby.</i>	Sir <i>James Croftes.</i>
† Sir <i>Nicolas Bacon.</i>	Earl of <i>Warwick.</i>	† Sir <i>Edward Rogers.</i>
Sir <i>Thomas Bromley.</i>	Earl of <i>Bedford.</i>	Sir <i>Francis Knowles.</i>
† Marquis of <i>Winchester.</i>	† Earl of <i>Pembroke.</i>	Sir <i>Henry Sydney.</i>
Lord <i>Burghley.</i>	Earl of <i>Leicester.</i>	Sir <i>Christopher Hatton.</i>
† Earl of <i>Arundel.</i>	† Lord <i>Howard.</i>	† Sir <i>Thomas Smith.</i>
† Earl of <i>Salop.</i>	Lord <i>Hunsdon.</i>	Sir <i>Francis Walsingham.</i>
Earl of <i>Salop.</i>	† Sir <i>Thomas Cheney.</i>	Dr. <i>Wylson.</i>
Earl of <i>Suffex.</i>	† Sir <i>Thomas Parry.</i>	† Sir <i>William Petre.</i>
† Sir <i>Ambrose Cave.</i>	† Dr. <i>Wotton.</i>	
† Sir <i>John Mason.</i>	Sir <i>Ralph Sadleir.</i>	
Sir <i>Richard Sackville.</i>	Sir <i>Walter Mildmay.</i>	

Officers of the Household.

Lord Steward.	Lord Chamberlain.	Treasurer.
† Earl of <i>Arundel.</i> Earl of <i>Pembroke.</i>	† Lord <i>Howard.</i> Earl of <i>Suffex.</i>	Sir <i>Thomas Cheney.</i> Sir <i>Thomas Parry.</i> Sir <i>Edward Rogers.</i> Sir <i>Frances Knowles.</i>

Con-

<i>Comptroller.</i>	<i>Master of the Horse.</i>	<i>Vicechamberlain.</i>
Sir Thomas Parry,	Earl of Leicester.	Sir Edward Rogers.
Sir Edward Rogers,		Sir Francis Knowles.
Sir James Crofts.		Sir Christopher Hatton.

<i>Captain of the Guard.</i>	<i>Treasurer of the Chamber.</i>	<i>Master of the Requests.</i>
Sir William Saint Loe.	Sir John Mason.	Dr. Haddon.
Sir Francis Knowles.	Sir Francis Knowles.	Dr. Wylson.
Sir Christopher Hatton.	Sir Thomas Heneage.	Thomas Sackford.
		Dr. Dale.

<i>Master of the Jewel-House.</i>	<i>Master of the Wardrobe.</i>	<i>Master of the Revels.</i>
John Aspley.	John Fortescue.	Sir Thomas Benger.
Mr. Waldgrave.		——— Tylney.

<i>Master of the Posts.</i>	<i>Steward of the Marshalsea.</i>	<i>Knight Marshal.</i>
Sir John Mason.	Thomas Sackford.	Sir [Owen] Hopton.
Mr. Randolph.		——— Hopton.
		Sir George Carey.

Officers for Justice.

<i>Lord Chancellor.</i>	<i>Chief Justice of England.</i>	<i>Chief Justice of the Common-Pleas.</i>
	Sir Robert Catlyn.	Sir James Dyer.
	Sir Christopher Wray.	Sir [Edmund] Anderson.

<i>Master of the Rolls.</i>	<i>Lord President of Wales.</i>	<i>L. President of the North.</i>
Sir William Cordal.	Lord Williams of Thame.	Earl of Salop.
Sir Gilbert Gerard.	[Sir Henry Sydney.]	Earl of Rutland.
	[Earl of Pembroke.]	Archbishop Young.
		Earl of Suffex.
		Earl of Huntington.

<i>Warden of the Stannery.</i>		
Lord Loughborough.		
Earl of Bedford.		
[Sir Walter Rawleigh afterward.]		

Officers for the Revenue.

<i>Lord Treasurer.</i>	<i>Chancellor.</i>	<i>Chief Baron.</i>
Marques of Winchester.	Sir Thomas Baker.	Sir Edward Sanders.
Lord Burghley.	Sir Walter Mildmay.	Sir Robert Bell.
		Sir John Jeffrey.
		Sir Roger Manwood.

Under-

Undertreasurer.

Sir John Baker.
Sir Richard Sackfield.
Sir Walter Mildmay.

Chancellor of the Dutchy.

Sir Edward Waldgrave.
Sir Ambrose Cave.
Sir Ralph Sadler.

Master of the Wards.

Sir Francis Englefield:
Sir Thomas Parry.
Lord Burghley.

N U M B. XXXVI.

A Catalogue of all the English Popish Books, writ against the Reformation of the Church of England; from Queen Elizabeth's first Entrance to the Year 1580. With the Names of such learned Divines, as answered them.

- I. **H** Arding against the *Apology* of the English Church. Answered by Jewel.
- II. Harding's Answer to Jewel's Challenge. Answered by Jewel.
- III. Harding's Rejoynder to Jewel. Answered by Edward Deering.
- IV. Cole's Quarells against Mr. Jewel. Answered by Mr. Jewel.
- V. Rastell's Return of Untruths. Answered by Mr. Jewel.
- VI. Rastel against Mr. Jewel's Challenge. Answered by William Fulk.
- VII. Dorman against Mr. Jewel. Answered by Mr. Nowel.
- VIII. Dorman's Disproof of Mr. Nowel's Reproof. Answered by Mr. Nowel.
- IX. The Man of Chesler, answered by Mr. Pilkinton, Bishop of Duresme.
- X. Sanders of the Sacrament. In part answered by Mr. Nowel.
- XI. Fecknam's Scruples. Answered by Mr. Horn Bishop of Winchester.
- XII. Fecknam's Apology. Answered by William Fulk.
- XIII. Fecknam's Objections against Mr. Gough's Sermon. Answered by Mr. Gouge, and Mr. Lawrence Thomson.
- XIV. Stapleton's Counterblast. Answered by Mr. Bridges.
- XV. Marshal his Defence of the Cross. Answered by Mr. Caulphil.
- XVI. Fowler's Psalter. Answered by Mr. Sampson.
- XVII. An infamous Libell or Letter (*incerto Autore*) against the Teachers of the Divine Providence and Predestination. Answered by Mr. Rober Crowley.

XVIII.

- XVIII. *Allen's Defence of Purgatory.* Answered by *William Fulk.*
- XIX. *Heskin's Parliament.* Repealed by *William Fulk.*
- XX. *Rishton's Challenge.* Answered by *William Fulk,* and *Oliver Carter.*
- XXI. *Hosius of God's exprefs Word,* translated into *English.* Answered by *William Fulk.*
- XXII. *Sander's Rock of the Church.* Undermined by *William Fulk.*
- XXIII. *Sander's Defence of Images,* Answered by *William Fulk.*
- XXIV. *Shacklock's Pearl.* Answered by *Mr. Hartwel.*
- XXV. *The Hatchet of Heresies.* Answered by *Mr. Bartlet.*
- XXVI. *Mr. Evan's.* Answered by himself.
- XXVII. A Defence of the private Mass. Answered (by Conjecture) by *Mr. Cooper,* Bishop of *Lincoln.*
- XXVIII. Certain Assertions, tending to maintain the Church of *Rome,* to be the true and Catholic Church. Confuted by *John Knewstub.*
- XXIX. *Sander* upon the Lords Supper. Fully answered by *D. Fulk.*
- XXX. *Bristow's Motives and Demands.* Answered by *D. Fulk.*
- XXXI. *Stapleton's Differences,* and Fortrefs of the Faith. Answered by *D. Fulk.*
- XXXII. *Allen's Defence of Priests Authority* to remit Sins; and of the Popish Churches Meaning concerning *Indulgences.* Answered by *Dr. Fulk.*
- XXXIII. *Marshal's Reply* to *Mr. Calphil.* Answered by *Dr. Fulk.*
- XXXIV. *Frarius railing Declaration.* Answered by *Dr. Fulk.*
- These Popish Treatises ensueing are in answering.*
- I. *Stapleton's Returns of Untruths.* II. *Rastell's Reply.* III. *Vaux his Catechisme.* IV. *Canisius his Catechism translated.*

F I N I S.



Strype, John, 1643-1737

Annals of the reformation and the establishment of religion

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